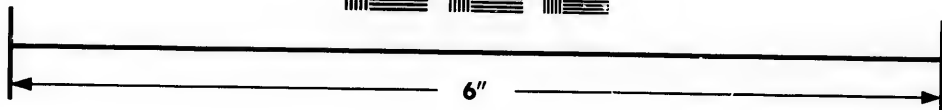
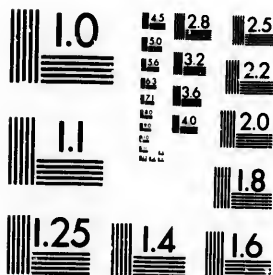


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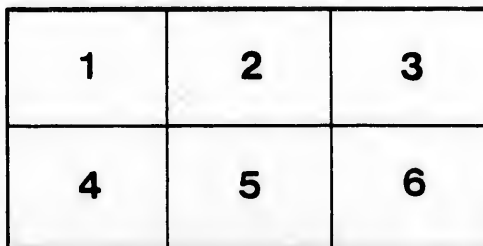
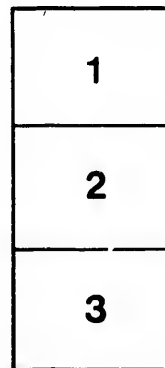
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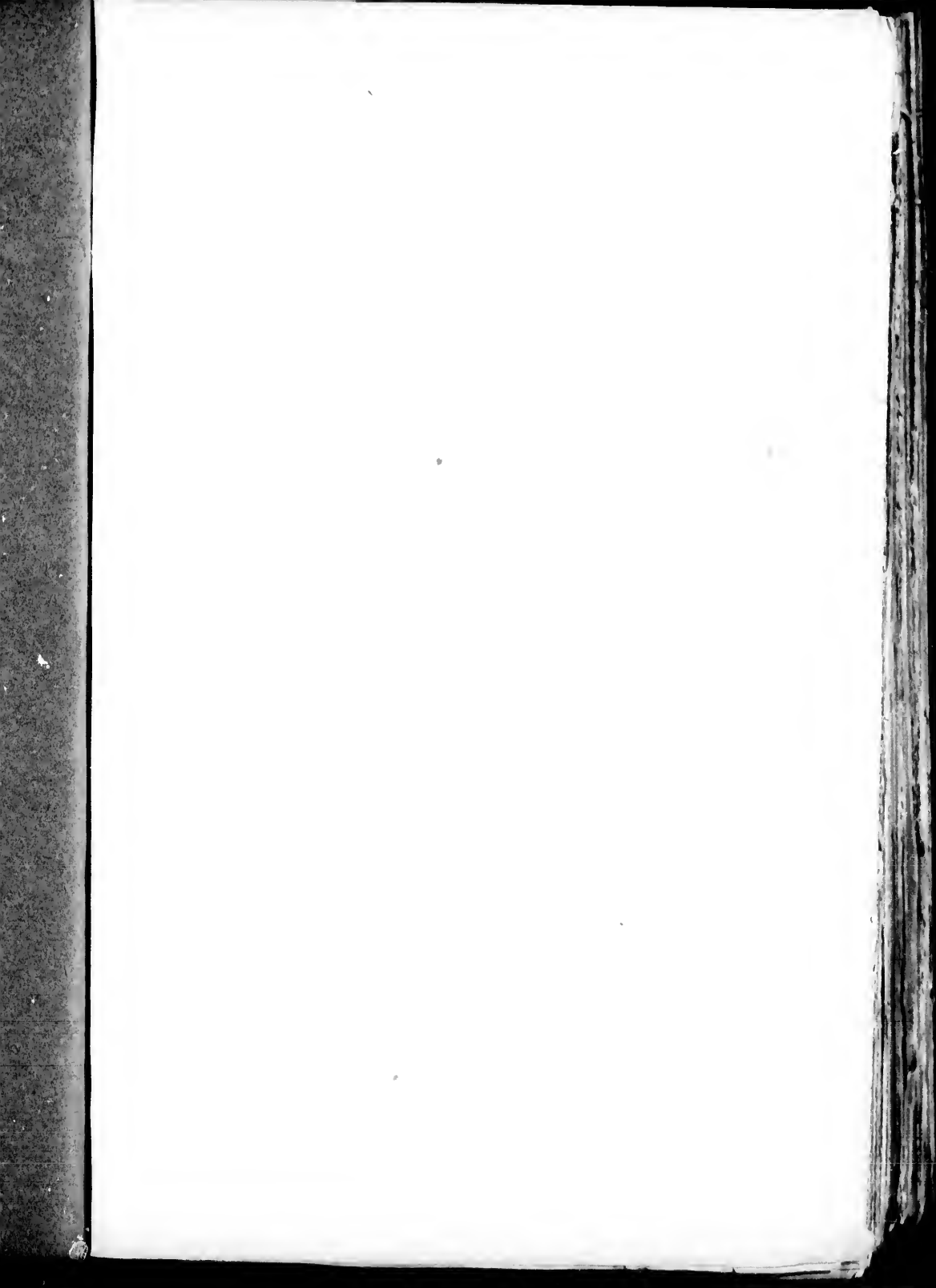
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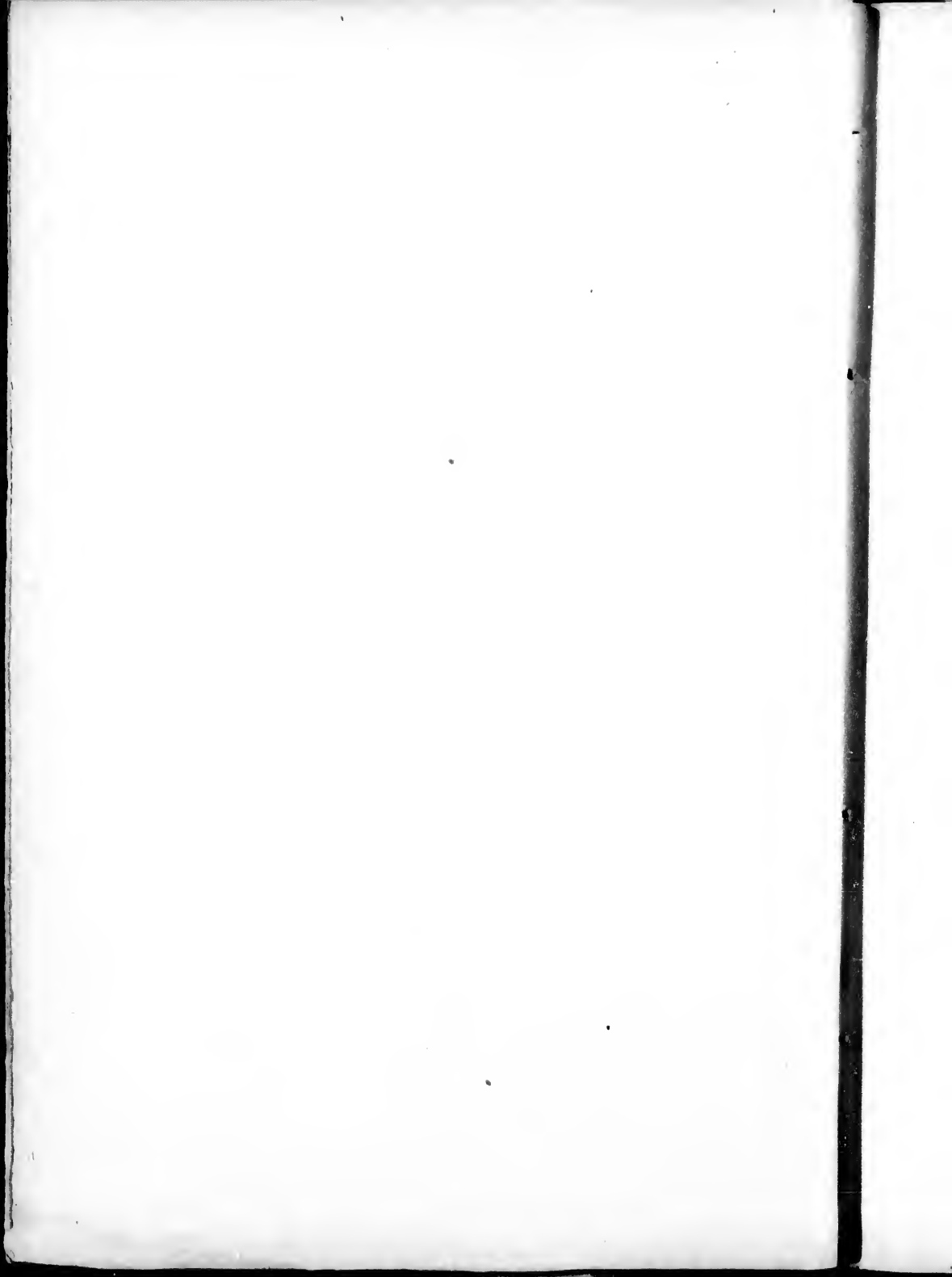
A NEW EDITION, BY A MISSIONARY OF THE OJEWATES.

Let foreign nations of their language boast,
And, proud, with skilful pen, man's fate record:
I like the tongue, which speak our men, our coast,
Who cannot dress it well, want wit not word.

MONTREAL:
BEAUCHEMIN & VALOIS, PUBLISHERS,
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1879





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A GRAMMAR
OF THE
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A THEORETICAL AND PRACTICAL
GRAMMAR
OF THE
OTCHIPWE LANGUAGE

FOR THE USE OF

Missionaries and other persons living among the Indians.

By R. R. BISHOP BARAGA.



A SECOND EDITION, BY A MISSIONARY OF THE OBLATES.



MONTREAL:
BEAUCHEMIN & VALOIS, BOOKSELLERS AND PRINTERS.
256 and 258, St. Paul Street.

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1878

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PREFACE.

This is, I think, the first and only Otchipwe Grammar that ever was published in the United States. It was rather a hard work to compose it; I had to break my road all through. Writers of other Grammars avail themselves of the labors of their predecessors, and collect, like the bee, the honey out of these flowers of literature, leaving the dust in. I had no such advantage; I had nothing before me. No wonder then, if all be not correct in this first essay. Those who shall find errors or omissions in this Grammar, will oblige me very much by sending me their corrections and remarks, which will be thankfully received and duly considered.

My principal intention in publishing this Grammar is, to assist the Missionaries in the acquirement of the Otchipwe language and its kindred dialects, as I know by experience how useful it is the Missionary to know the language of the people whom he is endeavoring to convert to God.

At the same time it is my wish to do, for my part and in my sphere, what I wish should be done by other Missionaries or competent persons, in their respective spheres; that is, that complete Grammars and Dictionaries should be composed and published, of all the different Indian languages in the Union.

It is the judicious opinion of Mr. HENRY R. SCHOOLCRAFT, (who has done, and is doing yet, much for the Indian history,) "*that the true history of the Indian tribes and their international relations, must rest, as a basis, upon the light obtained from their languages.*" This is true ; and to obtain the light from the Indian languages, Grammars and Dictionaries would render the surest services.

And finally I wish to do a service to the Philologist, to whom it affords pleasure and acquirement, to compare the grammatical systems of different languages.

THE AUTHOR.

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REMARKS ON THIS SECOND EDITION.

Our primary intention, our chief aim, in publishing this second edition of Bishop Baraga's Grammar and Dictionary, is to be of use to our Missionaries, especially those in Manitoba and Kiwatin, (*) who are asking earnestly for those books, the first edition of which is completely out of print. This work we have been enabled to undertake with the generous aid of the Canadian Government, and the subscriptions of our friends.

Although this edition is a mere reprint of Bishop Baraga's work, without any pretention of correcting nor enlarging it, nevertheless we have thought it proper to make a few alterations in it in order to save printing expenses. 1° The number of examples has been much reduced, the chief ones only having been chosen among the numerous instances in the first edition. 2° We have departed Bishop Baraga's way as to the accents. It has been thought proper to substitute the circumflex accents to acute and grave accents on the vowels to be pronounced long or emphatically; v. g.: *osâm*, too much; *o sâgîân*, he loves him or her, etc., complying in so doing with the wishes of our friends.

Although we have followed throughout the whole work the orthography of Bishop Baraga, we will lay here directions for the Missionaries and other people in Manitoba who will make use of these books.

1° The *Sauteux*, *Otchipwé* or *Ojibway* language is actually in use all around Lake Superior, in the Territories of Kiwatin and Dacotah, in the State of Minnesota, at Red Lake, along

(*) Pronounce : *Kiwétin*.

the Mississippi and Red Rivers, at Lake Manitoba, and even on the shores of the Great Saskatchewan. Throughout such a vast extent, one must not be astonished, then, to meet with some variations in the pronunciation and sound of some letters, which is also the case in the other languages.

2^o *A* is to be pronounced as in french, long or short, v. g. *âme*, etc., *Marie*, and as in the English words *fâther*, *matter*, etc., f. i. *Mâlja*, he starts; *atikameg*, white fish, etc.

N. B.—Whenever a vowel is not surmounted with this sign *^*, it must be reputed short.

E is always long and accented, v. g. *épît*, he, being sitting; *émikwân*, a spoon, as in the French words, *été*, *gâté*.

G. This letter is not as often used in this country as in the country where the Otchipwe Dictionary and Grammar were first printed. Here the *k* is oftener sounded instead of the *g*. The same may be observed as to the *t*, which is frequently used by our Indians instead of *d*, v. g. *gôn*; here they say: *kôn*, snow; *ni nitjânissituk*, instead of *nitjanissidog*, my sons; *tébendam*, instead of *debendam*, he is master, etc.

I, as in the French words *mille*, *mine*; or, in the English words *wind*, *thin*; f. i.: *win*, he; *winitéé*, he is an impure heart. Some times *i* is accented and must be pronounced so, v. g.: *gîmodi*, he steals.

K, T. It would seem that the letters *k* and *t* should be doubled in some words, v. g.: *akki*, earth; instead of *aki*; *akkik*, kettle, instead of *akik*; *sâkilton*, instead of *sâgiton*, love it.

H. This letter could be used some times to express a kind of guttural or aspirated sound which is met with in some words, as: *Nin sâkiha*, I love him, instead of: *nin sâgia*; *ka pakitehond*, instead of: *ga pakiteond*, the one who is struck; *mih*, instead of *mi*, that's enough.

U. Some would have desired that *u*, with the italian sound, or the French sound *ou*, should have been used some times instead of *o*, in some words, terminations or forms of verbs, v. g.: *kikkiwéhun*, instead of *kikiweon*, a flag; *ikkito-*

yuk, instead of *ikitoioy*, ye, say so ; *ayoyuk*, instead of *aiioy*, ye, use it.

Y. In this country, *y* is used to join together a succession of syllables, v. g. : *ikkitoyân*, instead of *ikitoân*, I, saying so ; *mâdjâyang*, instead of *mâdjâiang*, we, starting ; it is also used at the end of words terminating by the sound of the French liquid *l*, v. g. : *omotai*, *apakwei*, *tchibai* ; we use to write here : *omotây*, a bottle ; *apakwây*, a mat ; *tchibây*, a corpse, which must be pronounced : *o motaille*, *apakweille*, *tchibaille*.

3^o The Dictionary and Grammar enumerate many expressions which are seldom or never used here. This will be easily understood. For, the more the Otchipwe language comes into contact with the Cree idiom, its congenerous, the more must it adopt its words, giving to them the Otchipwe pronunciation.

By this remark too it will be understood why in our country the *k* and *t* are more frequently used, the Cree Indians, our neighbours, making a very frequent use of the same.

A complete synopsis of the Otchipwe verbs and adjectives will be found at the end of this Grammar. This synopsis has been printed according to the orthography in use among the catholic Missionaries of Manitoba and Kiwatin. It is far from being perfect ; as it is, however, it will be useful to those who may need it. We think it useless to say that to derive some profit from it, some previous knowledge of the grammar will be necessary, especially the chapter of verbs.

N. B.—I regret to be obliged to say that many typographical errors will be found, no doubt, in this edition. The reader will understand the reason of those errors and overlook them with indulgence, when we say that, for reasons out of the editor's control, this work was printed many hundred miles distance from the proof reader, who, at most, could possibly read the proofs but once.

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GRAMMAR
OF THE
OTCHIPWE LANGUAGE.

INTRODUCTION.

The Otchipwe language is spoken by the tribe of Indians called *Chippewa Indians*,* which was once a numerous and powerful tribe. It is now reduced to the small number of about 15,000 individuals, who are scattered round Lake Superior, and far round in the inland, over a large tract of land. Several other tribes of Indians speak the same language, with little alterations. The principal of these are, the *Algonquin*, the *Otawa*, and the *Potawatami* tribes. He that understands well the Otchipwe language, will easily converse with Indians of these tribes.

The Otchipwe Grammar, which is here presented to the reader, teaches the art of spelling and writing correctly the Otchipwe language. This Grammar is divided into three parts, viz: *Orthography*, *Etymology* and *Syntax*.

* The proper name of these Indians is, *Otchipwe Indians*. By this name, pronounced according to the orthography stated in this book, we will call this Grammar and language.

PART FIRST.

ORTHOGRAPHY.

Orthography, (according to the meaning of this Greek word, *correct writing*;) teaches the art of spelling the words of a language with correctness and propriety. To speak and write is the faculty and art of expressing thoughts with *words*. Words then are signs of our thoughts. These signs are either sounds uttered by the mouth, or marks formed by the hand.

Words are composed of *letters*, which are the representatives of sounds formed by the organs of speech.

There are only *seventeen* letters in the Otchipwe alphabet; and no more are required to write correctly and plainly all the words of this expressive language. These letters are divided into vowels and consonants.

A *vowel* is the representative of an articulate sound, which can be distinctly uttered by itself. There are only four vowels in the Otchipwe language, namely, *a, e, i, o*. This language has no *u*. The letter *u* is sounded differently by different nations, English, French, German, &c. The Otchipwe language has none of these sounds. The German sound of the vowel *u*, (like *oo* in fool, or like *u* in full,) is unknown to the Otchipwe language; so much so, that even in the two or three words, which these Indians have adopted from the French, the sound *oo*, (in French *ou*;) is changed into *o*. F. i. a handkerchief, (un *mouchoir*;) *moshwe*; my button, (mon *bouton*;) *nin botô*; *Louis, Noi*. But more yet than the German sound of *u*, is the French and English pronunciation of the same, unknown to the Otchipwe language.

A *consonant* is the representative of an inarticulate sound, which can only be perfectly uttered with the help of a vowel. There are thirteen consonants in this language, namely: *b, c, d, g, h, j, k, m, n, p, s, t, w*. The following consonants, *f, l, q, r,*

v, *x*, *z*, never occur in the words of this language ; and the Indians who speak it, can hardly pronounce them, and many cannot pronounce them at all, especially old Indians. They pronounce *f* and *v* like *b* or *p* ; *l* and *r* they pronounce like *n*. So, for instance, when they are asked to pronounce the French word *farine*, (flour,) they will say *panin* ; the name *David*, they will pronounce *Dabid* ; the name *Marie*, *Mani* ; the name *Marguerite*, *Magit*, &c.

REMARKS ON THE VOWELS.

Many methods have been tried to write Otchipwe words, but they proved deficient, and did not express exactly the sounds of these words, because the *English* orthography has been used. It can easily be observed, and will be acknowledged, when impartially examined, by persons who understand some other language, that the English orthography, being so peculiar, can never be successfully applied to any other but the English language. It is impossible to write with propriety any other language but the English, according to the English orthography, because the English vowels have so many different sounds, that they must necessarily create difficulty and uncertainty, when applied to the writing of words of other languages.

And so, in fact, it is the case with any other language, more or less. Every language has its own orthography, which could not be entirely applied to another language.

Why then should the Otchipwe language (with its kindred dialects) not have its own orthography? This question immediately arose in my mind, when I first entered the field of missionary labors among the Indians ; and soon brought me to the establishing of an own orthography for the Otchipwe language and its dialects. This orthography does not entirely belong to any other language, but is taken from the English and French, and adapted to the Otchipwe.

According to this orthography I wrote my first little Indian work, in 1831, (with the help of an interpreter, at that time,) and published it in Detroit in 1832 ; and have ever since followed the same in my subsequent Indian writings ; with only one altera-

tion, which I have adopted in writing this Grammar ; putting the English *sh* instead of the French *ch*.

I am satisfied, in my humble opinion, that this is the easiest and plainest method of writing the Otchipwe language. It is generally approved by those who have occasion to examine it ; and it was adopted by some writers of Indian works, especially by the Rev. S. HALL, (Lapointe, Lake Superior,) who published the New Testament, (New-York.1844,) almost entirely according to this simple mode of writing the Otchipwe language.

Here is an explanation of this orthography. The sound of the *vowels* never changes; they have always the same sound. The sounding of the *consonants* is adapted to the pronunciation of the same in English and French. This will be better understood after the perusal of the following remarks.

The four vowels, *a, e, i, o*, are pronounced as follows :

a is invariably pronounced as in the English words *father* ; as, *anakanan*, nuts ; *tu-uagana*, he will be left behind ; *ga-sugaang*, he that is gone out.

e is always pronounced as in the English word *met* ; as, *eteg*, what there is ; *eta*, only ; *enendaug*, according to his thought or will.

i is always pronounced as in the English word *pin* ; as, *imini*, a man ; *kigi-ikit*, thou hast said ; *iwidi*, there.

o is always pronounced as in the English word *note* ; as, *odon*, his mouth ; *onow*, these here ; *okoj*, its bill.

These rules have no exception in the Otchipwe language. The four vowels are *invariably* pronounced as stated here ; they may occur in the first or last syllable of a word, or in the middle ; and they are *never* silent. Which you will please to mind well, if you wish to pronounce correctly and easily the words of this language.

As the general rule for the pronunciation of vowels is to pronounce them always equally, and never to let them be silent, it follows that, where two or three vowels of the same kind, or different vowels, appear together in a word, they must all be sounded.

EXAMPLES.

Saguam, he goes out ; pron. *sa-ga-am*.
Oossi, he has a father ; pron. *o-os-si*.
Nin nibeā, I cause him to sleep ; pron. *nin ni-be-a*.
O moawan, they make him weep, cry ; pron. *o mo-a-wan*.
Waiba, soon ; pron. *wa-i-ba*.
Maingan, wolf ; pron. *ma-in-gan*.
Nawaii, in the middle ; pron. *na-wo-i-i*.

There are some *diphthongs proper* in this language.

The letter *i* forms them, when it is preceded or followed by some other vowel ; *ai, ei, oi, ia, ie, io*. Both vowels are pronounced in one syllable, but both must be distinctly sounded ; they are *proper diphthongs*.

EXAMPLES.

Misai, a loach, (fish) ; pron. *mi-sai*.
Omodai, bottle ; pron. *o-mo-dai*.
Apakwei, a mat to cover a lodge ; pron. *a pa-kwei*.
hoi! (interj.) hallo !
Saiagiad, whom thou lovest ; pron. *sa-ia-gi-ad*.
Ebiian, thou who art ; pron. *e-bi-ian*.
Aiaieg, where you are ; pron. *a-ia-ieg*.
Aioiog, make use of it ; pron. *a-io-ioy*.

ACCENTS ON VOWELS.

In order to facilitate the pronunciation of the words of this language, and to distinguish the first person from the second in some moods and tenses, I make occasionally use of accents in this Grammar and in the Dictionary of this language. These accents are, the *acute*, the *grave* and the *circumflex* accents.

1. I put the *acute* accent on that syllable in the word which must be pronounced with more emphasis or stress than the others. And this emphasis, put on one syllable or on another,

sometimes entirely changes the meaning of the word, as you see in some of the following Examples. F. i., *ânakwad*, it is cloudy ; *anôkan*, a mat ; *minikân*, seed ; *agamîng*, on the beach ; *agâ-mîng*, on the other side of a river, bay, lake, etc. ; *sâgaiyan*, a small lake ; *sagâigan*, a nail ; *nibîng*, in the water ; *nîbing*, in summer.

2. I make use of the *grave* accent to distinguish the first person from the second in many circumstances, as will be seen in the paradigms or patterns of the Conjugations. Examples :

Enéndamân, as I will or think ; *enéndaman*, as thou wilt. *Sagitoiâmban*, had I liked it ; *sagitôiamban*, hadst thou liked it. *Endaiâng*, where we live or dwell ; (the person or persons spoken to, are *not* included in the number of those who dwell in the place alluded to.) *Enlâiang*, where we live or dwell ; (the person or persons spoken to, are included.)

3. I place the *circumflex* accent on some vowels, to signify that they have the *nasal* sound, almost the same as in French, when they are followed by the letter *n*. F. i., *senibâ*, silk, ribbon ; *pakaakiwé*, a hen ; *abinodji*, a child ; *gigô*, fish, etc. The exact pronunciation of these vowels cannot be given in writing. You must hear them pronounced by persons who speak Otchipwe correctly ; and endeavor to take hold of the genuine pronunciation.

I must observe here, that I don't put accents on every Indian word in this Grammar. I put them occasionally, for the accommodation of *beginners*. When I am writing for Indian readers, I never use accents, except *grave* accents, for the distinction of the two persons ; (as above in No. 2.)

REMARKS ON THE CONSONANTS.

In regard to the consonants of this language, several remarks are to be made, which you are requested to peruse carefully and keep in memory, in order to read and write correctly the Otchipwe language.

I tried to reduce the Otchipwe orthography, as much as possible, to the easiest and plainest principles. No more letters are

employed than are absolutely necessary. For this reason there are no *silent* letters in this orthography, and no *duplications* of letters, except of the letter *s*, which is indispensable. I employ the French *j*, to stand in Otchipwe for the same soft sound as it does in French, because there is a perfect analogy between the French *j* in *jour*, *jardin*, etc., and the Otchipwe *j* in *jonüa*, *jiwan*, etc., which the English consonants cannot well express. In English we have *sh*; but this sound does not exactly express the sound of the French or Otchipwe *j*; it is harder. This *j* is the only consonant I take from the French alphabet; all the others are English consonants.

Peruse now diligently the following remarks on the Otchipwe consonants.

The letter *c* is never employed by itself; it can easily be dispensed with, by using *s* and *k*. It is only used in the composition of letters *tch*, of which we will speak below.

The letter *d* connected with *j*, has the sound of the English *j*, or of *g*, when pronounced soft, as in *gender*, *ginger*, etc. F. i., *mâdjan*, go on; *ninindj*, my hand; *ândjïton*, change it; *gïmodj*, secretly.

The letter *g* has, in the Otchipwe orthography and reading, always a *hard* sound; not only before *a* and *o*, but also invariably before *e* and *i*; without any exception. F. i., *geget*, truly; *gigïto*, he speaks; *gï-nigï*, he was born; *gego*, something.

The letter *h* is used by itself only in some interjections, where it is pronounced with a strong aspiration, as *haw!* *haw!* halloo! hurrah! go on! *hoi!* halloo! The main use of this letter is its connexion with *s*, to form the same sound as in English, *sh*.

The letter *j*, as above stated, is always pronounced as in French, that is to say, softer than the English *sh*. F. i., *jomin*, grape, raisin; *jonüa*, silver, money; *ojïmo*, he runs away; *ouï-jïshïn*, it is good, fair; *mïj*, give him; *ganoj*, speak to him.—Kind reader, be careful, not to pronounce it as in English, (*John*, *joy*, *jar*), but as in French, (*jour*, *jamais*, etc.)

The letter *s* is always pronounced like *z*, in the beginning as well as in the middle and end of syllables and words. When it

is double, it has the hard sound of *double s*, like in English. F. i., *nin segis*, I fear, (pron. *nin zegiz*;) *sasagisi*, he is avaricious, (pron. *zazagizi*;) *nin sessessakis*, I burn and weep, (pron. *zesses-sakiz*;) *ondass*, come here, (pron. *ondass*.) After a consonant, the letter *s* has always the hard sound, like *double s*. F. i., *kwi-wisensay*, boys, (pron. *kwiwizenssay*;) *amonsay*, little bees or flies, (pron. *amonssay*.)—The two letters *s* and *h* in connexion, have the same sound in Otchipwe, as in English, in the beginning, middle and end of syllables and words. F. i., *nishime*, my younger brother, (or sister;) *ashishin*, put me; *asham*, give me to eat; *binish*, till; *Jaganash*, an Englishman.

The letter *t* in connexion with *ch* gives the sound of the same composition of letters in the English words *watch*, *match*, *pitcher*, etc. F. i., *tchiman*, a canoe, *tchatcham*, he sneezes; *nin tchit-chag*, my soul; *guanatch*, beautiful; *minotch*, notwithstanding.

The letter *w* is pronounced like in English.

It must be observed here, that the pronunciation of some consonants in the Otchipwe language is very vague and uncertain. There are six consonants of this kind, viz: *b*, *p*; *d*, *t*; *g*, *k*. It is impossible to ascertain, by the pronunciation of the Indians, the correct orthography of some words commencing with these letters, or containing them. So, for instance, in a word beginning with *b*, you will often hear the Indians pronounce this *b* like *p*; and sometimes like *b*. Or, if the word begins with a *p*, they will pronounce it at one time *p*, and at another *b*. And the same they do with *d* and *t*, with *g* and *k*. They confound very frequently these consonants. We also see in letters written by Indians in their own language, how they confound *b* with *p*; *d* with *t*; *g* with *k*; not only in the beginning, but also in the middle and at the end of words.

As a *general* rule for the right use of these six consonants, when they *terminate* the word, take this: In order to know whether *b* or *p*, *d* or *t*, *g* or *k*, terminate the word, (which you ordinarily cannot ascertain from the Indian pronunciation,) *prolong* the word, that is, add a syllable, by forming the plural, or making some other change, and you will find the true final letter.

EXAMPLES.

The word *jingob*, a fir-tree, is often pronounced *jingop*. To ascertain whether *b* or *p* is the final letter of this word, form the plural by adding *ig*, and you will have *jingobig*, where *t* is distinctly sounded.

The words *gijig*, day, air, sky ; and *gijik*, cedar or cedar-tree, are ordinarily pronounced alike ; but by a prolongation of the words, their final letters appear distinctly. They say *gijigad*, it is day ; *gijikog*, cedar-trees.

So also *mitig*, a tree, and *akik*, a kettle. These two words both exhibit *k* as their final letter in common pronunciation ; but when you prolong the words, you will have, *mitigog*, trees ; *akikog*, kettles. There the letters *g* and *k* are sounded clearly.

Wenijishid, he who is good, or handsome ; commonly pronounced *wenijishit* ; but in the plural, *wenijishidjig*, the letter *d* is sounded in the soft pronunciation of *djig*. (And so in all the participles ending in *ad*, *ed*, *id*, *od*, which make their plural by adding *jig*.)

To ascertain whether you have to write *dj* or *tch*, in the middle or at the end of words, try to find out, whether the word, if placed in another position or inflection, would show *d* or *t* ; and you will know, whether you have to write *dj* or *tch*.

EXAMPLES.

Ojitchigade, it is made ; not *ojidjigade*, because it is derived from the verb, *nind ojiton*, I make it ; where *t* is distinctly sounded.

Winitchige, he is making dirty (something, or some place) ; not *winidjige*, because it comes from *nin winiton*, I make it dirty ; where again *t* is clearly heard.

Nin banadjiton, I spoiled it ; not *nin banatchiton*, because it comes from *banadad*, it is spoiled ; where *d* is most clearly sounded.

Kikendjige, he knows ; not *kikentchige*, because it is derived from *nin kikendan*, I know it ; where *d* is distinctly heard.

Gimodj, secretly ; not *gimotch*, because it comes from *gimodi*, he steals.—Etc.

I know very well, dear reader, that you cannot make any use of these rules now in the beginning of your studies. But after the first perusal of this Grammar, and when you shall have acquired some knowledge of this language, these rules will be useful to you ; they will be to you a good guidance, and help you materially in your endeavors to acquire a reasonable, systematical and grammatical orthography of the Otchipwe language.

If we wish to cultivate a little the Otchipwe language, we ought to *fix* the orthographical use of these six consonants, according to the most common and most reasonable pronunciation. This I tried and yet try, to effect in my Indian writings, especially in this Grammar, and in the Dictionary of this language. If now those who feel able and disposed to write in Otchipwe, would adopt the orthography of these works, it would be fixed and established. And it is indeed the Grammar and the Dictionary we ought to consult and to follow in regard to the orthography of a language. If every one writes as he pleases, we will never arrive at uniformity and systematical regularity.

There is analogy of this in the German language. The Germans also pronounce the letter *b* very often like *p* ; and also the letter *d* like *t*, and *g* like *k* ; in the beginning and at the end of words. But when they are writing, they don't follow this corrupted pronunciation ; they follow the orthography of their books, especially of Dictionaries.

There will be some more rules and remarks, in regard to orthography, in this Grammar. I cannot explain them here ; they would be entirely misplaced, if here. You will find them in their due places.

PART SECOND.

ETYMOLOGY.

Etymology, (according to the signification of this Greek word, *doctrine of the origin of words*,) is that part of Grammar, which teaches the derivations and inflections of words, and treats of the different parts of speech.

There are *nine Parts of Speech* in the Otchipwe language. I will put them down here in the same order in which this Grammar treats of them. This order differs from that observed in other Grammars; for good reasons.

The parts of speech are as follows:

1. The *Substantive* or *Noun*; as, *inini*, man; *ikwe*, woman; *wigiwam*, lodge, house; *mokoman*, knife.

2. The *Pronoun*; as, *nin*, I; *kin*, thou; *win*, he, she, it.

3. The *Verb*; as, *nin gigit*, I speak; *ki nondam*, thou heardest; *bimadisi*, he lives.

4. The *Adjective*; as, *gwanatch*, beautiful; *matchi*, bad; *onijishin*, good, fine, useful.

5. The *Number*; as, *midasswi*, ten; *nijtana*, twenty; *ningotwak*, hundred.

6. The *Preposition*; as, *nawaii*, in the midst; *megwe*, among; *binish*, till.

7. The *Adverb*; as, *sesika*, suddenly; *nibiwa*, much; *gwaiak*, well; *wéwib*, quick, fast.

8. The *Conjunction*; as, *gaie*, and; *missawa*, although; *kishpin*, if.

9. The *Interjection*; as, *hoi!* halloo! *kaw!* go on!

Remark 1. This language is a language of verbs. I would almost treat of the verb in the very first chapter of Etymology, because all depends on the verb, and almost all is, or can be, transformed into verbs. But the natural order requires it, to

treat first of the *substantive* or noun, which is the subject of the verb; and then of the *pronoun*, which stands for the noun or substantive, as the subject of the verb, and ordinarily precedes it. But immediately after the noun and pronoun comes the *verb*, which occupies two thirds of this Grammar. After the verb comes the *adjective* and then the *number*, because these parts of speech are commonly transformed into verbs. Now follows the *preposition*, which is often connected with the verb, and conjugated with it; then the *adverb*, which modifies the verb in various manners; and then the remaining two parts of speech.

Remark 2. There are no *articles* in the Otchipwe language. The words *aw*, *iw*, etc., which are sometimes placed before substantives, are no articles; they are demonstrative pronouns. So, for instance, *aw ikwe*, does not properly denote, *the* woman, but *this* or *that* woman.

Remark 3. In the Otchipwe language, three parts of speech are *declinable*, that is, they undergo changes; the rest are *indeclinable*, they never change. The declinable parts of speech are the first three, substantive, pronoun, verb. Substantives and pronouns undergo a change in the plural; and this is all their change. Verbs have their various Conjugations. Adjectives and numbers are indeclinable as such; but when they are transformed into verbs, they have their Conjugations.

CHAPTER I.

OF SUBSTANTIVES OR NOUNS.

A *Substantive* or *Noun* is the name of a person or thing, really existing, or only thought, imagined.

The name of a single individual is called a *proper noun*; as, *Wawiatan*, Detroit; *Monengwanekan*, Lapointe; *Wikwed*, L'Anse; *Mângosid*, Loonsfoot.

A *common noun or substantive* is the name applied to all persons or things of the same kind ; as, *inini*, man ; *ikwe*, woman ; *mainyan*, wolf ; *animosh*, dog ; *mitig*, tree ; *adopowin*, table.

OF GENDER.

Gender is the distinction of substantives with regard to sex. Almost all languages make a difference in their *articles* and *adjectives*, when they apply them to substantives of the three different genders, the *masculine*, *feminine* and *neuter*. But the English language employs the same article and the same adjective before substantives of the three genders. And so does the Otchipwe language. For persons and things of both sexes, and of those that belong to none, the *same adjective* is used. F. i., *mino inini*, a good man ; *mino ikwe*, a good woman ; *mino wigiwam*, a good house ; *gwanâtech kwewisens*, a beautiful boy ; *gwanâtech ikwesens*, a beautiful girl ; *gwanâtech masinaigan*, a beautiful book.

But the Otchipwe language goes yet a step farther ; even in the *pronoun* there is no distinction of gender made ; *win* signifies *he*, *she* and *it*. But as the distinction of the two sexes is necessary in certain circumstances, the Otchipwe language, (like other languages,) has some *different words* for individual of the two sexes.

EXAMPLES.

<i>Masc.</i>	<i>Fem.</i>
<i>Ogima</i> , chief or king ;	<i>ogimakwe</i> , queen.
<i>inini</i> , man ;	<i>ikwe</i> , woman.
<i>Kwisens</i> , boy ;	<i>ikwesens</i> , girl.
<i>Noss</i> , my father ;	<i>nîngâ</i> , my mother.
<i>Nîngwîss</i> , my son ;	<i>nîndanîss</i> , my daughter.
<i>Nîssaie</i> , my elder brother ;	<i>nîmîsse</i> , my older sister.
<i>Nîmîshômîss</i> , my grand-father ;	<i>nôkomîss</i> , my grand-mother.

And a variety of other terms of relationship, and expressions of friendship.

Instead of the English mode of distinguishing the two sexes, by prefixing *he* to substantives for the masculine, and *she* for the feminine sex, the Otchipwe language contrives the distinction in the following manners, viz :

1. By prefixing the word *nabe*, (male,) to substantives of the masculine gender, and *ikwé*, (woman, female,) to those of the feminine gender. F. i., *nábe-pijiki*, a bull or ox ; *ikwé pijiki*, a cow.

2. By making use of the words *nabéaiaa*, (male being,) and *ikwéaiaa*, (female being,) which are ordinarily placed after the substantive. F. i., *pakaakwe nabéaiaa*, a cock ; *pakaákwe ikwéaiaa*, a hen ; *bebejigoganji nabéaiaa*, a horse ; *bebejigoganji ikwéaiaa*, a mare.

3. By affixing to substantives of the masculine gender the word *inini*, (man,) and to those of the feminine gender the word *ikwe*, (woman,) modifying the two words a little. F. i., *anokitagéwinini*, a man servant ; *anokitagékwe*, a maid servant ; *kikinoamagéwinini*, a school-teacher (man) ; *kikinoamgékwe*, a female school-teacher. They also will say : *nishime inini*, (or, *kwiwisens*,) my younger brother ; *nishime ikwé*, (or, *ikwésens*,) my younger sister.

Remark. Instead of the distinction of gender, there is another distinction made between the substantives of the Otchipwe language, which is as important, as it is difficult, and peculiar to this language. It is the division of all the Otchipwe substantives in two classes ; some are animate and some inanimate.

Animate substantives are called those which denote beings and things that are living, or have been living, really or by acception.

Inanimate substantives are called those which signify things that never lived.

This must be well borne in mind, as it is of great importance for the correct speaking of the Otchipwe language.

The animate substantives, which denote beings that are *really* living, or have been so, cause no difficulty ; they are naturally known, and cannot be mistaken ; as, *gájagens*, a cat ; *wawabi-ganodji*, a mouse ; *sagimé*, a moscheto ; *ginébig*, a serpent, etc. But substantives which signify things that have no life at all,

but which the Indians treat in their language like substantives that signify living beings, create one of the greatest difficulties and peculiarities of this language ; because there is no rule by which you could be guided to know these substantives. And still it is necessary to know whether a substantive is *animate* or *inanimate*, because on this distinction depends the right use and inflection of the *verb* and *pronoun*. If you confound the verbs that are used in connexion with *animate* substantives with those that are employed with *inanimate*, you commit as big a blunder in the Otchipwe language, as you would in English by saying : *I am afraid of that man because SHE is a bad man ; or, I love my mother because HE is so kind to me.*

Remark. The *animate* substantives will always be denoted by the sign *an.*, in this Grammar as well as in the Dictionary ; and the *inanimate* substantives will be marked *in.* The same signs will also be employed for the *verbs* that have report to animate or inanimate substantives . Please remember well this remark.

Here are some of those substantives which signify things that have no life, but are employed by the Indians like substantives that signify living beings :

<i>Mitig</i> , a tree.	<i>Nisâkosi</i> , a corn-ear.
<i>Pakwëjigan</i> , bread.	<i>Masân</i> , a nettle.
<i>Assin</i> , a stone.	<i>Sibwâgan</i> , corn-stalk.
<i>Mishimîn</i> , an apple.	<i>Nindigig</i> , my knee.
<i>Pingwi</i> , ashes.	<i>Agig</i> , cold, phlegm.
<i>Asséma</i> , tobacco.	<i>Gisiss</i> , sun, moon, month.
<i>Akik</i> , a kettle.	<i>Tibaigisisswan</i> , watch, clock.
<i>Opin</i> , a potatoe.	<i>Migwan</i> , feather, quill.
<i>Pigiv</i> , pitch.	<i>Nabâgissag</i> , a board.
<i>Mikwâm</i> , ice.	<i>Wababigan</i> , lime.
<i>Gon</i> , snow.	<i>Opwâgan</i> , pipe.
<i>Tashkûbodjigan</i> , saw-mill.	<i>Jonûia</i> , silver, money.
<i>Tchibââtig</i> , cross.	<i>Assab</i> , a net.
<i>Mandâmin</i> , corn.	<i>Ess</i> , a shell.
<i>Wâbigan</i> , clay.	<i>Kishkibitâgan</i> , a tobacco pouch.

<i>Senibá</i> , silk, ribbon.	<i>Miskodisimin</i> , a bean.
<i>Masinitchigan</i> , image.	<i>Jingob</i> , a fir-tree.
<i>Gijik</i> , cedar.	<i>Jingwak</i> , pine-tree.
<i>Moshwe</i> , handkerchief.	<i>Mindjikáwan</i> , a mitten, a glove.
<i>Joniáns</i> , a shilling.	<i>Odában</i> , a sledge.
<i>Minéssagáwanj</i> , thorn.	<i>Osawában</i> , gall, bile.
<i>Anâng</i> , a star.	<i>Botágan</i> , a stamp, stamper.
<i>Animiki</i> , thunder.	<i>Nindinígan</i> , my shoulder-blade.
<i>Ishkotékan</i> , fire-steel.	<i>Miskwimin</i> , a raspberry.
<i>Kitchipison</i> , belt.	<i>Paganak</i> , a walnut-tree.
<i>Titibissé-odaban</i> , waggon, cart.	<i>Ojashákon</i> , (tripe de roche).
<i>Kótawan</i> , a block.	<i>Papágimák</i> , ash-tree.

And a vast number of others.

To facilitate the acquirement of these substantives, *animate* only by acception, I have marked them in the *Dictionary* thus: *an.*; and the last letter of their plural is always *g*; whereas the last letter of the *inanimate* substantives in the plural, is always *n*.

OF NUMBER.

Number is that property of a substantive by which it denotes one object, or more. Number is double, the singular, and the plural number.

The *singular* number denotes only one object; as *wigiwam*, a lodge; *amík*, a beaver; *onagan*, a plate or dish; *môkoman*, a knife.

The *plural* number expresses two or more objects; as, *jimaganishag*, soldiers; *wakárganan*, houses; *anishinabeg*, Indians; *wagakwádon*, axes.

As in every language, so also in the Otchipwe, there are many substantives which, from the nature of the objects they signify, have no plural; as *totoshabo*, milk; *sisibakwad*, sugar; *kitimwin*, laziness, etc. But there are none in this language which have no singular.

FORMATION OF THE PLURAL NUMBER.

The formation of the plural of the Otchipwe substantives is somewhat difficult. We have only a few rules for it, which are not sufficient. There are some *general* and some *special* rules.

GENERAL RULES.

RULE 1. The plural of the Otchipwe substantives is always formed by *adding* to the singular a letter or a syllable. Never anything is changed in the substantive itself. This is a rule without exception, as well for the *animate* as *inanimate*.

RULE 2. The last letter of the plural of an *animate* substantive is invariably *g*; and the last letter of the plural of an *inanimate* substantive is always *n*. This rule again has no exception.

But the learner of this language gains little by these rules, because the letters that precede this final *g* or *n* in the syllables which are added to the singular, in order to form the plural, are so various that we distinguish not less than *twelve* different terminations of the plural, viz: seven for the *animate*, and five for the *inanimate*.

The seven terminations of the plural of the *animate* substantives are: *g, ag, ig, iag, jig, og, wag*.

The five terminations of the plural of the *inanimate* substantives are: *n, an, in, on, wan*.

There is no *general* rule for the formation of these different terminations of the plural; but there are some *special* rules which will be useful to the learner.

SPECIAL RULES.

RULE 1. The *animate* substantives in *ans, ens, ins, ons*, (which are always *diminutives*), and all the *animate* substantives indicating *contempt*, add always the syllable *ag* to the singular, to form the plural.

EXAMPLES :

<i>Ogimâns</i> , a little chief,	pl. <i>ogimânsag</i> .
<i>Jônîians</i> , a shilling,	“ <i>jônîiânsag</i> .
<i>Pakwêjigans</i> , a small cake,	“ <i>pakwêjigânsag</i> .
<i>Sênûbâns</i> , a small ribbon,	“ <i>seûibânsag</i> .
<i>Wâgoshens</i> , a young fox,	“ <i>wâgoshensag</i> .
<i>Agimêns</i> , a small snow-shoe,	“ <i>agimênsag</i> .
<i>Anishinâbens</i> , a young Indian,	“ <i>anishinâbensag</i> .
<i>Jishîbens</i> , a young duck,	“ <i>jishîbensag</i> .
<i>Gîjîkens</i> , a little cedar,	“ <i>gîjîkênsag</i> .
<i>Mîgîsîns</i> , a young eagle,	“ <i>mîgîsînsag</i> .
<i>Wâbisîns</i> , a young swan,	“ <i>wâbisînsag</i> .
<i>Opînîns</i> , a small potatoe,	“ <i>opînînsag</i> .
<i>Omîmîns</i> , a young pigeon,	“ <i>omîmînsag</i> .
<i>Pîjîkîns</i> , a calf,	“ <i>pîjîkînsag</i> .
<i>Âmons</i> , a young bee,	“ <i>âmonsag</i> .
<i>Mângons</i> , a young loon,	“ <i>mângonsag</i> .
<i>Manitôns</i> , an insect,	“ <i>manitônsag</i> .
<i>Animôns</i> , a small dog,	“ <i>animônsag</i> .
<i>Amikôns</i> , a young beaver,	“ <i>amikônsag</i> .
<i>Akîkôns</i> , a small kettle,	“ <i>akîkônsag</i> .
<i>Assabîsh</i> , a bad net,	“ <i>assabîshag</i> .
<i>Inîniwîsh</i> , a bad man,	“ <i>inîniwîshag</i> .
<i>Opwâganîsh</i> , a bad pipe,	“ <i>opwâganîshag</i> .
<i>Akîkôsh</i> , a bad kettle,	“ <i>akîkôshag</i> .

Some *participles* also make their plural invariably by adding *ag* to the singular, as you will see in the *Dubitative* Conjugations.

RULE 2. All the *animate* substantives in *an* and *in*, add likewise the syllable *ag* for the plural. But when those in *in* have the accent on the last syllable, they add *ig*. (See the last two words in these Examples.)

EXAMPLES :

<i>Kitchimôkoman</i> , American,	pl. <i>Kitchimâkomanag</i> .
<i>Migwan</i> , a feather or pen,	" <i>migwanag</i> .
<i>Tibâigisisswân</i> , watch, clock,	" <i>tibâigisisswânag</i> .
<i>Awakan</i> , slave,	" <i>awakanag</i> .
<i>Nind inawémagan</i> , my relative,	" <i>nind inawemaganag</i> .
<i>Opwâgan</i> , pipe,	" <i>opwâganag</i> .
<i>Masinitchigan</i> , image,	" <i>masinitchiganag</i> .
<i>Ishkotékân</i> , fire-steel,	" <i>ishkotékânag</i> .
<i>Mindjikâwan</i> , a mitten,	" <i>mindjikâwanag</i> .
<i>Wëbinigan</i> , a rejected person,	" <i>wëbiniganag</i> .
<i>Odabân</i> , a sledge,	" <i>odabânag</i> .
<i>Nin widjîwagan</i> , my companion	" <i>nin widjîwaganag</i> .
<i>Mishîmin</i> , apple,	" <i>mishîminag</i> .
<i>Ninidjânissikawin</i> , my god-child	" <i>ninidjânissikawinag</i> .
<i>Mandâmin</i> , one corn,	" <i>mandâminag</i> .
<i>Miskodissimin</i> , a bean,	" <i>miskodissiminag</i> .
<i>Opîn</i> , a potatoe,	" <i>opînig</i> .
<i>Assin</i> , a stone,	" <i>assinig</i> .

RULE 3. The *animate* substantives in *â, é, î, ô, ** add invariably *iaq* to the singular, to form the plural.

EXAMPLES :

<i>Sëribâ</i> , a ribbon,	pl. <i>sëribaiag</i> .
<i>Pakâakwé</i> , cock or hen,	" <i>pakâakwéiag</i> .
<i>Akiwësi</i> , old man,	" <i>akiwësiag</i> .
<i>Gigô</i> , fish,	" <i>gigôiaq</i> .

RULE 4. All the participles of the *affirmative* form (which are at the same time *animate* substantives,) add the syllable *jîg* for the plural, when their final letter is *d*; but when their final letter is *g*, they add *îg*.

* See p. 6.

EXAMPLES :

<i>Enamiâd</i> , a Christian,	pl. <i>enamiadjig</i> .
<i>Kekinoamawind</i> , a scholar,	“ <i>kekinoamawindjig</i> .
<i>Waiâbanged</i> , a spectator,	“ <i>waiâbangedjig</i> .
<i>Gegî nawishkid</i> , a liar,	“ <i>gegî nawishkidjig</i> .
<i>Netâ-wissinid</i> , a great eater,	“ <i>netâ-wissinidjig</i> .
<i>Netâ-gikawidang</i> , a quareller,	“ <i>netâ-gikawidangig</i> .
<i>Pesindang</i> , a hearer,	“ <i>pesindangig</i> .
<i>Masinuigan waiâbandang</i> , a reader,	“ <i>masinuigan waiâbandangig</i> .
<i>Debendang</i> , proprietor, owner,	“ <i>debendangig</i> .
<i>Dêgwisning</i> , arriver, comer,	“ <i>dêgwisningig</i> .

RULE 5. All the participles of the *negative* form (which are at the same time *animate* substantives,) add the syllable *og* for the plural.

EXAMPLES :

<i>Enamiâssig</i> , a pagan,	pl. <i>enamiâssigog</i> .
<i>Nêbossig</i> , an immortal,	“ <i>nêbossigog</i> .
<i>Netâ-gigitossig</i> , a dumb person,	“ <i>netâ-gigitossigog</i> .
<i>Bêmossessig</i> , a lame person,	“ <i>bêmossessigog</i> .

RULE 6. The *inanimate* substantives in *gan* and *win*, and likewise all *inanimate diminutives* in *ars*, *ens*, *ins*, *ons*, and also all the *inanimate* substantives indicating *contempt*, add the syllable *an* for the plural.

EXAMPLES :

<i>Wakâigan</i> , a house,	pl. <i>wakâiganan</i> .
<i>Wasswâgan</i> , a torch,	“ <i>wasswâganan</i> .
<i>Nibâgan</i> , a bed,	“ <i>nibâganan</i> .
<i>Adôpowin</i> , a table,	“ <i>adôpowinan</i> .
<i>Dodamowin</i> , action,	“ <i>dodamowinan</i> .

<i>Batâdowin</i> , sin,	“ <i>batâdowinan</i> .
<i>Onâgans</i> , a small dish,	“ <i>onâgansan</i> .
<i>Apâbiwinens</i> , a small chair,	“ <i>apâbiwinensan</i> .
<i>Anitins</i> , a small spear,	“ <i>anitinsan</i> .
<i>Biwâbikons</i> , a small iron,	“ <i>biwâbikonsan</i> .
<i>Masinaiganish</i> , a bad book,	“ <i>masinaiganishan</i> .
<i>Wigiwamish</i> , a bad house or lodge,	“ <i>wigiwamishan</i> .

These are all the rules I can give you for the formation of the plural number of Otchipwe substantives.

Let us now consider all the *twelve* different terminations of the plural. (that is, the letters and syllables which are added to the singular, to form the plural,) to see the difficulty which this variety must cause to the learner of this language.

EXAMPLES OF THE TWELVE TERMINATIONS OF THE PLURAL OF
OTCHIPWE SUBSTANTIVES.

1. *g*.

<i>Anishinabe</i> , an Indian,	pl. <i>anishinâbeg</i> .
<i>Même</i> , a wood-pecker,	“ <i>mémeg</i> .
<i>Windigo</i> , a giant,	“ <i>windigog</i> .
<i>Windigokwe</i> , a giantess,	“ <i>windigokwez</i> .
<i>Anishinâbekwe</i> , a squaw,	“ <i>anishinabekweg</i> .
<i>Môshwe</i> , a handkerchief,	“ <i>môshweg</i> .
<i>Omîmi</i> , a pigeon,	“ <i>omîmig</i> .
<i>Anîmiki</i> , thunder,	“ <i>anîmikîg</i> .
<i>Bebejigôganji</i> , horse,	“ <i>bebejigôganjig</i> .
<i>Manito</i> , ghost, spirit,	“ <i>manitog</i> .
<i>Jonîia</i> , silver, or a piece of silver,	“ <i>jonîiag</i> .
<i>Ogîma</i> , chief,	“ <i>ogîmag</i> .

2. *ag*.

<i>Wâgosh</i> , fox,	pl. <i>wâgoshag</i> .
<i>Kôtawan</i> , a block,	“ <i>kôtawanag</i> .
<i>Namêbin</i> , a sucker,	“ <i>namêbinag</i> .

<i>Jishib</i> , a duck,	“ <i>jishibag</i> .
<i>Bijiw</i> , lynx,	“ <i>bijiwag</i> .
<i>Kitchipison</i> , a belt,	“ <i>kitchipisonag</i> .
<i>Nam^ogoss</i> , trout,	“ <i>nam^ogossag</i> .
<i>Mishimin</i> , apple,	“ <i>mishiminag</i> .
<i>Kokôsh</i> , a hog,	“ <i>kokôshag</i> .
<i>Mandâmin</i> , one corn,	“ <i>mandâminag</i> .
<i>Jimâganish</i> , soldier,	“ <i>jimâganishag</i> .
<i>Jâganash</i> , Englishman,	“ <i>Jâganashag</i> .
3. <i>ig</i> .	
<i>Jingob</i> , fir-tree,	pl. <i>jingobig</i> .
<i>Assin</i> , a stone,	“ <i>assinig</i> .
<i>Assâb</i> , a net,	“ <i>assabig</i> .
<i>Opin</i> , potatoe,	“ <i>opinig</i> .
<i>Minéssagawanj</i> , thorn,	“ <i>minéssagawanjig</i> .
<i>Naiâgatawendang</i> , thinker,	“ <i>naiâgatawendangig</i> .
<i>Netâ-agonwetang</i> , gainsayer,	“ <i>netâ-agonwetangig</i> .
<i>Métchi-dodang</i> , malefactor,	“ <i>métchi-dodangig</i> .
4. <i>iag</i> .	
<i>Mishiké</i> , turtle,	pl. <i>mishikéiag</i> .
<i>Wawâbigonodji</i> , mouse,	“ <i>wawâbigonodjiag</i> .
<i>Assabikéshi</i> , spider,	“ <i>assabikéshiag</i> .
<i>Eshpaiô</i> , a Spaniard,	“ <i>Eshpaiôdiag</i> .
<i>Nijodé</i> , a twin,	“ <i>nijodéiag</i> .
<i>Nissaié</i> , my older brother,	“ <i>nissaiéiag</i> .
<i>Nimissé</i> , my older sister,	“ <i>nimisséiag</i> .
<i>Nindângoshe</i> , my cousin,	“ <i>nindângosheiag</i> .
<i>Mindimôtie</i> , an old woman,	“ <i>mindimôtieiag</i> .
5. <i>jig</i> .	
<i>Swânganamiâd</i> , a good Christian,	pl. <i>swânganamiâdjig</i> .
<i>Mékisiniked</i> , shoemaker,	“ <i>mékisinikedjig</i> .
<i>Bewâbikoked</i> , a miner,	“ <i>bewâbikokedjig</i> .
<i>Wedâked</i> , steersman,	“ <i>wedâkedjig</i> .
<i>Bebâmadisid</i> , traveller,	“ <i>bebâmadisidjig</i> .
<i>Netâ-nagamod</i> , a singer,	“ <i>netâ-nagamodjig</i> .
<i>Kekinoamâged</i> , teacher,	“ <i>kekinoamâgedjig</i> .

Remark. The substantives of this number, with innumerable others of this description, are also *participles*. It must be observed that the termination *jig* in the plural of these words is only a corruption, which is established now, and must remain. Properly it ought to be *ig*, as above, No. 3. We ought to say: *Swânganamiadig*, *mêkisinikedig*, *bewâbikokedig*, etc. The Indians of Grand Portage, Fort William, and other places north of Lake Superior, have conserved this genuine pronunciation.

6. *og.*

<i>Wâbos</i> , a rabbit,	pl. <i>wabôsoy.</i>
<i>Gisiss</i> , sun, moon, month,	“ <i>gisissoy.</i>
<i>Akâk</i> , kettle,	“ <i>akikoy.</i>
<i>Mitig</i> , tree,	“ <i>mitigoy.</i>
<i>Mous</i> , moose,	“ <i>monsoy.</i>
<i>Anâng</i> , a star,	“ <i>anângoy.</i>
<i>Nabâgissay</i> , a board,	“ <i>nabâgissayoy.</i>
<i>Enamiâssig</i> , pagan,	“ <i>enamiâssigoy.</i>
<i>Enokissig</i> , idler, sluggard,	“ <i>enokissigoy.</i>
<i>Mênikwæssig</i> , a sober person,	“ <i>mênikwæssigoy.</i>

7. *wag.*

<i>hîni</i> , man,	pl. <i>inîniwag.</i>
<i>Ikwé</i> , woman,	“ <i>ikwewag.</i>
<i>Amîk</i> , beaver,	“ <i>amîkwag.</i>
<i>Pijîki</i> , ox, cow,	“ <i>pijîkiwag.</i>
<i>Namé</i> , a sturgeon,	“ <i>naméwag.</i>
<i>Atik</i> , a rein-deer,	“ <i>atikwag.</i>
<i>Migisi</i> , eagle,	“ <i>migisiwag.</i>
<i>Wanagék</i> , bark,	“ <i>wanagékweg.</i>
<i>Atîkamég</i> , white fish,	“ <i>atîkamégweg.</i>
<i>Jingwâk</i> , pine tree,	“ <i>jingwâkwag.</i>
<i>Biné</i> , a partridge,	“ <i>binéwag.</i>
<i>Wawâshkeshî</i> , deer,	“ <i>wawâshkeshîwag.</i>
<i>Anjeni</i> , angel,	“ <i>anjeniwag</i> ; (also <i>anjenig</i> .)
<i>Wemîtigoji</i> , Frenchman,	“ <i>wemîtigojiwag.</i>

8. *n.*

<i>Abwî</i> , a paddle,	pl. <i>abwîn.</i>
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<i>Anwî</i> , a ball, bullet,	“ <i>anwîn.</i>
<i>Aii</i>, thing....,	“ <i>aiin.</i>
9. <i>an.</i>	
<i>Wadjîw</i> , mountain,	pl. <i>wadjîwan.</i>
<i>Omôdai</i> , bottle,	“ <i>omôdaiian.</i>
<i>Kitigân</i> , garden, field,	“ <i>kitigânan.</i>
<i>Nisîd</i> , my foot,	“ <i>nisîdan.</i>
<i>Sakâon</i> , a cane,	“ <i>sakâonan.</i>
<i>Tchîmân</i> , a canoe,	“ <i>tchîmânun.</i>
<i>Nâbikwân</i> , vessel,	“ <i>nâbikwanan.</i>
<i>Jimâgan</i> , a lance,	“ <i>jimâganan.</i>
<i>Apâbiwin</i> , chair, bench,	“ <i>apâbiwinan.</i>
<i>Masinâigan</i> , book, paper,	“ <i>masinâiganan.</i>
10. <i>in.</i>	
<i>Anîl</i> , fish-spear,	“ <i>avitin.</i>
<i>Abâj</i> , a lodge-pole,	“ <i>abâjin.</i>
<i>Nagwîiab</i> , rainbow,	“ <i>nagwîiabin.</i>
<i>Mitigwab</i> , a bow,	“ <i>mitigwâbin.</i>
11. <i>on.</i>	
<i>Gîjîgad</i> , day,	pl. <i>gîjîgadon.</i>
<i>Tîbîkad</i> , night,	“ <i>tîbîkadon.</i>
<i>Anamîewîgamîg</i> , church,	“ <i>anamîewîgamîgon.</i>
<i>Anînâtîg</i> , maple-tree,	“ <i>anînâtîgon.</i>
<i>Wâwan</i> , egg,	“ <i>wâwanon.</i>
<i>Wâgâkwad</i> , axe,	“ <i>wâgâkwadon.</i>
<i>Makak</i> , box,	“ <i>makakon.</i>
12. <i>wan.</i>	
<i>Sîbî</i> , river,	pl. <i>sîbîwan.</i>
<i>Mashkîkî</i> , medicine,	“ <i>mashkîkîwan.</i>
<i>Odêna</i> , village, town,	“ <i>odenawan.</i>
<i>Wâbashkîkî</i> , swamp,	“ <i>wâbashkîkîwan.</i>

By considering this great variety of terminations of the plural, you will perceive that there is no general rule to be established for its formation. It must be learned from usage. (See Remark 1, in the beginning of Chapter III, in regard to the *mutative vowel*.)

To facilitate the study of the Otchipwe language also in this respect, I have marked in the Dictionary the plural of all the substantives of this language, which are susceptible of it.

FORMATION OF SUBSTANTIVES.

The Otchipwe language is a language of verbs. Verbs are more frequently used than substantives. Where other languages will employ a substantive, the Otchipwe language uses a verb. Substantives are often changed into verbs, as are also other parts of speech; and from verbs many substantives are formed. There are some *invariable Rules* for this formation, which you will find explained here. You will better understand these rules after the perusal of the long Chapter of Verbs; but we must put them here, because they belong to the Chapter of Substantives.

RULES FOR THE FORMATION OF SUBSTANTIVES.

RULE 1. By adding the syllable *win* to the third person singular, present, indicative, affirmative form, of a verb belonging to the I. Conjugation, you will have its substantive.

EXAMPLES.

<i>Ojibûge</i> , he writes ;	<i>ojibiigewin</i> , writing.
<i>Jawendjige</i> , he is charitable ;	<i>Jawendjigewin</i> , charity, grace.
<i>Dibaamâge</i> , he pays ;	<i>dibaamâgewin</i> , payment (<i>given</i> .)
<i>Dibâkonige</i> , he judges ;	<i>dibâkonigewin</i> , judgment (<i>held, pronounced</i> .)
<i>Sâgiûwe</i> , he loves ;	<i>sâgiûwewin</i> , love.
<i>Gimi</i> , he deserts ;	<i>gimiwin</i> , desertion.
<i>Gimôdi</i> , he steals ;	<i>gimôdiwin</i> , stealing, theft.
<i>Kitimi</i> , he is lazy ;	<i>kitimiwin</i> , laziness.
<i>Anwenindiso</i> , he repents ;	<i>anwenindisowin</i> , repentance.
<i>Gigito</i> , he speaks ;	<i>gigitowin</i> , speaking, discourse.

RULE 2. By changing the last syllable, *wag*, of the third person, plural, present, indicative, of a verb called "communicative," into *win*, you will form its substantive.

plural,
blished
mark 1,
vowel.)

EXAMPLES.

Migâdiway, they fight ; *migâdiwin*, fighting, war.
Dibaamâdiway, they are paid together ; *dibaamâdiwin*, a general payment.
Gikândiway, they quarrel ; *Gikândiwin*, quarrel.
Ganônidiway, they speak to each other ; *ganônidiwin*, conversation.
Jingenîdiway, they hate each other ; *jingenîdiwin*, hatred.

RULE 3. Add to the first person, singular, present, passive voice, of a verb belonging to the IV Conjugation, the syllable *win*, and you will have its substantive.

EXAMPLES.

Nin dibaamâgo, I am paid ; *dibaamâgowin*, payment (received.)
Nin dibâkonigo, I am judged ; *dibâkonigowin*, judgment (undergone.)
Nin kikinoamâgo, I am taught ; *kikinoamâgowin*, instruction (received.)
Nin minigo, I am given ; *minigowin*, gift (received.)

RULE 4. Change the final *g* of the third person, plural, present, indicative, of the verbs belonging to the II and III Conjugations into *win*, and you will have their substantives.

EXAMPLES.

Dôdamog, they do ; *dôdamowin*, doing, action.
Kashkendamog, they are sad ; *kashkendamowin*, sadness, sorrow.
Segendamog, they are afraid ; *segendamowin*, fear.
Ozâmidonog, they speak too much ; *osâmidonowin*, too much speaking.

RULE 5. Add the syllable *win* to the third person, singular, present, indicative, negative form, ending in *i*, of the verbs of the first three Conjugations, and you will have their substantives.

EXAMPLES.

Kawin minikwessi, he does not drink ; *minikwessiwin*, temperance.
Kawin nitâ-gigitossi, he cannot speak ; *nitâ-gigitossiwin*, dumbness.
Kawin babâmitansi, he does not obey ; *babamitansiwin*, disobedience.

RULE 6. Change the final *e* of the verbs ending in *ige* or *djige*, into *an*, and you will form names of *tools, implements*, etc.

EXAMPLES.

Nin pakiteige, I strike ; *pakiteigan*, hammer.
Nin tehigataige, I sweep ; *tehigataigan*, broom.
Nin tehigigaige, I square timber ; *tehigigaigan*, broad axe.
Nin kishkîbodjige, I saw (across.) *kishkîbodjigan*, hand-saw or log-saw.
Nin tâshkîbodjige, I saw (along.) *tâshkîbodjigan*, pit-saw or a saw-mill.
Nin môkodjige, I am cutting wood (with a knife.) *môkodjigan*, plane, drawing-knife.
Nin bissibôdjige, I grind ; *bissibôdjigan*, corn-mill.

RULE 7. Change the final *e* of the verbs called “ *Working Verbs*,” (which you will find in the article : “ *Formation of Verbs*,” after all the Conjugations ;) change this *e* in *an*, and you will form substantives denoting the *place* where the work signified by the working verb, is going on.

EXAMPLES.

- Nind akakanjêke*, * I burn coal ; *akakanjêkan*, the place where a coal pit is burning, or has been so.
- Nin jominâboke*, I make wine ; *jominâbokan*, the place where they make wine, (vineyard.)
- Nin sisibâkwadoke*, I make sugar ; *sisibâkwadokan*, sugar-camp, sugar-bush.
- Nin biwâbikoke*, I make (produce) iron ; *biwâbikokan*, the place where they produce iron, an iron-mine.
- Nin miskwâbikoke*, I make (produce) copper ; *miskwâbikokan*, a copper-mine.

RULE 8. Some verbs of the IV Conj. form *animate* substantives by adding *gun* to the first person singular.

EXAMPLES.

- Nind inawema*, he is a relation of mine. *nind inawemagan*, my relative.
- Nin widigema*, I am married to him, (her.) *nin widigemagan*, my husband, (wife.)
- Nin widjiwa*, I accompany him, (her.) *nin widjiwagan*, my companion.

Remark. In regard to the substantives formed according to the *first* and *third* of the above rules, you will please to bear in mind, that those which have *e* before the end-syllable *win*, signify an action *done* or *doing* ; and those that have *o* before *win*, mark the effect *received* from an action. It is important to mind this difference. In English there is no difference in the words of both kinds, (as you will see in the following examples,) but in the Otchipwe language the difference is material.

* The letter *n* is scarcely heard in this word.

- aia..sid*, (*Animad*, painful, difficult; *nind akamigis*, I am busy, occupied.)
- Animakamigisiwin*. Difficult or troublesome business.
- Animakwe*. German woman; pl.-*g*.
- Animam*, (*nind*). I speak German; p. *en..mod*.
- Animamowin*. German language.
- Animendam*, (*nind*). I suffer in my thoughts, in my mind; p. *aia..ang*.
- Animia*, (*nind*). I make him suffer, I torment him; p. *aia..ad*.
- Animidabi*, (*nind*). I drag (s. th.) with great difficulty; p. *aia..bid*.
- Animidabia*, (*nind*). I make him drag or draw s. th. with great difficulty; p. *aia..ad*.
- Animiidis*, (*nind*). I make myself suffer; p. *aia..sod*.
- Animiki*. Thunder, thunderbolt; pl.-*g*.
- Animikibag*. Flea-herb; [C. herbe à la puce]; pl.-*on*.
- Animikika*, or *magad*. It thunders. *Kitchi animika*, there is a thunderstorm; p. *en..kag*, or *magak*.
- Animikivan*. S. *Animikika*.
- Animikivanakwad*. Thundercloud, black heavy cloud; pl.-*on*.
- Animikogabaw*, (*nind*). I turn, standing; p. *en..wid*.
- Animikogabawitan*, (*nind*). I turn my back towards it, standing; p. *en..ang*.
- Animikogabawitawa*, (*nind*). I turn my back towards him, standing; p. *en..wad*.
- Animikonan*, (*nind*). I turn it over, upside down; p. *en..ang*.
- Animikonigade*, or *magad*. It is turned over, upside down; p. *en..deg*, or *magak*.
- Animikosse*, (*nind*). I fall to the ground on the face; p. *en..sed*.
- Animikowebina*, (*nind*). I overthrow some *an.* object upside down; p. *en..nad*.
- Animikowebinan*, (*nind*). I overthrow it upside down; p. *en..ang*.
- Animikwishin*, (*nind*) (pron. *nind animikoshin*.) I am lying on my belly; p. *en..ing*.
- Animikwissidon*, (*nind*). (Pron. *nind animikossidon*;) S. *Animikonan*.
- Animikwëssin*. (Pron. *animikossin*;) it lies upside down; p. *en..sing*.
- Animima*, (*nind*). I trouble or annoy him with my words; I reprimand him with hard words; p. *aia..mad*.
- Animis*, (*nind*). I suffer, I am in distress, in misery; p. *aia..sid*.
- Animishka*, (*nind*). I go along in a canoe, boat, etc.; p. *en..kad*.
- Animisiwin*. Suffering, misery, distress.
- Animitagos*, (*nind*). I make a speech, a harangue; also, I am troublesome with my words, I annoy with my reproaches; p. *aia..sid*.
- Animitagossiwin*. Speech, harangue; also, troublesome speaking, hard reproach.
- Animitawa*, (*nind*). It annoys

<i>Substantives.</i>	<i>Plural.</i>	<i>Contempt.</i>
<i>Ninidjaniss</i> , my child ;	<i>ninidjanissag</i> ,	<i>ninidjanissish</i> , my bad child.
<i>Assáb</i> , a net ;	<i>assábíg</i> ,	<i>assabish</i> , an old net.
<i>Assin</i> , a stone ;	<i>assiníg</i> ,	<i>assinish</i> , a bad, unfit stone.
<i>Abinodji</i> , a child ;	<i>abinodjiag</i> ,	<i>abinodjiish</i> , a bad child.
<i>Akiwesí</i> , an old man ;	<i>akiwesíag</i> ,	<i>akwesíish</i> , a bad old man.
<i>Mókomán</i> , a knife ;	<i>mokománag</i> ,	<i>mokománish</i> , a bad knife.
<i>Mojwágan</i> , scissors ;	<i>mojwáganag</i> ,	<i>mojwáganish</i> , { bad scissors.
<i>Mitigwáb</i> , a bow ;	<i>mitigwábin</i> ,	<i>mitigwábish</i> , a bad old bow.
<i>Anít</i> , a spear ;	<i>anítin</i> ,	<i>anítish</i> , a bad, unfit spear.

RULE 2. The *animate* substantives that form their plural by adding *og*, or *wag*, (when these latter terminate in a *consonant* in the singular,) and the *inanimate* that make their plural in *on*, take *osh* for the ease of contempt.

EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Contempt.</i>
<i>Nabagissag</i> , a board ;	<i>nabagissagog</i> ,	<i>nabagissagosh</i> , a bad rotten board.
<i>Mitig</i> , a tree ;	<i>mitigog</i> ,	<i>mitigosh</i> , a bad tree.
<i>Akik</i> , a kettle ;	<i>akikog</i> ,	<i>akikosh</i> , a bad old kettle.
<i>Anang</i> , a star ;	<i>anangog</i> ,	<i>anangosh</i> , a bad star.
<i>Amik</i> , beaver ;	<i>amikwag</i> ,	<i>amikosh</i> , a bad beaver.
<i>Jingwak</i> , pine ;	<i>jingwakwag</i> ,	<i>jingwakosh</i> , a bad pine.

<i>Substantives.</i>	<i>Plural.</i>	<i>Contempt.</i>
<i>Gag</i> , a porcupine ;	<i>'gagway</i> ,	<i>gagosh</i> , a bad porcupine.
<i>Nishkinjig</i> , my eye ;	<i>nishkinjigon</i> ,	<i>nishkinjigosh</i> , my bad eye.
<i>Makâk</i> , a box ;	<i>makakon</i> ,	<i>makakosh</i> , a bad box.
<i>Wâwan</i> , an egg ;	<i>wawanon</i> ,	<i>wawanosh</i> , a bad spoiled egg.

RULE 3. The *animate* substantives that make their plural by adding *g*, or *wag*, (when these latter terminate in a *vowel* in the singular ;) and the *inanimate* that form the plural by adding *wan* ; take *wish* for the case of contempt.

EXAMPLES.

<i>Substantives.</i>	<i>Plural</i>	<i>Contempt.</i>
<i>Ogina</i> , a chief ;	<i>oginag</i> ,	<i>oginawish</i> , a bad chief.
<i>Wemitigojikwe</i> , Frenchwoman ;	<i>wemitigojik-</i> <i>weg</i> ,	<i>wemitigojikwe-</i> <i>wish</i> , a bad Frenchwoman.
<i>Anishinabe</i> , Indian ;	<i>anishinabeg</i> ,	<i>anishinabewish</i> , a bad Indian.
<i>hini</i> , a man ;	<i>iniinawag</i> ,	<i>iniinawish</i> , a bad, wicked man.
<i>Pijiki</i> , an ox ;	<i>pijikiwag</i> ,	<i>pijikiwish</i> , a bad ox.
<i>Sibi</i> , a river ;	<i>sibiwan</i> ,	<i>sibiwish</i> , a bad river.
<i>Odena</i> , a village ;	<i>odenawan</i> ,	<i>odenawish</i> , a bad village.

Remark 1. In the first three words of the above examples, viz : *kwewisensish*, *ikwesensish*, *ninidjanissish* ; and in the *diminutives*, which all end in *sish*, when expressing contempt, this *sish* is pronounced *shish*. ! But nevertheless we must grammatically

take it for *sish*. The pronunciation *shish* is only a corruption. So also, for instance, will a common speaker of the English language pronounce, *shayssh she*; but it ought to be, *says she*. And Canadians will say, *Il va chécher*, (it will dry;) instead of saying, *Il va sécher*

Remark 2. The prefix of all the *animate* substantives indicating contempt, is invariably formed by adding *ag* to the singular; and the plural of the *inanimate* by adding *an*. F. i., *Kwiwensish*, *kwiwensishag*. *Mitigosh*, *mitigoshag*. *Iniwish*, *iniwishag*. *Mokomanish*, *mokomawishan*. *Makakosh*, *makakoshan*. *Sibiwish*, *Sibiwishan*, etc.

Remark 3. There are a few *inanimate* substantives denoting contempt, which make an exception from the above *Rule 1*. They take *ash*, instead of *ish*; as, *nisid*, my foot; pl. *nisidan*; *nisidash*, my bad foot. *Nibid*, my tooth; pl. *nibidan*; *nibidash*, my bad tooth. *Mashkimod*, a bag; pl. *mashkimodan*; *mashkimodash*, a bad bag; etc. *Abwi*, paddle; makes *abwish*; *anwi*, a ball; *anwish*.

Remark 4. It may however, be observed, that these terms implying contempt are not always intended, nor taken, for contempt. They are sometimes expressions of *humility*, and at other times they are *caressing* terms.

So, for instance, an Indian speaking to you, will mention all that belongs to him, in those terms denoting contempt; but only by modesty and humility. He will call his wife, *nin mindimotemish*; his children, *nindjanissishag*; his lodge or house, *nin wigwamish*; his canoe, *nin tchimanish*; his luggage, *nind aimishan*, etc.

And a squaw, for instance, caressing her little son, will say: *Ningwissensish!* *ningwissensish!* (*ningwissens*, signifies, my little son.) And caressing her little daughter she will repeat: *Nindanissensish!* *nindanissensish!* (*nindanissens*, means: my little daughter.)

FORMATION OF DIMINUTIVE SUBSTANTIVES.

The Ojibwe language is very rich in diminutive substantives. They are formed from common substantives by the annexation of *six* different terminations. These terminations are: *s, us, eus, ius, ons, weus.*

Here are the *Rules* for the formation of the diminutives.

RULE 1. The termination *s* is attached to substantives, *animate* and *inanimate*, that end in *gan*, without an accent; (if *gan* has an accent, the substantive belongs to *Rule 3*, as, *Kitigân, kitigâneus.*) The *animate* make their plural in *ag*, the *inanimate* in *an*.

EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
<i>Masinitchigan</i> , image;	<i>masinitchiganag</i> ;	<i>masinitchigans</i> , a little image.
<i>Opwâgan</i> , a pipe;	<i>opwaganag</i> ;	<i>opwagans</i> , a small pipe.
<i>Botâgan</i> , a stamp;	<i>botaganag</i> ;	<i>botagans</i> , a small stamp.
<i>Biminigan</i> , an auger;	<i>biminiganan</i> ;	<i>biminigans</i> , a gimlet.
<i>Masinâigan</i> , a book;	<i>masinâiganan</i> ;	<i>masinâigans</i> , a small book.
<i>Kijapikisigan</i> , a stove;	<i>kijapikisiganan</i> ;	<i>kijapikisigans</i> , a small stove.

RULE 2. The termination *us* is added to the *animate* substantives that form their plural by adding *g, iag*, or *wag*, (when these latter terminate in a *vowel* in the singular); and to the *inanimate* that add *n* for the plural.

EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
<i>Ogimâ</i> , a chief ;	<i>ogimâg</i> ;	<i>ogimâns</i> , a small or young chief.
<i>Makwâ</i> , a bear ;	<i>Makwag</i> ;	<i>makwâns</i> , (pron. <i>mâkons</i>), a young bear.
<i>Wissakodekwe</i> , a half-breed woman ;	<i>wissakodekweg</i> ;	<i>wissakodekwens</i> , a young half-breed woman.
<i>Oshkinawe</i> , a young man ;	<i>oshkinaweg</i> ;	<i>oshkinawens</i> , a small young man.
<i>Nishime</i> , my younger brother ;	<i>Nishimeig</i> ;	<i>nishimens</i> , my small young br. or sister.
<i>Pakaâkwé</i> , a hen ;	<i>pakaâkwéig</i> ;	<i>pakaâkwens</i> , chicken.
<i>Pijiki</i> , an ox, or cow ;	<i>pijikiwag</i> ;	<i>pijikins</i> , a calf.
<i>Migisi</i> , an eagle ;	<i>migisiwag</i> ;	<i>migisins</i> , a young eagle.
<i>Wemitigoji</i> , a Frenchman ;	<i>Wemitigojiwag</i> ;	<i>Wemitigojins</i> , a young Frenchman.
<i>Abwî</i> , a paddle ;	<i>abwin</i> ;	<i>abwins</i> , a small paddle.
<i>Anwî</i> , a ball ;	<i>awin</i> ;	<i>awins</i> , a small ball, shot.

RULE 3. The termination *ens* is annexed to those *animate* substantives that form their plural by adding *ag* ; and those *inanimate* that add *an* in the plural ; except the animate and inanimate substantives ending in the singular in *gan*, without an accent, which belong to *Rule 1*, as above.

EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
<i>Jâganash</i> , an Englishman ;	<i>Jâganashag</i> ;	<i>Jâganashens</i> , a little Englishman.

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
<i>Kokosh</i> , a pig ;	<i>kokoshag</i> ;	<i>kokoshens</i> , a young pig.
<i>Migwan</i> , a pen, feather ;	<i>migwanag</i> ;	<i>migwanens</i> , a small feather.
<i>Kitigân</i> , a field ;	<i>kitigânan</i> ;	<i>kitigânen</i> , a garden.
<i>Mitchikân</i> , a fence ;	<i>mitchikanan</i> ;	<i>mitchikanens</i> , a small fence.
<i>Bodawân</i> , a chimney ;	<i>bodawânan</i> ;	<i>bodawanens</i> , a small chimney.

RULE 4. The termination *îns* is attached to the *animate* substantives that make their plural in *ig* ; and to the *inanimate* that make it in *in*.

EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
<i>Assin</i> , a stone ;	<i>assinig</i> ;	<i>assinins</i> , a little stone.
<i>Assab</i> , a net ;	<i>assabig</i> ;	<i>assabîns</i> , a small net.
<i>Opîn</i> , a potatoe ;	<i>opînig</i> ;	<i>opînins</i> , a small potatoe.
<i>Abâj</i> , a lodge-pole ;	<i>abajin</i> ;	<i>abajins</i> , a small lodge-pole.
<i>Anît</i> , a spear ;	<i>anîtin</i> ;	<i>anîtins</i> , a little spear.

RULE 5. The termination *ons* is added to the *animate* substantives that form their plural by adding *og*, or *wag* (when these latter terminate in a *consonant* in the singular,) and to the *inanimate* that make the plural in *ou*.

EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
<i>Anâng</i> , a star ;	<i>anangog</i> ;	<i>anangons</i> , a small star (asterisk.)
<i>Akik</i> , a kettle ;	<i>akikog</i> ;	<i>akikons</i> , a small kettle.
<i>Ginebig</i> , a serpent, snake ;	<i>ginebigog</i> ;	<i>ginebigous</i> , a young snake.

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
<i>Jingwák</i> , a pine-tree ;	<i>jingwakway</i> ;	<i>jingwakons</i> , a young pine-tree.
<i>Atik</i> , a rein-deer ;	<i>atikway</i> ;	<i>atikons</i> , a young rein-deer.
<i>Ajibik</i> , a rock ;	<i>ajibikon</i> ;	<i>ajibikons</i> , a small rock.
<i>Wagakwad</i> , an axe ;	<i>wagakwadon</i> ;	<i>wagakwadons</i> , a small axe.
<i>Makak</i> , a box ;	<i>makakon</i> ;	<i>makakons</i> , a small box.

RULE 6. The termination *wens* is attached to the *inanimate* substantives which make their plural by adding *wan* ; as, *odena*, a village ; *odenuwan* ; *odenuwens*, a small village, etc. For the *plural* of the diminutives, see pages 17 and 20.

OF THE CASES OF SUBSTANTIVES.

Case, in the grammatical language, is the position or state of a substantive, with regard to other words in the same sentence.

The Otchipwe substantives have *four* cases, viz : the *Nominative*, *Possessive*, *Objective*, and *Vocative*.

The *Nominative* denotes simply the name of a person or thing, or the subject of the verb. Examples of the nominative case are all the substantives of the Dictionary, from the first to the last.

The *Objective* denotes the object of some action or relation. It does not differ from the nominative in its construction, except in the third person of the personal pronouns, where the nominative is *win*, *winawa*, he, she, it, they ; and the objective is *o*, him, her, it, them.

The *Possessive* expresses the relation of property or possession. This possessive case is expressed in Otchipwe by putting *o* or *od* between the two substantives, of which one corresponds to the English nominative, and the other to the possessive. The position of the two substantives is the same as in English ; the possessive comes first, and then the nominative ; and instead of the letter *s* with an apostrophe before it, which is put in English between the possessive and the nominative, we put in Otchipwe

o or *od*, (which properly signifies *his* or *her*.) We put *o* before nominatives that begin with a consonant, and *od* before those that begin with a vowel. But sometimes this *o* is inseparably connected with the possessive, and sometimes changed into *w*. (This will be better understood after the study of the possessive pronoun.)

EXAMPLES OF THE POSSESSIVE CASE.

Nin gi-bidon John o masinaigan, I have brought John's book.

Anindî noss o sakaon ? where is my father's cane?

Ki widigémagan od inawémaganan, thy wife's relatives.

Nin wî-gishpinadon kissaie o wakâigan, I will buy thy brother's house.

Meno-ijîwebisid inini od inéndamowinan, a good man's thoughts.

Kitchî ogimâ ogwissan gi-nibowan, the King's son is dead.

Kikinoamâgewinini wiwan âkosiwan, the school teacher's wife is sick.

Nissaie o tchîmân, my brother's canoe. *Kimisse od anakan*, thy sister's mat. *Noss od assabin*, my father's nets.

Aw inini ôjîsheian, that man's grand children.

The *Vocative* is used in calling persons or other objects. It is double, *singular* and *plural*.

The vocative in the *singular* number is only employed in calling proper names, or terms of relationship. Other substantives are not susceptible of this vocative; or rather, their vocative is like the nominative. They undergo no change in the vocative.

I. RULES FOR THE FORMATION OF THE VOCATIVE SINGULAR.

RULE 1. Proper names of women, ending in *kwe*, reject the two last letters, *w* and *e*, to form the vocative. F. i. *Gijîgokwe*, voc. *Gijîgok !*—*Windigokwe*, voc. *Windigok !* *Ogâkwe*, voc. *Ogâk !*—*Nôdinokwe*, voc. *Nôdinok !* *Otawâkwe*, voc. *Otawak !*

RULE 2. The proper names of men and women, ending in a *rowel*, cut off this vowel for the vocative. F. i. *Nijôde*, voc. *Nijôd !*—*Abinodji* voc. *Abinôdj*.

RULE 3. Terms of relationship, ending in a *vowel*, reject this vowel, to form the vocative. *F. i. Nita*, my brother-in-law! voc. *nít!*—*Nijishé*, my uncle, (my *mother's* brother,) voc. *nijish!*—*Ninoshé* (or *ninwishe*,) my aunt, (my *mother's* sister,) voc. *ninôsh!* or *ninuwish!*—*Ningâ*, my mother, voc. *ning!* (They say more commonly, *ninge!*)

Exceptions.—*Nimishôme*, my uncle, (my *father's* brother,) makes *nimishô!*—*Nindângwe*, my sister-in-law, or my friend, (a female speaking to a female,) does not change in the vocative, *nindângwe!*—*Nidji*, my friend, (a male speaking to a male,) makes likewise *nidji!*

For the terms of relationship, ending in a *consonant*, there is no general rule for the formation of the vocative. Some of them make their vocative like the nominative; as *Ningwiss*, my son, voc. *ningwiss!*—*Nindâniss*, my daughter, voc. *nindâniss!*—*Ninidjaniss*, my child, voc. *ninidjaniss!* *Nikâniss*, my brother, my friend, voc. *nikâniss!*—*Ninsigoss*, my aunt, (my *father's* sister,) voc. *ninsigoss!*—*Nindôjim*, my step-son, voc. *nindôjim!*—Some of these terms form the vocative in a peculiar manner; as: *Nimishômmiss*, my grand-father, voc. *nimishô*—*Nokomiss*, my grand-mother, voc. *nôko!*—*Noss*, my father, voc. *nosse!*—(The Indians of Grand Portage, Fort William, and other places in the north, say *noss!* instead of *nosse!*)

The vocative in the *plural* number is used for substantives *animate* and *inanimate*, after the following rules.

II. RULES FOR THE FORMATION OF THE VOCATIVE PLURAL.

a. For animate substantives.

RULE 1. Substantives ending in *â, é, î, ô*, add *idog* for the vocative plural. *F. i. Akiwesi*, an old man, voc. *akiwésiidog!*—*Abinôdji*, a child, voc. *abinôdjiidog!*—*Gigô*, a fish, voc. *gigôidog!*—*Pakaûkwé*, a cock, voc. *pakaûkwéidog!*

RULE 2. Substantives ending in the plural in *ag* or *wag*, change *ag* into *idog*, to form the vocative, *F. i. Nind inawemaganag*, my relations, voc. *nind inawemaganidog!*—*Jimaganishag*,

soldiers, voc. *jimâganishidog*!—*Kwiwisênsag*, boys, voc. *kwiwisensidog*!—*Ikwesensag*, girls, voc. *ikwesensidog*!—*Ininiwag*, men, voc. *ininiwidog*!—*Ikwegag*, women, voc. *ikwegwidog*!—*Pijikiwag*, oxen, voc. *pijikiwidog*!

RULE 3. Substantives ending in the plural in *g*, *ig*, or *og*, change the final *g* into *dog*. F. i. *Anishinâbeg*, Indians, voc. *Anishinâbedog*!—*Ogimâg*, chiefs, voc. *ogimâdog*! *Anângog*, stars, voc. *anângodog*!—*Wabosog*, rabbits, voc. *wabosodog*!—*Opinig*, potatoes, voc. *opinicog*!—*Assabig*, nets, voc. *assabidog*!

RULE 4. Substantives with possessive pronouns change their last syllable *nig* into *dog*. F. i. *Nind ôgimaminanig*, our chiefs, voc. *nind ôgimaminadog*!—*Nikânissinanig*, our friends, our brethren, voc. *nikânissinadog*!—*Nin widjwâganinanig*, our companions, voc. *nin widjwâganinadog*!—*Nind inawemaganinanig*, our relations, voc. *nind inawemaganinadog*!

b. For inanimate substantives.

Inanimate substantives have a proper vocative plural in the rhetorical figure of Apostrophe, where inanimate objects are addressed like animate beings. There are two rules for the formation of this vocative.

RULE 1. Inanimate substantives ending in the plural in *an*, change this *an* into *idog*, to form the vocative plural. F. i., *Masinâiganan*, books; voc. *masinâiganidog*! *Matchi bimâdisiwinan*, bad lives, (bad habits); vocative, *matchi bimâdisiwinidog*!

RULE 2. Inanimate substantives ending in the plural in *in* or *on*, change their final *n* into *dog*. F. i., *Mitigwâbin*, bows; voc. *mitigwabidog*! *Nagweiabin*, rainbows; voc. *nagweiabidog*! *Otchibikon*, roots; voc. *otchibikodog*!

Remark. Substantives which are at the same time *participles*, form their vocative, singular and plural, according to the paradigms of the different Conjugations, (as you will see in the Chap-

ter of Verbs.) F. i., *Enamiad*, a christian; voc. *enamiaian* ! christian ! *enamiæg* ! ye christians ! *Enamiassig*, a pagan ! voc. *enamiassivan* ! pagan ! *enamiassiwæg* ! ye pagans !

CHAPTER II.

OF PRONOUNS.

A *Pronoun*, as denoted by its very appellation, is a word used for a noun, or instead of a noun or substantive, to avoid the too frequent repetition of the same word. This is the reason why it follows here immediately after the *substantive*. And it is ordinarily placed immediately before the verb in the sentence. This is the reason why it precedes immediately the *verb* in this Grammar.

There are five distinct sorts or classes of pronouns in the Otchipwe Grammar, viz : *Personal*, *Possessive*, *Demonstrative*, *Interrogative*, and *Indefinite* pronouns. We shall now consider each of these different classes of pronouns, respecting their inflections and peculiar use.

I. PERSONAL PRONOUNS.

Personal Pronouns are those which designate the three persons ; the *first* person, or the speaker ; the *second* person, or the one spoken to ; the *third* person, that is, the person or thing spoken of.

SCHEME OF THE PERSONAL PRONOUNS.

First person :	{	sing.	<i>nin</i> , I, me,	}	we, us,
	{	plur.	{ <i>nin</i> , or <i>ki</i> , <i>ninawind</i> , or <i>kinawind</i> ,		
Sec. person :	{	sing.	<i>ki</i> , or <i>kin</i> , thou, thee,	}	
	{	plur.	<i>kinawa</i> , <i>ki</i> , you,		
Thd person :	{	sing.	<i>win</i> , he, she, it, } <i>o</i> , him, her, it, them,	}	<i>(objective case.)</i>
	{	plur.	<i>winawa</i> , they, }		

Remark 1. To the pronouns *nin* and *ki*, a euphonical *d* is attached, when the following verb commences with a vowel; as, *nind ija*, I go; *kid anoki*, thou workest; *nind inendam*, we think; *kid inōwa*, you tell him, etc.

There are analogous cases of such euphonical letters also in other languages. In French the letter *t* is inserted between the verb and pronoun in some instances to avoid a cacophonical accumulation of vowels; as, *y en a-t-il? aime-t-on?* etc. There is another analogy to our case in the Italian language. When the conjunctions *e* and *o*, and the preposition *a* are followed by a word beginning with a vowel, a euphonical *d* is attached to them; as *voi ed io stesso; io od ogni altro; ad un certo passo...*, etc. There are also in the Chapter of Verbs some such interpositions of the euphonical *d*, (*od, ged-, gad-*)

It must, however, be observed, that this *d*, although generally used, may also sometimes be omitted. We may say: *Mi ge-ijiwebak*, instead of *mi ged-ijiwebak*, so it will happen. *Mi ge-ing*, so it will be, or be it so. *Mi aw ge-ijad*, this one will go. In the *Otawa* dialect the euphonical *d* is more frequently omitted than in the *Otehipwe*.

As we are speaking of euphonical letters, we must mention one more, which is used in this language. It is the letter *i*, which is sometimes prefixed to the particles *go, ko, na*, and *sa*, and to the conjunctions *dash* and *gaie*, when the word preceding them, ends in a consonant, to avoid a disagreeable crowd of consonants; as, *win igo*, he himself, *od inan iko*, he uses to tell him; *ki nondaw ina?* dost thou; hear me? *ki kikendass isa*, thou art learned; *nongom idash*, but now; *nin igaie*, I also. But it must again be observed, that the interposition of this euphonical *i* is not absolutely necessary; and I remarked among the Indians, that it is more usual in some places than in others; and more frequently employed by old grave speakers than by young folks. It is also more frequently used in speaking than in writing. Be it finally remarked, that the same vowel is again used in Italian, to prevent a crowd of consonants.

Remark 2. The first person in the plural, *we*, is expressed in Otchipwe by *nin* or *ki*, by *ninawind* or *kinawind*.—*Nin* or *ki* is employed in the immediate connexion with the verb; as, *nin nagamómin*, we sing; *ki pisindamin*, we listen. But when the pronoun is not connected with the verb, *ninawind* or *kinawind* is employed for *we*; as, *awénenag igiw négamodjig? Ninawindin sa.* Who are those that sing? We do. *Awénenag igiw pésin-dangig? Kinawind sa.* Who are those that listen. We do.

Remark 3. Although the pronouns *nin* and *ki*, *ninawind* and *kinawind*, all signify *we*, the difference between *nin* and *ki*, and between *ninawind* and *kinawind*, is material, and must well be kept in memory, for the right use of them.

1. *Nin* or *ninawind* is employed, when those that speak, do *not* include in their number the person or persons whom they speak to. F. i., *nin nagamomin*, we sing, (we that speak now, not the person or persons to whom we speak.) And likewise *ninawind*, that is, we only that speak, not the person or persons spoken to.

2. *Ki* or *kinawind* is used, when those that speak, *include* in their number the person or persons to whom they speak. F. i., *ki pisindamin*, we listen, (we that speak, and the person or persons to whom we speak.) And so also *kinawind*, we altogether, those that speak, and those that are spoken to.

Nota bene. Please mind well this difference between *nin* and *ki*, *ninawind* and *kinawind*. You will have to make use of it throughout this Grammar.

Remark 4. The Otchipwe language, like all other primitive and ancient languages, does not use the second person *plural* in addressing a person to whom respect is shown; the second person *singular* is invariably employed, may the person addressed be on the lowest or highest degree of respectability. You have seen this already in many of the preceding examples. In English such addresses sound rather rough and unusual, (except among Quakers.) But in order to give exactly the meaning of the Otchipwe phrases in English, I always retain the second person singular also in English. Be it generally remarked here,

the
cou
tra
to

P
per
me
pos
whi

T
stan
stan

Nin
Bisik
Mi an
lik
Kimi
too
Nin s
her
Anin
Kaw
Anin
of y
Mij of
boo

that the *English* portion of all the examples of this Grammar could be much better than it is, but I try to accommodate the translation as much as can be, to the original, in order to give to the learner a clearer understanding of the Otchipwe sentences.

II. POSSESSIVE PRONOUNS.

Possessive Pronouns are those which mark possession or property. They may be divided in two classes, viz: those that immediately precede a substantive, which we may call *conjunctive* possessive pronouns; and those that stand separated from it, which can be named *relative* possessive pronouns.

First class: Conjunctive Possessive Pronouns.

Sing.	{	<i>Nin</i> , my;	Plur. {	<i>Nin</i> or <i>ki</i> , our;
		<i>ki</i> , thy;		<i>ki</i> , your;
		<i>o</i> , his, her, its;		<i>o</i> , their.

These pronouns are always placed *immediately before* a substantive, or before an adjective proper that may precede a substantive.

EXAMPLES.

Nin mindjikâwanag bij, bring me my gloves (mittens.)

Bisikan ki wîwakwân, put on thy hat.

Mi aw kwîwisens saiâgîlod o masinaigan, this is the boy that likes his book.

Kimisse osâm o minwendan o wabamotchitchagwan, thy sister likes too much her looking-glass.

Nin sagia aw abinodji; mi ow o wîwakwanens, I like this child; here is its little bonnet.

Anindi nin tchîmaninân? Where is our canoe?

Kawika ta-nibossiwag ki tchîtchâgonawig, our souls will never die.

Anin êndashîwad ki manishtânishîmîwag? What is the number of your sheep?

Mij ogôw kwîwisensag o masinâiganiwan, give to these boys their books.

Butāinowan o minō dōdamowinan, his (her) good deeds are many.
Nin jingēndan nin matchi ijūcēbisiwin, I hate my bad conduct.
Ki gete masinaigan aion kikinoamading kid oshkimasinaigan dashmino ganawendan, make use of thy old book at school, and take well care of thy new book.

Second class : Relative Possessive Pronouns.

Sing.	{	<p><i>Nin</i>, mine ; <i>kin</i>, thine ; <i>win</i>, his, hers ;</p>	Plur.	{	<p><i>Ninawind</i>, or <i>kinawind</i>, <i>kinawa</i>, yours ; [ours ; <i>winawa</i>, theirs.</p>
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These pronouns are not in immediate connexion with the substantive to which they allude, but are separated from it by one or more words, which precede or follow the substantive.

EXAMPLES.

Nin ganabatch nin mōkoman ow. E, nin sa, nin nissitāwinan.

This is perhaps my knife. Yes, it is mine, I recognize it.

Kin ganabatch ki moshwem ga-mikawag. Kin sa, nind inēdam.

It is perhaps thy handkerchief I found. It is thine, I thin .

Win na o pakitēigan ow ? E, win sa. Is this his (her) hammer ?

Yes it is his (hers).

Kinawa na ki wakaiganīwa ow ? Kawin ninawind. Is this your

house ? No, it is not ours.

Kinawind na geget kid akiminān kakina iw ? E, kinawind su

kakina. Is that indeed all our land ? Yes, it is all ours.

Ninawind na nin tchimaninan iw ? Kawin, kinawa, nind inen-

dam. Is that our canoe ? No, it is yours, I think.

Winawa na od assabican banādisican ? E, winawa sa. Are

their nets lost ? Yes, theirs.

Remark 1. You see by these examples, that, whenever the possessive pronoun is *not immediately before* the substantive, one of the second class is employed.

Remark 2. What has been said in the preceding number of the euphonical *d*, is to be applied to the pronouns of this number likewise. So you will say :

Nin babisikawagan, my coat ; but you will have to say, *nind anâkan*, my mat.

Ki makisin, thy shoe ; but, *kid anâgan*, thy plate.

O dôdamowin, his doing ; but, *oâ anamiewin*, his religion.

Remark 3. The difference between *nin* and *kin*, ours ; *ninawind* and *kinawind*, ours ; is the same as stated above in *Remark 3*, of the preceding number (p. 42).

The use of the Otchipwe possessive pronouns is difficult. The difficulty is not created by the pronouns themselves, which are simple ; but by the substantives that follow them.

To employ correctly these pronouns with their substantives, attention must be paid to the substantive or noun, to know whether it is *animate* or *inanimate*. (See pages 14 and 15).

We will here first consider the use of the possessive pronouns with *inanimate* substantives.

A. Possessive Pronouns with inanimate Substantives. •

FORM 1.

Singular.	{	<i>Nin tchimâu</i> , my canoe, <i>ki tchimân</i> , thy canoe, <i>o tchimân</i> , his (her) canoe.
Plural.	{	<i>nin tchimannan</i> , my canoes, <i>ki tchimannan</i> , thy canoes, <i>o tchimannan</i> , his (her) canoes.
Singular.	{	<i>Nin tchimainân</i> , } our canoe, <i>ki tchimainân</i> , } <i>ki tchimaniwa</i> , your canoe, <i>o tchimaniwa</i> , their canoe.
Plural.	{	<i>nin tchimainanin</i> , } our canoes, <i>ki tchimainanini</i> , } <i>ki tchimaniwan</i> , your canoes, <i>o tchimaniwan</i> , their canoes.

After this form may be constructed all the *inanimate* substan-

tives with their possessive pronouns, that add the syllable *an* for the plural, as :

<i>Nin nabikwân</i> , my vessel.	<i>Nin mokomân</i> , my knife.
<i>Nin masinâigan</i> , my book.	<i>Nin wakâigan</i> , my house.
<i>Nishtigwân</i> , my head.	<i>Nisîd</i> , my foot.
<i>Ninîk</i> , my arm.	<i>Nikâd</i> , my leg.
<i>Nindôn</i> , my mouth.	<i>Nikân</i> , my bone.
<i>Nilawag</i> , my ear.	<i>Nibîd</i> , my tooth.
<i>Nind apabiwin</i> , my chair.	<i>Nind adopowin</i> , my table.

Remark. In regard to the orthography of some words in this list, and of many others of this description in the following forms, it is necessary to observe, that I adopted the rule, as well for the *inanimate* as *animate* substantives, to write the possessive pronoun with its substantive in one word, *whenever* (mind this well), *whenever the substantive is such as never to be used alone, separated from its possessive pronoun.* So, for instance, *nishtigwân*, my head. The word *shtigwân* is never used in the Ojibwe language, it is no word of this language. It must always have a possessive pronoun before it, and it is inseparable from it. Of the same kind are : *Ninîk*, *nindôn*, *nisîd*, *nikân*, *nishkinjig*, *nîaw*, *nîûss*. *Noss*, *ningâ*, *nôkomiss*, *nôjishe*, *nîta*, *nînim*, *nîssim*, *nîskime*, *nîssaie*, *nîdjikiwé*, *nîndângwe*, *ningwîss*, *nîndâniss*, etc., etc.—These and other words of this kind, are never pronounced without a possessive pronoun. Why and how shall we then separate them in writing? What the most ancient usage of the language has connected, the individual writer ought not to separate.

Here is a little sub-form for this kind of substantives, with their possessive pronouns.

Singular.	{	<i>Nikân</i> , my bone,
		<i>kikau</i> , thy bone,
		<i>okan</i> , his (her) bone.
Plural.	{	<i>nikanan</i> , my bones,
		<i>kikanan</i> , thy bones,
		<i>okanan</i> , his (her) bones.

Singular.	{ <i>Nikaninân,</i> <i>kikaninân,</i> } our bone, <i>kikaniwa,</i> your bone. <i>okaniwa,</i> their bone.
Plural.	{ <i>nikâninanin,</i> <i>kikaninanin,</i> } our bones. <i>kikaniwan,</i> your bones, <i>okaniwan,</i> their bones.

Note. Some of these words, denoting parts of the human body, terminate in the second plural in *ananin*, as, *nîsîd*, my foot ; *nîsîdananin*, our feet. Likewise *nînik*, my arm ; *nîkâl*, my leg ; *nîtâway*, my ear ; *nîbîd*, my tooth. Some words of this, and of the following forms, change the possessive pronoun of the third person, *o*, into *wî*, as, *nîbîd*, my tooth ; *wîbîd*, his tooth. And many others in other forms, *inanimate* and *animate*.

EXAMPLES.

- Nîbîd niud âkosin* ; I have toothache, (pain in *one* tooth.)
Wîbîdan od akosinan ; he has toothache, (pain in *more* than one tooth.)
Kakina kid âkosimin kishtigwâninanin ; we have all headache, (we all have pain in our heads.)
Wabang ta-mâdjîûassin ki nâbikwaninan ; our vessel will leave to-morrow.
Mamitchâwan ki nâbikwaniwan ; your vessels are large.
Takwâmagad ki bimâdisiwîninan oma aking ; our life on earth is short.
Anwênindisoda, andjîtoda kid ijîwêbisiwîninan, ki ga gassiamagonân dash Debênîminang ki batâdowîninanin ; let us repent and change our conduct (our life) and our Lord will blot out our sins.
Debênîmîang, bonigidetawishinâm nin batâdowîninanin ; Lord, forgive us our sins.
Debêndjîjed o kikêndanan kakina kid inêdamowîninanin ; the Lord knows all our thoughts.

Debenimiiang, ki wâbandanan kâkina nin dodamonininanin ;
Lord, thou seest all our actions.

FORM 2.

Singular.	{	<i>Nind abâj</i> , my pole, (ledge-pole), <i>kid abaj</i> , thy pole, <i>od abaj</i> , his (her) pole.
Plural.	{	<i>nind abajin</i> , my poles, <i>kid abajin</i> , thy poles, <i>od abajin</i> , their poles.
Singular.	{	<i>Nind abâjinan</i> , } our pole, <i>kid abajinan</i> , } <i>kid abajiwa</i> , your pole, <i>od abajiwa</i> , their pole,
Plural.	{	<i>Nind abajinanin</i> , } our poles, <i>kid abajinanin</i> , } <i>od abajiwân</i> , your poles, <i>kid abajiwân</i> , their poles.

To this form belong the substantives with their possessive pronouns, that add for the plural the syllable *in*; as:

<i>Nind anit</i> , my spear,	pl. <i>nind anitin</i> , our spears.
<i>Ninindj</i> , my hand,	“ <i>ninindjin</i> . our hands.
<i>Ninde</i> , my heart,	“ <i>nindéinavin</i> , our hearts.
<i>Niaw</i> , my body,	“ <i>ki awinân</i> , our body.
<i>Niâss</i> , my flesh,	“ <i>kiiâssinân</i> , our flesh, etc.

Note. The two last words, *niaw* and *niâss*, have *wi* in the third person, instead of *o*; *wiaw*, his body; *wiâss*, his flesh, (or meat in general.) See *Note*, p. 47.

EXAMPLES.

Kiiawinanin kaginig ta-bimadisimagalon gijigong, kishpin enamiangin iji bimadisiiang aking ; our bodies will live eternally in heaven, if we lead a Christian life on earth.

*Métchi-ijwébisidjig wiiawiwán kagigé ishkoténg ta-danákideni-
wan*; the bodies of the wicked will burn in eternal fire.

Awishtoiâ kitchi nêbiwa o gi-ôjitônan kîd anîtinanin; the black-
smith has made a great many spears for us, (a great number
of our spears.)

Nânwatig nind abajin o gi-bôdawenan; he burnt up (or fired)
five of my lodge-poles.

Kinîndjinanin aiôiang kîd ôjitomin kakina kîd inanokiwîninan;
by the use of our hands we do all our work.

Swângauamiadjig odéiwan môshkinenîwan minô inéndamowin;
the hearts of true Christians are full of good will.

FORM 3.

Singular.	{	<i>Nin makak</i> , my box, <i>ki makak</i> , thy box, <i>o makak</i> , his, (her) box.	
Plural.	{	<i>nin makakon</i> , my boxes, <i>ki makakon</i> , thy boxes, <i>o makakon</i> , his, (her) boxes.	
Singular.	{	<i>Nin makakonán</i> , } our box. <i>ki makakonán</i> , } <i>ki makakowa</i> , your box, <i>o makakowa</i> , their box.	
Plural.	{	<i>nin makakonánin</i> , } our boxes, <i>ki makakonánin</i> , } <i>ki makakowan</i> , your boxes, <i>o makakowan</i> , their boxes.	

After this form can be formed all the *inanimate* substantives
with their possessive pronouns, that add the syllable *on* to the
singular to form the plural; as:

Nin wigwâssiwigamig, my lodge.

Nin wagâkwad, my axe.

Nishkinjig, my eye, or my face.

Nind ajawéshk, my sword.

EXAMPLES.

Mamôda ki wagâkwadonanim, awi-manisseda ; let us take our axes, and let us go and chop wood.

Manâdadon ki wagâkwadowan, awashime onijishin nin, nin wagâkwad ; your axes are bad, my axe is better.

Kid âkosin na kishkinjig ? Is thy eye sore ?

Gégu o gi-wanitonan oshkinjigon ; he almost lost his eyes.

Nijinon nangwana kid ajawéskkon ; thou hast then two swords.

Mâdjidon ki makak ; gaie kinawa mâdjidoiog ki makakowan ; carry away thy box ; and you also carry away your boxes.

Remark. We could take the three forms in *one* only, and say that the *mutative vowel*, * which is *a* in the first form, *i* in the second, and *o* in the third, makes the only difference in the terminations. But I think that for the beginner it will be easier to have the forms before him detailed according to the three different mutative vowels. Learners that are more advanced, may take the three forms in one.

OF THE POSSESSIVE TERMINATIONS.

The *inanimate* substantives with possessive pronouns take sometimes the terminations *m*, *im*, or *om*. which may be called in the Otehipwe Grammar the *possessive terminations*, because they are annexed to substantives with possessive pronouns, in order to express more emphatically *property* or *possession*. F. i. *Nind akî*, my land, my farm ; *nind akîm*, my own piece of land ; *nin kijâpikisigâns*, my little stove ; *nin kijâpikisigânsim*, my own little stove. *Nin wâgakwad*, my axe ; *nin wâgakwadom*, my own axe.

There are *three* rules for the annexation of the possessive terminations to *inanimate* substantives ; viz :

RULE 1. Inanimate substantives with possessive pronouns, which terminate in a *vowel*, take the possessive termination *m* ; as,

* You will find a Note on the mutative vowel in the next Chapter, in the enumeration of the different kinds of verbs. As far as this mutative vowel is concerned here, you may call it thus: *The vowel with which the terminations of these forms commence.*

Nin miskwê, my blood ; *nin miskwim*, *ki miskwim*, *o miskwim*, my, thy, his own blood. *Nin mashkiki*, my medicine ; *nin mashkikim*, etc. *Nin sibi*, my river ; *nin sibim*, *o sibim*, etc.

RULE 2. Inanimate substantives with possessive pronouns, which form their plural by adding *ou*, take the possessive termination *om* ; as, *Nin gijigadon*, my days ; *nin gijigadom*, my own day ; *nin gijigadoman*, my own particular days ; *o gijigadom*, his remarkable day. *Nind ajaweshkon*, my swords ; *od ajaweshkom*, *od ajaweshkoman*, etc.

RULE 3. All the other inanimate substantives with possessive pronouns, and likewise all inanimate diminutives, take the possessive termination *im* ; as, *Nin nâbikwân*, my vessel ; *nin nâbikwânim*, my own vessel, my very vessel. *Nin mitigwâb*, my bow ; *nin mitigwâbim*, *o mitigwâbim*, etc.

Note. All these substantives with possessive pronouns, that take a possessive termination, belong to Form I. "*Nin tchimân.*"

B. *Possessive Pronouns with animate Substantives.*

We have seen in the preceding forms, how possessive pronouns are expressed with *inanimate* substantives. Let us now consider the effect they make on *animate* substantives.

FORM I.

Singular.	{	<i>Nind akik</i> , my kettle, <i>kid akik</i> , thy kettle, <i>od akikon</i> , his (her) kettle.
Plural.	{	<i>nind akikog</i> , my kettles, <i>kid akikog</i> , thy kettles, <i>od akikon</i> , his (her) kettles.
Singular.	{	<i>Nind akiconan</i> , } our kettle, <i>kid akiconan</i> , } <i>kid akikowa</i> , your kettle, <i>od akikowan</i> , their kettle.
Plural.	{	<i>nind akiconanig</i> , } our kettles, <i>kid akiconanig</i> , } <i>kid akikowag</i> , your kettles, <i>od akikowan</i> , their kettles.

Some animate substantives with possessive pronouns, that terminate their plural in *ig*, conform also to this form, but their *mutative vowel** is *i* instead of *o*. F. i. *nind assáb*, my net; pl. *nind assabig*, my nets; *od assabin*, *nind assabinan*, *kid assabiwag*, etc. This *i* remains throughout all the terminations.

Some animate substantives with possessive pronouns, that add only *g* for the plural, and end in a *vowel* in the singular, belong also to this form with a little variation; as:

Singular.	{	<i>Nidj' anishinábe</i> , my neighbor, (fellow-man,) brother.
	{	<i>kidj' anishínabe</i> , thy neighbor,
	{	<i>widj' anishínaben</i> , his (her) neighbor.
Plural.	{	<i>nidj' anishinabeg</i> , my neighbors, (fellow-men).
	{	<i>kidj' anishinabeg</i> , your neighbors.
	{	<i>widj' anishinaben</i> , his (her) neighbors.
Singular.	{	<i>Nidj' anishinabenan</i> , } our neighbor.
	{	<i>kidj' anishinabewa</i> , your neighbor.
	{	<i>widj' anishinabewan</i> , their neighbor.
Plural.	{	<i>nidj' anishinabenanig</i> , } our neighbors
	{	<i>kidj' anishinabenanig</i> , } our neighbors
	{	<i>kidj' anishinabewag</i> , your neighbors.
	{	<i>widj' anishinabewan</i> , their neighbors.

Likewise, *nidj' bimâdisi*, my fellow-liver, (fellow-man), etc.

Remark. This *Form 1* is seldom used. The *animate* substantives with possessive pronouns, take almost always the possessive terminations *m*, *in*, or *om*.

There are likewise *three* rules for the possessive terminations of the *animate* substantives, viz:

RULE 1. Animate substantives, ending in a *vowel*, take the possessive termination *m*, when they are preceded by a posses-

* See Note p. 50.

sive pronoun. F. i. *Kje-Manito*, God; *nin Kje-Manitom*, my God. *Ogima*, chief, king; *nind ôgimâm*, my chief. *Inini*, man; *nind ininim*, my man, my husband. *Ikwe*, woman; *nind ikwem*, my woman, my wife. *Moshwe*, handkerchief; *nin moshwem*, my handkerchief.

RULE 2. Animate substantives forming their plural by adding *ag*, *ig*, or *iag*, take the possessive termination *im*, when a possessive pronoun is prefixed to them. F. i. *Manishtanish*, sheep, (pl. *manishtanishag*.) *nin manishtanishim*, my sheep. *Masinitchigan*, image, (pl. *masinitchiganag*.) *nin masinitchiganim*, my image. *Opin*, a potatoe, (pl. *opinig*.) *nind opinim*, my potatoe. *Gigô*, fish, (pl. *gigôïag*.) *nin gigôïm*, my fish.

RULE 3. Animate substantives that form their plural by adding *og* or *wâg*, take the possessive termination *om*, when they have a possessive pronoun before them, *when they don't terminate in a vowel in the singular*. (If the substantives with the plural termination in *wag*, terminate in a vowel in the singular, they belong to the first of these rules, and take the possessive termination *m*; *as*, *ikwe*, woman, (pl. *ikwe wag*.) *nind ikwem*. *Pijiki*, ox, (pl. *pijiki wag*), *nin pijikim*, etc.

EXAMPLES TO RULE 3.

Wabos, rabbit, (pl. *wabosog*.) *nin wabosom*, my rabbit. *Anâug*, star, (pl. *anangog*.) *nind anangom*, my star. *Atik*, rein-deer, (pl. *atik wag*.) *nind atikom*, my rein-deer. *Jingwak*, pine-tree (pl. *jingwak wag*), *nin jingwakom*, my pine-tree, etc.

All the substantives with possessive pronouns, mentioned in the above three rules, belong to the following form.

FORM 2.

Singular.	{	<i>Nind ogimâm</i> , my chief, <i>kid ogimam</i> , thy chief, <i>od ogimaman</i> , his (her) chief.
Plural.	{	<i>nind ogimamag</i> , my chiefs, <i>kid ogimamag</i> , thy chiefs, <i>od ogimaman</i> , their chiefs.

Singular.	{	<i>Nind ogimaminan,</i>	} our chief,
		<i>kid ogimaminan,</i>	
		<i>kid ogimamiwa,</i> your chief, <i>od ogimamiwan,</i> their chief.	
Plural.	{	<i>nind ogimaminanig,</i>	} our chiefs,
		<i>kid ogimaminanig,</i>	
		<i>kid ogimamiwag,</i> your chiefs, <i>od ogimamiwan,</i> their chiefs.	

Besides all the animate substantives with possessive pronouns, that have the possessive terminations, those also that add *ag* in the plural, belong to this form, as some of the following examples will show you.

EXAMPLES.

Mino inakonigewag kid ogimâminanig ; our chiefs make good laws, (regulations).

Nêbwakad auishinabe o babamîtawan od ogimâman ; a prudent Indian listens to his chief.

Nissiwag nin kitchi pijikiminanig, nananiwag dash nin piikinsiminanig ; the number of our cows is three ; and of our calves, five.

Gi-mino-nitawigiwag na kid opinimiwag? Have you got a good crop of potatoes ?

Batainowag na kid ikwesensimag?—Nawatek batainowag nin kwiwisensimag. Hast thou many girls?—I have more boys.

Nin gi-wabamimanan od anângoman, wâbanong ; we have seen his star in the east.

Nind inâwémagan, my relative, (pl. *nind inawemaganag*.) *Non-gom nibiwa nind inawémaganinanig gi-bi-ijawag oma* ; to-day many of our relatives came here.

Kôtawân, a large piece of wood for fuel, a block, (pl. *kotawanag*.)

Ki kotawaniwag, your blocks ; *nin kotawaninanig*, our blocks ; *o kotawanan*, his block, or his blocks.

Kitchîpison, a belt, (pl. *kitchipisonag*.) *Bij ki kitchipisonag* ; bring here thy belts. *Nin kitchipisoninan*, our belt ; *ki kitchipisoninanig*, our belts.

In the terms that mark the different *degrees of relationship*, there is some deviation from the preceding forms, some irregularity, which we have to consider now.

IRREGULAR FORM 1.

Singular.	{	<i>Noss</i> , my father, <i>koss</i> , thy father, <i>ossan</i> , his (her) father.
Plural.	{	<i>nossag</i> , my fathers, * <i>kossag</i> , thy fathers, <i>ossan</i> , his (her) fathers.
Singular.	{	<i>Nossinan</i> , } our father, <i>kossinan</i> , } <i>kossiwa</i> , your father, <i>ossiwan</i> , their father.
Plural.	{	<i>nossinanig</i> , } our fathers, <i>kossinanig</i> , } <i>kossiwig</i> , your fathers, <i>ossiwan</i> , their fathers.

This form is irregular only in the third persons, which are not preceded by *od*, as the regular form is, *od ogimaman*, *od ogimamiwan*. Exactly after this form is inflected the term *nôkomiss*, my grand-mother.

The following terms of relationship: *Nimishômmiss*, my grand-father; *ningwiss*, my son; *nindâniss*, my daughter; *ninîdjâniss*, my child; *nisiniss*, my father-in-law; and others which you will find below, in the list displayed after these irregular forms, are also inflected according to this first irregular form, except in the third persons, where they take *o* or *od*: *omishomissan*, *ogwissan*, *odanissan*, *onidjanissan*, *osinissan*, etc.

* A person may have two fathers, or two mothers; one by nature, and another by adoption.

IRREGULAR FORM 2.

Singular.	{	<i>Ningá</i> , my mother, <i>kiga</i> , thy mother, <i>ogin</i> , his (her) mother.
Plural.	{	<i>ningaiag</i> , my mothers, <i>kigaiag</i> , thy mothers, <i>ogin</i> , his (her) mothers.
Singular.	{	<i>Ninganán</i> , } our mother, <i>kiganán</i> , } <i>kigiwa</i> , your mother, <i>ogiwán</i> , their mother.
Plural.	{	<i>ningananig</i> , } our mothers. <i>kigananig</i> , } <i>kigiwag</i> , your mothers, <i>ogiwán</i> , their mothers.

This form, as you see, is altogether irregular ; and there is no other word belonging to it.

IRREGULAR FORM 3.

Singular.	{	<i>Nissaié</i> , my brother (older than I), <i>kissaié</i> , thy brother, <i>ossaieian</i> , his (her) brother.
Plural.	{	<i>nissaiéiag</i> , my brothers, <i>kissaiéiag</i> , thy brothers, <i>ossaieian</i> , his (her) brothers.
Singular.	{	<i>Nissaiénan</i> , } our brother, <i>kissaiénan</i> , } <i>kissaiéiwa</i> , your brother, <i>ossaieiwán</i> , their brother.
Plural.	{	<i>nissaiénanig</i> , } our brothers, <i>kissaiénanig</i> , } <i>kissaiéiwag</i> , your brothers, <i>ossaieiwán</i> , their brothers.

Here are some animate substantives with possessive pronouns belonging to this form ; viz :

Nimishôme, my uncle, (my *father's* brother.)

Nijishe, my uncle, (my *mother's* brother.)

Nimoshé, (*ninwishé*) my aunt (my *mother's* sister.)

Nimissé, my syster, (older than I.)

Nishime, my brother or sister, (younger than I.)

Nidjikiwé, my friend, my brother, (*widjikiwéian*.)

Nindângoshe, my she-cousin, (a female speaking.)

Nindângwe, my sister-in-law, or my friend, (a female speaking.)

Nôjishe, my grand-child, (*ojisheian* ; *ojisheivan*.)

Besides these terms of relationship, all the animate substantives with possessive pronouns, that make their plural by adding *iag*, belong to this form ; as :

Nijode, twin ; *nin nijodeiag* ; *ki nijodenanig* ; *ki nijodeiwa*.

Abinôdji, child ; *nind abinodjinan* ; *kid abinodjiwag*.

Mindimoie, old woman ; *nin mindimoienanig* ; *o mindimoieian*.

Binêshi, bird ; *o bineshian* ; *ki bineshiag* ; *nin bineshinan*.

Pakaâkwé, cock, hen ; *nin pakaakwenanig* ; *ki pakaakwenan*, etc., etc.

The other terms of relationship, (besides the above,) conform themselves to the preceding irregular forms, or to the regular forms, according to their *plural*. If you know the first and the third person of the first singular, and the first persons of the first plural and second singular, you can construct the rest according to the above forms. In the following list these four persons are indicated.

Ninsiniss, * my father-in-law ; *osinissan*, *ninsinissag*, *ninsinissinan*.

Ninsigosiss, my mother-in-law ; *osigosissan*, *ninsigosissag*, *ninsigosissinan*.

Nita, my brother-in-law ; *witan*, † *nitag*, *nitanan*.

* See Remark, p. 46.

† See Note, p. 47.

- Ninim*, my sister-in-law, (or my brother-in-law; a female speaking); *winimon*, *ninimog*, *ninimouan*.
Nitâwiss, my he-cousin; *witâwissan*, *nitâwissag*, *nitâwissinan*.
Ninimoshê, my she-cousin; *winimoshêian*, *ninimoshêiag*, *ninimoshêian*.
Nikâniss, my friend, my brother; (a male speaking); *wikânissan*, *nikânissag*, *nikânissinan*.
Ninîngwan, my son-in-law; *onîngwanan*, *ninîngwanag*, *ninîngwaninan*.
Nissim, my daughter-in-law; *ossimin*, *nissimig*, *nissiminan*.
Ninsigoss, my aunt, (my father's sister); *osigossan*, *ninsigossag*, *ninsigossinan*.
Ninîngwaniss, my nephew; *onîngwanissan*, *ninîngwanissag*, *ninîngwanissinan*.
Nishimiss, my niece, (a male speaking); *oshimissan*, *nishimissag*, *nishimissinan*.
Nindôjim, my step-son, or my nephew; *odôjiman*, *nindojimag*, *nindojiminan*.
Nindojimikwem, my step-daughter, or my niece; *odojimikweman*, *nindojimikwemag*, *nindojimikweminan*.
Nindôjimiss, my niece, (a female speaking); *odôjimissan*, *nindôjimissag*, *nindôjimissinan*.
Nindindâwa, the father or the mother of my daughter-in-law; *odindâwan*, *nindindâwag*, *nindindâwanan*.

Otchipwe terms for " my cousin."

A male will say :	{ my uncle's (<i>nimishome</i>) { son, <i>nissate</i> (or <i>nishime</i>), my cousin, daughter, <i>nimisse</i> (or <i>nishime</i>), my cousin, my uncle's (<i>nijishe</i>) { son, <i>nitâwiss</i> , my cousin, daughter, <i>ninimoshe</i> , my cousin.

female
 sinun.
 j, nini-
 vikânis-
 nining-
 an.
 ninsigos-
 ssag, ni-
 imissag,
 dojimag,
 ikweman,
 n, nindô-
 r-in-law ;

A female will say :	{	my uncle's (<i>nimishome</i>)	{	son, <i>nissaie</i> (or <i>nishime</i>), my cousin, daughter, <i>nimisse</i> (or <i>nishime</i>), my cousin,
		my uncle's (<i>nijishe</i>)		son, <i>ninimoshe</i> , my cousin, daughter, <i>nindângoshe</i> , my cousin.
A male will say :	{	my aunt's (<i>ninsigoss</i>)	{	son, <i>nitâwiss</i> , my cousin, daughter, <i>ninimoshe</i> , my cousin,
		my aunt's (<i>ninwishe</i>)		son, <i>nissaie</i> (or <i>nishime</i>), my cousin, daughter, <i>nimisse</i> (or <i>nishime</i>), my cousin.
A female will say :	{	my aunt's (<i>ninsigoss</i>)	{	son, <i>ninimoshe</i> , my cousin, daughter, <i>nindângoshe</i> , my cousin,
		my aunt's (<i>ninwishe</i>)		son, <i>nissaie</i> (or <i>nishime</i>), my cousin, daughter, <i>nimisse</i> (or <i>nishime</i>), my cousin.

Otchipwe terms for " my nephew," and " my niece."

A male will say :	{	my brother's (<i>nissaie</i> , <i>nishime</i>)	{	son, <i>nindôjim</i> , my nephew, daughter, <i>nidôjimikwem</i> , my niece,
		my syster's (<i>nimisse</i> , <i>nishime</i>)		son, <i>ninngwaniss</i> , my nephew, daughter, <i>nishimiss</i> , my niece.

or *nishi-*
 sin,
 sse (or *ni-*
 ousin,
 my cou-
 noshe, my

A female will say :	{	my brother's	{	son, <i>nininguaniss</i> , my
				nephew,
	{	my sister's	{	daughter, <i>nishimiss</i> , my
				niece,
				son, <i>nindôjimiss</i> , my
				nephew,
				daughter, <i>nindôjimiss</i> ,
				my niece.

Otchipwe terms for "my brother-in-law," and "my sister-in-law."

A male will say :	{	my wife's brother, <i>nita</i> , my brother-in-law,
		my sister's husband, <i>nita</i> , my brother-in-law,
		my wife's sister, <i>ninim</i> , my sister-in-law,
		my brother's wife, <i>ninim</i> , my sister-in-law.

A female will say :	{	my husband's brother, <i>ninim</i> , my brother-in-law,
		my sister's husband, <i>ninim</i> , my brother-in-law,
		my husband's sister, <i>nindânge</i> , my sister-in-law,
		my brother's wife, <i>nindânge</i> , my sister-in-law.

Peculiarities in regard to these terms of relationship.

1. The English term, "my brother," is given in Otchipwe by two terms, *nissaie* and *nishime*; the former signifying a brother of mine that is older than I am; and the latter a brother younger than I. And the English term, "my sister," is also given by two terms, *nimisse*, my sister older than I; and *nishime*, my sister younger than I.

2. The English term, "my uncle," is given in Otchipwe by *nimishome*, which signifies, my *father's* brother; and by *nijishe*, which denotes my *mother's* brother. And the term, "my aunt," is expressed by *ninsigoss*, my *father's* sister; and *ninwishe* (*ninoshe*), my *mother's* sister.

3. Like the Jews and other ancient nations, the Otchipwe Indians call the children of two brothers, or of two sisters, *brothers* and *sisters*, (*nissaie*, *nimisse*, *nishime*), which are called

cousins in English and other modern languages. But the children of a brother and a sister, they call *cousins*, *nitâwiss*, (*ninimoshé*, *nindângoshe*.)

4. The Otchipwe cannot name distinctly any higher degree in the *ascending* line, than grand-father and grand-mother, *nimishomiss* and *nokomiss*. For great grand-father and great grand-mother, they have the same terms as for grand-father and grand-mother. They have the term, *nind aiânike-nimishomiss*; but this does not strictly signify, my great grand-father; it signifies any of my ancestors higher than grand-father. In the *descending* line they call both a grand-son and a grand-daughter with the same term, *nojishe*. And all that is lower than *nojishe*, is called *anikôbidjigan*.

EXAMPLES.

Wenûdjânissidjig o kitchi sâgiawan ikô onidjânissiwân; parents use to love very much their children.

Nanûngim omâ bi-ijâwag nitâwissinânig; our consins come here frequently.

Eji-sâgûdisoiang ki du-sâgianânig kidj'ânishinâbenânig; as we love ourselves we ought to love our fellow-men.

Joseph ossaižian midadatchigwaban, oshimeian dash bejigonigobun; Joseph had ten brother (holder than himself,) and one brother (younger than himself.)

Nûngom nin gi-wâbamag nij kinimog; to-day I saw two of thy sisters-in-law, (speaking to a *male*;) or two of thy brothers-in-law, or sisters-in-law, (speaking to a *female*.)

Ki wâbamâwag na ko kishimissiwag? Do you see sometimes your nieces? (speaking to a *male*.)

Anin eji-bimâdisiwad kidojimissiwag? How do your nieces do? (speaking to a *female*.)

Kikinoamaw masinaigan kishimeîag; teach thy brothers (or sisters, younger than thou,) to read.

Nin pijikiminan pakâkadoso, kinawa dash ki pijikimiwag kitchi wûninowag; our ox (or cow) is poor, but your oxen (or cows) are fat.

Niskhime o gi-banâdjian o tibatgississwanan ; my (younger) brother spoiled his watch.

Minosse nin tibatgississwaninan ; our clock goes right (or is rig't.)

Sayegwa bâtuinorag ki nidjânissinanig ; our children are already many.

Mi oma ga-daji-nitâwigiangidwa kakina ninidjânissinanig ; it is here we brought up all our children.

Nind atâwewinininan o mino dôduwan od anishinâbeman ; our trader treats well his Indians.

Nitag pitchânago nin gi-bi-ganônigog ; my brothers-in-law (a male speaking) came yesterday and spoke to me.

All these substantives with possessive pronouns can be transformed into verbs, and they are often so ; and then they are conjugated. They have two tenses, the *present* and the *imperfect*.

We will employ here the examples of our preceding form. Now mind this : The *present* tense of these substantives with possessive pronouns transformed into verbs, is exhibited in the preceding form, regular or irregular ; and the *imperfect* tense will be shown in the following forms.

A. *Possessive Pronouns with inanimate Substantives transformed into Verbs.*

FORM I.

Imperfect Tense.

Singular.	{	<i>Nin tchimâniban</i> , the canoe I had, (or formerly my canoe,)
		<i>ki tchimâniban</i> , the canoe thou hadst.
		<i>o tchimâniban</i> , the canoe he (she) had.
Plural.	{	<i>nin tchimânibanin</i> , the canoes I had, (or formerly my canoes,)
		<i>ki tchimânibanin</i> , the canoes thou hadst,
		<i>o tchimânibanin</i> , the canoes they had.

Singular.	{	<i>Nin tchimâninaban,</i> <i>ki tchimâninaban,</i> <i>ki tchimâniwaban,</i> the canoe you had, <i>o tchimâniwaban,</i> the canoe they had.	} our former canoe,
Plural.	{	<i>nin tchimâninabanin,</i> <i>ki tchimâninabanin,</i> <i>ki tchimâniwabanin,</i> the canoes you had, <i>o tchimâniwabanin,</i> the canoes they had.	} formerly our canoes,

EXAMPLES.

Mi ow aie kitigâniban, lakân dash ningôtchi nongom nin kiti-gê; this was formerly my field, but now I make my field elsewhere.

Anindî gwaiak ga-atey ki wâkaiganiwaban? Where is the spot where your house stood?

Kishine oî aian nin masimaiganiban; thy brother has the book I had before.

Gi-sâkide endaiang, kakina dash nin masimaiganinabanin gi-tchâgidewan; our house took fire, and all our books we had, burnt down.

Ki mojrâganiwabanin, once your scissors. *O mojrâganiwaban*, once his (her) scissors.

FORM 2.

Imperfect Tense.

Singular.	{	<i>Nind abajiban,</i> my pole (lodge-pole) which I lost, <i>kid abajiban,</i> thy pole thou hadst, <i>od abajiban,</i> the pole he (she) had.
Plural.	{	<i>nind abajibanin,</i> the poles I had, <i>kid abajibanin,</i> the poles thou hadst, <i>od abajibanin,</i> the poles he had.
Singular.	{	<i>Nind abajinaban,</i> <i>kid abajinaban,</i> <i>kid abajiwaban,</i> the pole you had, <i>od abajiwaban,</i> the pole they had.

Plural. { *Nind abajinabanin,* } the poles we had,
 { *kid abajinabanin,* }
 { *kid abajiwabanin,* } the poles you had,
 { *od abajiwabanin,* } the poles they had.

EXAMPLES.

Mojag nin mikwendan ninindjiban ; nin kashkendam giwanitoian ;
I think often on the hand I had ; I am sorry to have lost it.
Nimisse o mawiton onindjiban ; my sister is crying because she
lost her hand, (or she is bewailing the hand she lost.)
Apine nind anifibanin, kawin nin mikanstan ; the spears I had,
are lost, I don't find them.

FORM 3.

Imperfect Tense.

Singular. { *Nin makakoban,* } the box I had, (my former box,)
 { *ki makakoban,* } the box thou hadst,
 { *o makakoban,* } the box he (she) had.

Plural. { *nin makakobanin,* } the boxes I had,
 { *ki makakobanin,* } the boxes thou hadst,
 { *o makakobanin,* } the boxes they had.

Singular. { *Nin makakonaban,* } our former box,
 { *ki makakonaban,* }
 { *ki makakowaban,* } the box you had,
 { *o makakowaban,* } the box they had.

Plural. { *nin makakonabanin,* } the boxes we had,
 { *ki makakonabanin,* }
 { *ki makakowabanin,* } the boxes you had,
 { *o makakowabanin,* } the boxes they had.

EXAMPLES.

Gi-gawissemagad nin pijikiwigamigoban ; the stable I had, tum-
bled down.

Minossébanin ki wâgâkwadonabanin ; the axes we had were good.

Nind atâwêwigamigoban oma ateban ; here was the store I had.

Kid atâwêwigamigowaban ; the store you had, once your store.

Note. The Remark on page 46 is applicable also to these three forms.

B. *Possessive Pronouns with animate Substantives transformed into Verbs.*

FORM 1.

Imperfect Tense.

Singular.	{	<i>Nind akikoban</i> , the kettle I had, <i>kid akikoban</i> , the kettle thou hadst, <i>od akikobanin</i> , the kettle he (she) had.
Plural.	{	<i>nind akikobanig</i> , the kettles I had, <i>kid akikobanig</i> , the kettles thou hadst, <i>od akikobanin</i> , the kettles he (she) had.
Singular.	{	<i>Nind akikonaban</i> , } the kettle we had, <i>kid akikonaban</i> , } <i>kid akikowaban</i> , the kettle you had, <i>od akikowabanin</i> , the kettle they had.
Plural.	{	<i>nind akikonabanig</i> , } the kettles we had, <i>kid akikonabanig</i> , } <i>kid akikowabanig</i> , the kettles you had, <i>od akikowabanin</i> , the kettles they had.

EXAMPLES.

Mi sa aw ikwe od akikobanin ; to this woman belonged the kettle,
(or the kettles.)

Gi-bataînowag nind akikonabanig ; the kettles we had were many.

Nin nind assabiban aw ; *nongom dash kawin nind ossabissi* ;
this was my net ; but now I have no net.

Gi-nîwiwan od assabiwabanin ; they had four nets before.

Nidj' anishi nábeban, my fellow-man (brother) I had, or my deceased fellow-man (brother.) *Widj' anishinábebanin*, his deceased fellow-man. *Kidj' anishinábenabanig*, our deceased fellow-men.

FORM 2.

Imperfect Tense.

Singular.	{	<i>Nind ogimámiban</i> , my deceased chief, (or the chief I had before,)
		<i>kid ogimámiban</i> , thy deceased chief,
		<i>od ogimámibanin</i> , his (her) deceased chief.
Plural.	{	<i>nin ogimámibanig</i> , my deceased chiefs,
		<i>kid ogimámibanig</i> , thy deceased chiefs,
		<i>od ogimámibanin</i> , his (her) deceased chiefs.
Singular.	{	<i>Nind ogimáminaban</i> , } our deceased chief, (or the
		<i>kid ogimáminaban</i> , } chief we had before,)
		<i>kid ogimámiwaban</i> , your deceased chief,
		<i>od ogimámiwabanin</i> , his (her) deceased chief.
Plural.	{	<i>nind ogimáminabanig</i> , } our late chiefs,
		<i>kid ogimáminabanig</i> , }
		<i>kid ogimámiwabanig</i> , your former chiefs,
		<i>od ogimámiwabanin</i> , their deceased chiefs.

EXAMPLES.

- Ki kitchi ogimáminaban od inákonigewin* ; our late king's law.
Nin widjwágamiban od inodéwisirwin ; my deceased companion's, (or partner's) property.
Kawin wika nongom awia nin wábamassig nin kikinoamágan-ibanig ; I never see now any of my former scholars.
Nissai, keiábi na ki nikwênima ki widigémágan san ? My brother, dost thou yet remember thy deceased wife ?
Igiw nij ikwêwag o gi-mino-dólawawan mojav o widigémágan-iwabanin ; these two women have always treated well their deceased husbands.

N'itag o gi-sâgiawan o widigêmâganiwabanin ; my brothers-in-law have loved their deceased wives.

Kitchi ginwênj gi-anônigosi omâ nin bamitâganinaban ; our deceased servant was very long employed here.

The words of the *irregular* forms belong to this Form 2, in their imperfect tense, as :

N'oss, my father. *N'ossiban*, my deceased father. *K'ossinaban*, our deceased father. *N'ossinabanig*, our deceased fathers.

Nimishômïss, my grand-father. *Kimishômïssinabanig*, our deceased grand-fathers. *Kimishômïssiban*, thy deceased grand-father.

N'ôkomïss, my grand-mother. *K'ôkomïssinaban*, our deceased grand-mother.

N'issaiê, my older brother. *N'issaiêiban*, my deceased brother. *K'issaiêinabanig*, our deceased brothers. *Ossaiêiwabanin*, their deceased brother, (or brothers.)

N'itâwïss, my he-cousin. *N'itâwïssiban*, my deceased cousin. *Witâwïssiwabanin*, his deceased cousins.

Nind'ôjim, my step-son. *Nind'ôjimiban*, my deceased step-son. *Kid'ôjiminaban*, our deceased step-son. *Kid'ôjimiwanig*, your deceased step-sons.

Some of the words of the *irregular* forms, when in the imperfect tense, belong to other forms, according to the explanations given at every form, as :

Nita, my brother-in-law. *N'itaban*, my deceased brother-in-law.

N'itanabanig, our deceased brothers-in-law. *Witabanin*, his deceased brother-in-law, (or brothers-in-law.) (After "*Nidj' anishinâbe.*" *Nidj' anishinâbeban.*)

Ninim, my sister-in-law ; (pl. *ninimog.*) *Nininoban*, my deceased sister-in-law. *Wininobanin*, his deceased sister-in-law, (or his deceased sisters-in-law.) *Kininoban*, our deceased sister-in-law. (After "*Nind akikonaban,*) etc ,.....etc.....

The term *ningâ*, my mother, makes its *imperfect* in a peculiar manner ; viz :

Singular.	{	<i>Ningiban</i> , my deceased mother,
		<i>kigiban</i> , thy deceased mother,
		<i>ogibanin</i> , his (her) deceased mother.
Plural.	{	<i>ningibanig</i> , my deceased mothers,
		<i>kigibanig</i> , thy deceased mothers,
		<i>ogibanin</i> , his (her) deceased mothers.
Singular.	{	<i>Ninginaban</i> ,
		<i>kiginaban</i> ,
		} our deceased mother,
		<i>kigiwaban</i> , your deceased mother,
		<i>ogiwaban</i> , their deceased mother.
Plural.	{	<i>ninginabanig</i> ,
		<i>kiginabanig</i> ,
		} our deceased mothers,
		<i>kigiwabanig</i> , your deceased mothers,
		<i>ogiwabanin</i> , their deceased mothers.

The *dubitative* or *traditional* mood of speaking is often used in the imperfect tense of terms denoting relationship, when they speak of deceased persons *whom they never saw*.

The invariable rule for the formation of the traditional in this imperfect tense is, to put the syllable *go* before the letter *b* in the terminations of the imperfect tense. F. i.

N'ôssiban, my deceased father ; *n'ôssigoban*, my deceased father whom I never saw.

K'ôkomissinaban, our deceased grand-mother ; *k'ôkomissinagoban*, our deceased grand-mother whom we did not see.

Nind ôgimâminaban, our deceased chief ; *nind ôgimâminagoban*, our deceased chief whom we did not see.

Kimishômissinabanig, our deceased grand-fathers ; *kimishômissinagobanig*, our deceased grand-fathers whom we never saw.

And so on, putting always *go* before *b* in the terminations.

OF THE THIRD PERSONS.

There is another peculiarity of the Ojibwe language, which I must treat of here. *Three* different third persons are distinguished in *animate* substantives, each of which has its own construction; namely: the *simple* third person, the *second* third person, and the *third* third person. I would have mentioned this in the Chapter of Substantives; but as the three third persons have influence also on substantives with possessive pronouns, I mention and explain it here.

Third person simple.

The third person simple is that which is the only one in the sentence; as: *Nin sagia n'oss*, I love my father. *Nin babamitawa ningâ*, I listen to my mother. *N'oss* and *ningâ* are the third persons simple in these sentences. There is no particular rule about that.

2. *Second third person.*

When there are two third persons in a sentence, one of them is our second third person; according to the construction of the verb. F. i.

Mâbam kwiwisens o minâdeniman ossan; this boy honors his father.

Aw inini od anokitawan n'ossan; that man works for my father.

Nimisse o widokawan ningaian; my sister is helping my mother.

Kitchitwa Marie o gi-nigian Jesusan; St. Mary gave birth to Jesus.

The second third persons in the above sentences are: *ossan*, *n'ossan*, *ningaian*, *Jesusan*. Those that understand Latin, must not think that the second third person always corresponds with the Latin accusative. It often does indeed, but not always. In the above four sentences the second third persons exactly express the Latin accusative. But this is not invariably the case. Where there are two third persons in a sentence, one or the other may

be our second third person, the accusative or the nominative, according to the verb. The following examples will illustrate this matter.

O kikenimawan nossan kakina anishinabeg oma endanakidjig ;
all the Indians of this place know my father, (*patrem meum.*)

O kikenimigowan nossan kakina anishinabeg omu endanakidjig ;
my father (*patet meus*) knows all the Indians of this place.

In these two sentences, the second third person is always *nossan* ; but in the first sentence *nossan* expresses the *accusative*, (*patrem meum,*) and in the second it expresses the *nominative*, (*patet meus.*) (See *Remark* after the paradigm of the *Passive Voice* in the IV. Conj.)

3. Third *third person*.

When there are three third persons in a sentence, one of them is the *second* third person (according to the construction of the verb,) and the *third* third person is that which has the nearest report to the second. F. i.

Joseph o gi-odapinam Abinodjïan oginigaie, (or oginiwan,) mi
dush ga-iji-madjad ; Joseph took the Child and his mother,
and departed.

In this sentence, *Abinodjïan* is the *second* third person, and *ogini* the *third* third person.

Remark. Sometimes there are three and more third persons in a sentence ; but if all are in equal and immediate relation to one, this one is the third person *simple*, and all the others are *second* third persons, and there is no *third* third person in the sentence. F. i.

Kitchi ogima Herode nibwa o gi-nissan abinodjïan, nibwa gaie
ininicam, oshkinawen, ikwewan gaie oginissan ; King Herod
slew many children, and he also slew many men, young men,
and women.

Aw Wemitigoji o mino bamian, osinissan, wiwan, onidjanissan,
witan gaie ; that Frenchman takes well care of his father-in-
law, of his wife, children and brother-in-law.

In these two sentences, *Herode* and *Wemitigoji*, are *simple* third persons; all the rest are *second* third persons; there is no *third* third person.

Formation of the *second* and *third* third person.

A. *Formation of the second third person.*

This person is formed by adding certain terminations to the singular of the third person simple. These terminations are *seven* in number, viz: *n*, *an*, *ian*, *in*, *oian*, *ou*, *wan*. We shall consider them in examples. (Breve iter per exempla, longum per praecepta.)

<i>Term.</i>	<i>Simple third person.</i>	<i>Second third person.</i>
<i>n.</i>	<i>Anishinâbe</i> , Indian, (or man), <i>Manito</i> , spirit, <i>Ojîmâ</i> , chief, <i>Jônîa</i> , silver, money,	<i>anishinâben.</i> <i>maniton.</i> <i>ogiman.</i> <i>jônîiah.</i>
<i>ou.</i>	<i>Noss</i> , my father, <i>Niuidjâniss</i> , my child, <i>Gijik</i> , cedar, <i>Niud ogimam</i> , my chief, <i>Pijikins</i> , calf,	<i>nôssan.</i> <i>niuidjânissan.</i> <i>gijikan.</i> <i>niud ogimaman.</i> <i>pijikinsan.</i>
<i>ian.</i>	<i>Ningâ</i> , my mother, <i>Kimissê</i> , thy sister, <i>Nissaiê</i> , my brother, <i>Senibâ</i> , ribbon, <i>Gigô</i> , fish,	<i>ningâian.</i> <i>kimisseian.</i> <i>nissaiêian.</i> <i>senibâian.</i> <i>gigôian.</i>
<i>in.</i>	<i>Jingôb</i> , fir-tree, <i>Opin</i> , potatoe, <i>Nissim</i> , my daughter-in-law, <i>Nishkanj</i> , my nail,	<i>jingobin.</i> <i>opinin.</i> <i>nissimin.</i> <i>nishkanjin.</i>
<i>oian.</i>	(In proper names :) <i>Monsogidig</i> , <i>Kitchigijig</i> , <i>Manitogisis</i> , <i>Wewassang</i> ,	<i>Monsogidigoian.</i> <i>Kitchigijigoian.</i> <i>Manitogisissoian.</i> <i>Wewassangoian.</i>
<i>on.</i>	<i>Ninim</i> , my sister-in-law,	<i>ninimon.</i>

<i>Term.</i>	<i>Simple third person.</i>	<i>Second third person.</i>
	<i>Mitig</i> , tree,	<i>mitigon</i> .
	<i>Anim</i> , mean dog,	<i>animon</i> .
	<i>Anâng</i> , star,	<i>anangon</i> .
<i>wan</i> .	<i>Anjeni</i> , angel,	<i>Anjenican</i> .
	<i>Wemitigoji</i> , Frenchman,	<i>Wemitigojiwan</i> .
	<i>Inini</i> , man,	<i>ininican</i> .
	<i>Ikwê</i> , woman,	<i>ikwevan</i> .
	<i>Amik</i> , beaver,	<i>amikwan</i> .

The general and invariable rule for the application of these different terminations, in forming the second third person, is, to change the letter *g*, in which all animate substantives end in the plural, into *n*. (Examine the above examples.)

B. *Formation of the third third person.*

The *third* third person always terminates in *ini*, except in some proper Indian names, where it ends in *ani*. This person is formed from the second third person. Let us examine the above seven terminations of the second third person, and see how the third third person is obtained from them.

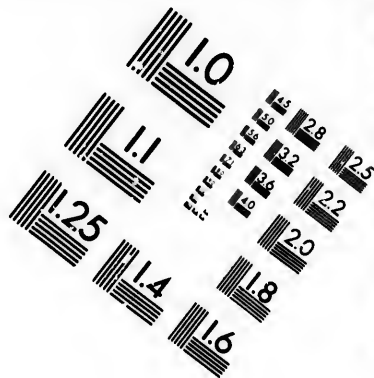
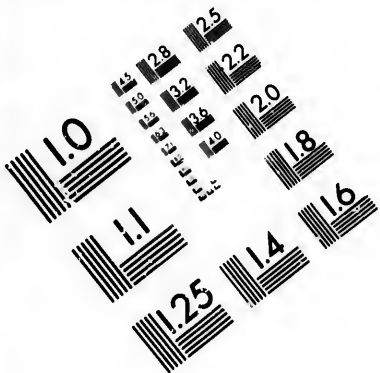
1. To the terminations *n*, *in*, *on*, add *ini*, for the third third person. F. i. *Maniton*, *manitonini*. *Nissimin*, *nissiminini*. *Mitigon*, *mitigonini*.
2. The terminations *an*, and *ian*, are changed into *ini*. F. i. *N'ossan*, *n'ossini*. *Ossan*, *ossini*. *Ogcissan*, *ogwissini*. *Kimisseian*, *kimisseini*. (Sometimes the syllable *wan* is here added, as: *Ossiniwan*, *n'ossinican*, *ogwissiniwan*, etc.)
3. The termination *oian* (in proper names) adds *i* for the third third person. F. i. *Manitogisissoian*, *Manttogisissoiani*. *Monsogidigoian*, *Monsogidigoiani*.
4. The termination *wan* is changed into *wini*. F. i. *Wemitigjincan*, *Wemitigjivini*. *Ikwewan*, *ikwevini*. *Wivan*, *wivini*. —*Exception*. *Ogin*, his mother, takes only *i* for the third third person: *ogini*, sometimes *oginiwan*.

This distinction of three third persons is one of the beauties and perfections of the Otchipwe language. It contributes materially to the unequivocal understanding of the whole sentence; whereas in English and in other languages we are sometimes obliged to insert a proper name or another word to avoid misunderstanding.

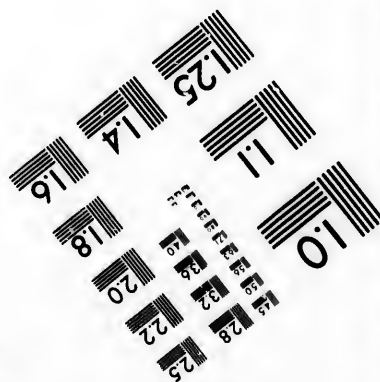
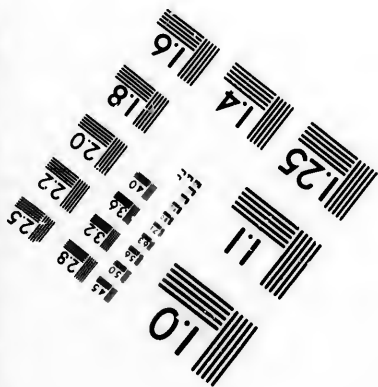
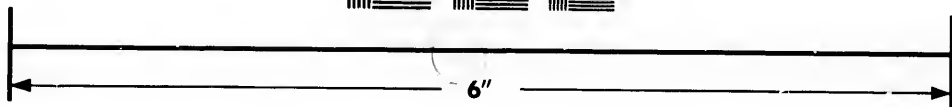
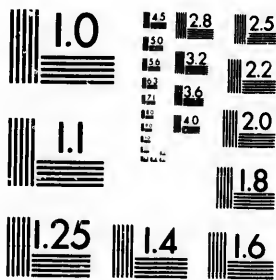
Illustration. In the sentence: *Paul is indeed a wicked man, he almost killed his brother and his wife*; you cannot know whether Paul almost killed his own wife, or his brother's wife; both senses can be understood in the above sentence; and when it becomes necessary to avoid misunderstanding, you must insert Paul's name, or some other word, and say: *he almost killed his (Paul's) wife*; or, *he almost killed his brother and his own wife*. And if you want to say that Paul almost killed his brother's wife, you have to say: *he almost killed his brother and his brother's wife*. This double sense of the sentence is avoided in the expressive Otchipwe language, by the *third* third person. They will say: *Paul geget matchi ininiwi, gega ogi-nissan ossaieian, wiwini* (or *wiwiniwan*) *gaie*. The *third* third person, *wiwini*, can only mean Paul's brother's wife; because if Paul's wife be meant, it would be *wiwan*, the *second* third person; and then it would read: *gega o gi-nissan ossaieian, wiwan gaie*; he almost killed his brother and his (Paul's) wife.

Another illustration. In the sentence: *Mary is a very industrious woman, she always helps her cousin and her mother*; you cannot know with certainty, whose mother is meant. It can be Mary's mother, or her cousin's mother. In Otchipwe there can be no double sense in such sentences. If you say *Marie kitchi nita-anoki, mojay o widakawan odangosheian, ogin gaie*; it is clear that you want to say, Mary always helps her cousin, and her own (Mary's) mother. But if you say *Marie mojay o widokawan odangosheian, ogini gaie*; it is clear that Mary always helps her cousin and her cousin's mother.

Remark. The *third* person appears sometimes even in *inanimate* substantives with possessive pronouns; but it is not so



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commonly used, nor so important as in *animate* substantives with possessive pronouns.

EXAMPLES.

Enamiad weweni o gad-odâpinamawan Jesusan wiîwini; the Christian ought to receive worthily the body of Jesus. (*Enamiad*, simple third person; *Jesusan*, second third person; *wiîwini*, third third person.)

Debenjiged o bouigidetawan aianwenindisonidjin o bôtâdowinini (or *o bôtâdowininiwan*); the Lord forgives their sins to those that repent. (*Debenjiged*, simple third person; *aianwenindisonidjin*, second third person; *o bôtâdowinini*, (or *o bôtâdowininiwan*), third third person.)

Kitchitwâ Marie âpitchi weweni o gi-ganawendamawan Jesusan od ikitowinini; St. Mary kept very well the word of Jesus.

Nind awiig âw ikwe odanan od onaganiniwan; that woman lends me her daughter's dishes.

III. DEMONSTRATIVE PRONOUNS.

Demonstrative Pronouns are those that indicate or point out the persons or things spoken of. They are divided according to the two classes of substantives or nouns, in those that refer to *animate* substantives, and those that have report to *inanimate*.

1. *First Class*: *Demonstrative Pronouns referring to animate objects.*

For *near* objects.

Sing. *Aw, waaw, mâbam*; this, this one, this here.

Plur. *Ogôw, mâmîg*; these, these here.

For *distant* objects.

Sing. *Aw*, that, that one, that there.

(For the second third pers.: *iniw*, or *aniw*.)

Plur. *Igiw*, or *agiw*, those, those there.

(For the second third pers.: *iniw*, or *aniw*.)

Remark. There is no difference of sex perceptible in the Ot-

chipwe demonstrative pronouns. The same pronoun is employed to refer to a man, a woman, a child, or even a lifeless object, when it is used in Otchipwe like a living being. (See p. 14, 15, 16.)

EXAMPLES.

Mâban Abinôdji ta-kitchi-âgonwetara; this child shall be much spoken against.

Mi aw inini dêbenimad iniw manishtânishan; this is the man that owns those sheep.

Mi mâmig niuidjânissag, iniw dash nijishe oidjânissân; these here are my children, and those there my uncle's children.

Mêmindage aw inini jâwendagosi, eji-mîno-ejirebisid; this man (or that man) is really happy, being so good.

Mi mâbam pakwêjigan gijigoug wendjibad; this is the bread which comes down from heaven.

Kid ashamin ogow mishiminag; I give thee these apples here to eat.

Aw ikwe wewêni o nitâwegian oidjânissan; this woman brings well up her children.

Kitchi mawishki mabam ikwesens; this little girl is always crying.

Kawin na ki noulâwassig mamig ogimag ekitowad? Dost thou not hear these chiefs what they say?

Igiw ikwegag kitchi nitâ-nagamowag; those women are good singers.

Ki nissîtôtag na ogow ininiwag? ogow oshkinaweg? Dost thou understand these men here? these young men here?

Nin kikenima aw inini wedi bêmassed; I know that man that walks there.

Nin sâgiâ aw kwiwisens aiâpitchi-nibwâkâd; I like that very wise boy.

Noss o dîbenîman iniw pijikiwan; my father is the owner of this ox, (or these oxen,) (this cow, or these cows.)

Mi sa igiw, odênang ged-ijâdjig; those are the persons that will go to town.

Kakina igiw anishinâbeg ningoting ta-anamiawag; all those Indians will once be Christians.

2. *Second Class*: *Demonstrative Pronouns referring to inanimate objects.*

For *near* objects.

Sing. *Ow, mândan*; this, this here.

Plur. *Onow, iniw*; these, these here.

For *distant* objects.

Sing. *Iw*, that, that there.

Plur. *Iniw*, those, those there.

EXAMPLES.

Nin kitchi sâgiton ow masinaigan, ow gaié ojibiigan; I like very much this book, and this writing.

Wegonen mândan? Ka na wika ki wâbandansin? What is this? Hast thou never seen it?

Ki nissitâwinan na iw? Dost thou know that? (or recognize it?)
Nin manâdjiton mândan anamiewiganig; I respect (I honor) this church.

Nin kitchi minotânan iniw nagamônan; I like very much to hear those hymns.

Onôw ki minin masinâiganan; minô inâbadjiton; I give thee these books here; make a good use of them.

Nin gi-mamakâdendan iw kitchi anamiewiganig Moniang eteg; I admired that great church in Montreal.

Maidîdokan iniw apabiwinan; carry away these chairs (or benches).

IV. INTERROGATIVE PRONOUNS.

Interrogative Pronouns are those that serve to ask questions. There are three of this kind in the Otchipwe language, viz:

For *animate* objects: *Awénen?* who? which? what? Plur: *Awénenag?*

For *inanimate* objects. *Wegonen? Anin?* what?

EXAMPLES.

Awénen ge-dibákoninang gi-ishkwa-bimádisiiaŋ aking? Who will judge us after our life on earth?

Awénen gijigong ged-íjad? Who shall go to heaven?

Awénenag wedi bemishkádjig? Who are those in that canoe there?

Awénenag igiw négamodjig? Who are those that sing?

Wégonen naiágatawendaman? What art thou thinking on? (or contemplating?)

Wégonen iw ekitoieg? What are you saying?

Wégonen ge-dódaŋ awjia tchi jáwendágosid kágigékamig? What has a person to do in order to be happy eternally?

Ininúwidog, níkáuissinádog! anin ged-íjitchigeiáŋ? Men, brethren! what shall we do?

Anin ékitoian? What sayest thou?

Anin enákamigak? What is the news?

Remark. The second third person of *awénen* and *awénenag*, is *awénenan*, which exactly expresses the English *whom*. F. i. *Awénenan ga-anónádjin Jesus tchi gagikwenid enigokwag aki?* Whom did Jesus employ to preach every where on earth?

Awénenan Jesus ga-apitchi-ságiadjin minik gu-dashinid o kiki-noamáganan? Whom did Jesus especially love among all his disciples?

Awénenan ga-mawadissádjin kishime pitchinágo? Whom did thy brother visit yesterday?

V. INDEFINITIVE PRONOUNS.

Indefinitive Pronouns are those which denote persons or things indefinitely or generally. There are four of this description in the Otchipwe language; viz:

For *animate* objects.

Awíia, one, somebody, some person, any body.

Ka awíia, or *kawin awíia*, none, nobody, no person.

Awégwen, whoever, or whosoever, I don't know who. Plural: *awégwenag*.

For *inanimate* objects.

Wégotogwen, whatever, or whatsoever, all, I don't know what.

EXAMPLES.

Awîia o pakitéan ishkwardem; somebody knocks on the door.
Awîiu na aiâ âgweatching? Is there any body without?
Kawin awîia mashi dagwishînsi; nobody (or no person) has arrived yet.

Kawin urîia o dâ-gashkitossin, nij ge-dibénimigodjin tchi anokitwad; nobody can serve two masters.

Awégwen ge-nishkâdisitâwaywen wîkânissun anisha, tamatchidodam; whosoever shall be angry with his brother without a cause, will do evil.

Ow o gi-inan Jesus o kikinoamâganan: Awégwen ge-gassiamâwegwen o batâdowinan, mi aw ge-gassiiâdenig. Jesus said to his disciples: Whosoever sins you remit, they are remitted unto them.

Wegotogwen ge-nandôtamâwâgwen. Weôsîmind nind ijînikâsowining, ki ga-minigowa; kid igonan Jesus. Jesus says unto us: Whatsoever you shall ask the Father in my name, he will give it you.

Wegotogwen wa-ikitogwen, kawin nin nissitôtâwassi; I don't know what he wants to say; I don't understand him.

Remark 1. The second third person of *awégwen* and *awégwenag*, is *awégwenan*, which is expressed in English by: I don't know who, or, we don't know who. F. i.

Awégwenan ga-wâbîigogwenan aw ga-gakibingwe-nigipan; gi-ikitowan onigiigon. We don't know who has opened the eyes of this born blind, said his parents.

Awégwenan ga-bi-ganonigogwenan nishime; geget nongom mino ijîwêbisi. I do not know who came and spoke to my brother; he behaves now well.

Remark 2. If you are asked: *Awenen aw?* Who is this or that person? Or, *awenenag ogow?* or, *igiw?* Who are these or those persons? And if you don't know, you will have to answer, for the singular: *Awégwen*; and for the plural: *Awégwenag*; which both signify, I don't know who. F. i.

Awéneu aw badássamossed? Awegwen. Who is that person there coming this way? I don't know.

Awéneu aw ikwe ga-bi-ijad oma jéba? Awegwen. Who is that woman that came here this morning? I don't know.

Awénenag ge-mâdjadjig wâbang? Awegwenag. Who are those that will start to-morrow? I don't know.

Awénenag igiw ga-giossedjig pitchinâgo? Awegwenag. Who are those that have been a hunting yesterday? I don't know.

The second third person of this word of answer is *Awéwéneu*, for both the singular and plural. F. i.

Awéneanu ga-âwenimâdjîn nîmishôme? Awegwegan. Whom did my uncle reprimand? I don't know.

Awéneanu ga-bi-ganonigodjîn nishime? Awegwéneu. Who came and spoke to my brother? I don't know.

Before we close the Chapter of Pronouns we must observe that there are no *relative pronouns* in the Otchipwe language. The sentences in which there are relative pronouns in English, (*who, which, that, what,*) are given in Otchipwe by what is called, in this Grammar, "*The Change of the first vowel,*" forming chiefly participles. We have already employed this "*Change*" in some examples, but we have had till now no opportunity of mentioning it; and even now we mention it only because the relative pronouns are always expressed by the *Change*. But in the next Chapter, towards the end of the first Conjugation, you will find a full explanation of it. This explanation naturally belongs to the Chapter of Verbs, because the *Change* never occurs but in verbs.

Here are a few examples in which you will see how the sentences with relative pronouns are given in Otchipwe. All this, however, you will better understand when you study it again after a careful perusal of the next Chapter.

Kije-Manito misi gego, ga-gijitod, misi gego gaie mâninang, weni-djânissinjîn ki sâgigonan; God who made all things, and who gives us all, loves us like children.

Jâwendâgosiwag waiâbandangig waiâbandameg ; blessed are they who see what you see.

Jâwendâgosi daiêbwetang âno wâbandansig ; blessed is he that believes although he sees not.

hîniwag ga-âno-nandomindjig, kawin gi-bi-ijâssiwag ; the men that have been called, did not come.

hîni ga-wâbamag, ga-ganonag gaie. . . . The man that I have seen, and whom I have spoken to. . . .

Oshkinawe enônad gi-bi-ija oma jêba ; the young man whom thou employest, came here this morning.

Ikwe wâdigemag ; the woman to whom I am married.

hîni wâdigemag ; the man to whom I am married.

CHAPTER III.

OF VERBS.

A *Verb* is that part of speech which expresses an action or state, and the circumstances of time in events, or in a being.

The being which does or receives the action expressed by the verb, is called its *subject* ; and the being to which relates the action, in some verbs, is called its *object*.

The verb is the principal and most important part of speech, especially in the Otchipwe language, which is a language of verbs.

DIVISION OF VERBS.

The principal grammatical division of verbs is in two classes, *transitive* and *intransitive*. Each of these two classes has its subdivisions, which are detailed here. It was necessary to give to some sorts of verbs peculiar names, which do not occur in other Grammars. But in the Grammar of the Otchipwe language, which differs so much from other languages in its grammatical system, it seemed necessary to establish distinct denominations for certain peculiar kinds of verbs.

A. TRANSITIVE VERBS.

1. *Active* verbs, or *transitive-proper*, express an act done (or that could be done) by one person or thing to another. F. i. *Nin sâgia noss*, I love my father. *Nind ojibian masinaigan*, I write a letter. *Niu da-ganôna wâbamag*, I would speak to him if I saw him.

2. *Reciprocal* verbs are those which designate a reaction of the subject on itself. F. i. *Nin kikéwindis*, I know myself. *Sâ-giïdiso*, he loves himself. *Kitimâgiïdisowag*, they make themselves poor.

3. *Communicative* verbs. So are called the verbs that express a mutual action of several subjects upon each other, in a communicative manner. These verbs have only the plural number. F. i. *Igiw nitam ga-bi-anamiâdjig*, *weweni gi-sâgiïdiwag*, *gi-jâwewinidwag*, *mojag gi-mino-dodâdiwag*. The first Christians loved much each other, were charitable to each other, and treated each other well.—It must, however, be remarked, that these verbs do not always signify a *mutual* action of several subjects upon each other; but sometimes they mean that the subjects of the verb act *together*, or are *influenced together*, in a common or communicative manner. F. i. *Nin tibaamâdimin*, we are paid together. *Nimûdiwag*, they are dancing together. *Wiljindiwag*, they are going together.

4. *Personifying* verbs. We call, in this Grammar, those verbs personifying, which represent an *inanimate* object acting like a person, or another animate being. F. i. *Nishtigwân nin nissigon*, my head kills me, (I have a violent head-ache.) *Masinaigan nin gi-bi-odissigon*, a letter came to me. *Ninde ki nandawewimigon*, my heart desires thee. *Ishkotewâbo ki makamigon kakiu kid aïman*, ardent liquor (fire-water) is robbing thee of all thy things.

There is yet another kind of personifying verbs, which are formed by adding *magad* to the third person singular present, indicative, of verbs belonging to the I., II., and III. Conjugations. These verbs give likewise to inanimate objects the acti-

vity or quality of a person, or another animate being. F. i. *ljâ-magad*, it goes, (*ljâ*, he goes.) *Nâbikwân bibonishimagad oma*, a vessel winters here, (*bibônishi*, he winters.) *Mandan masinai-gan jâganûâshinomagad*, this book speaks English, (*jâganûâshimo*, he speaks English.)

Remark 1. When the third person singular, above mentioned, ends in a *consonant*, you must first add to this third person the *mutative vowel*, and then the termination *magad*, to form these personifying verbs. The *mutative vowel* is that in which ends the third person *singular*, present, indicative; or with which commences the *termination* of the third person *plural*. F. i. *Nin ikkîl*, I say; third person singular, *ikkîto*, he says; this *o* is the mutative vowel. If you annex *magad* to this *o*, you will have the personifying verb *ikkîlômagad*, it says. But when the said third person *singular* ends in a consonant, you have to go to the third person *plural*, and see its conjugational termination; and the vowel with which this termination begins, is our mutative vowel. F. i. *Dagwishin*, he arrives; the third person *plural* is, *dagwishinog*; now this *o* is the mutative vowel; and now add to this *o* the termination *magad*, and you will have the personifying verb *dagwishinomagad*, it arrives, it comes on. In *substantives* the mutative vowel appears in the termination of the plural. F. i. *Anaug*, a star; plural, *anaugog*; *o* is its mutative vowel. *Assin*, a stone; plural, *assinig*; *i* is its mutative vowel. *Biwâbik*; *biwâbikon*.

Remark 2. Sometimes abbreviations are employed in the formation of these verbs. F. i. *Kitimâgisi*, he is poor. According to the rule we ought to form the personifying verb by adding *magad* to this third person, and say, *kitimâgisimagad*; but they say, *hitimâgad*, it is poor. *Kitimâgad endaiân*, my dwelling is poor. *Kitimâgad nind agwiwin*, my clothing is poor.

B. INTRANSITIVE VERBS.

1. *Neuter* verbs, or *intransitive-proper*, are those verbs that express a state of being, or an action not going over on any object. F. i. *Nin kashkendam*, I am sorrowful, sad. *Kid âkkos*,

thou art sick. *Minwendam*, he is contented, glad, happy. *Nibâ*, he sleeps. These are intransitive verbs, because they express a state of being. The following express an action confined to the actor, not passing over on any subject, and are therefore intransitive. *Nin mâdja*, I depart, I start. *Ki dagwishiu*, thou arrivest. *Wâbange*, he is looking on. *Anishinâbewidjige*, he lives and acts like an Indian.

2. *Reproaching verbs*. So are called here the verbs which signify that the subject thereof has some reproachful habit or quality. F. i. *Aw kiwewisens nibâshki*, this boy likes too much sleeping, (*nibâ*, he sleeps.) *Nimisse nimishki*, my sister likes too much dancing, (*nimi*, she dances.) *Ginâwishkiway*, they are in the habit of lying. *Gimôdishki*, he is a thief.

3. *Substantive verbs* are those that are formed directly from substantives. F. i. *Aking gi-ondji-ajitchigâde kûaw, minawa dash ki gad-akiw*; out of earth was formed thy body, and thou shalt be earth again. (*Aki*, earth; *nind akiw*, I am earth; *aki-wi*, he is earth.) *Lot wîwan giabanâbiwan, mi dash ga-iji-jîwitâganîwînid*; Lot's wife looked back and became salt (a pillar of salt.) (*Jîwitâgan*, salt; *nin jîwitâganîw*, I am salt; *jîwitâganîwi*, he (she) is salt.) *Nind anishinâbew*; *nind inîwi*; *nind ikwew*.

4. *Abundance-verbs*. These verbs are likewise formed from substantives, and they designate that there is abundance of the object signified by the substantive from which they are formed. They all end in *ka*, and are unipersonal verbs, belonging to the VII. Conjugation. F. i. *Nibika oma*, there is much water here. *Anishinâbeka wedi*, there are many Indians there. *Tibikong gi-kitchi-anangoka*, last night there was plenty of stars, (many stars were visible.) *Assinika*, there is abundance of stone. *Gigôika*, there is plenty of fish.

5. *Unipersonal verbs* are those that have only the third person. The verbs of the preceding number are unipersonal verbs. These verbs are commonly called by Grammarians *impersonal*; but the term *unipersonal* is undoubtedly more adapted to them; because they are not entirely destitute of persons, but they have

only *one*; so they are rather *unipersonal* than *impersonal*. F. i. *Kissinû* or *kissinâmagad*, it is cold. *Kijâte*, or *kijâtemagad*, it is warm. *Gimûwan*, it rains. *Sanagad*, it is difficult.

6. *Defective* verbs are those that want some of the tenses and persons, which the use does not admit. F. i. *hwa*, he says, (inquit). *Niu diud*, I am, I do; *anin endîian?* how do you do?

There are many other kinds, or rather modifications of verbs, of which we will speak after all the Conjugations, under the head of *Formation of Verbs*.

There are no *auxiliary*, or helping verbs, in the Otchipwe language. The verbs of all the Conjugations of this Grammar are inflected or conjugated by themselves without the help of any other verbs. The verbs *to be* and *to have*, which are auxiliary verbs in other languages, are principal verbs in the Otchipwe language. Instead of auxiliary verbs, the Otchipwe verbs take certain prefixes or signs in certain moods and tenses.

There are five prefixes, or signs, in the Otchipwe Conjugations, by which the different moods and tenses are distinguished; viz: *ga-*, *ge-*, *gi-*, *da-*, *ta-*.

Ga-, (pronounced almost *ka-*) for the perfect and pluperfect tenses, (in the *Change*), and participle perfect and pluperfect.

Ga-, (*gad-*), and *ta-*, for the future tense indicative.

Ge-, (*géd-*) (pronounced almost *ke-*, *ked-*) for the future tenses, subjunctive, and participle future.

Gi-, for the perfect and pluperfect tenses.

Da-, for the conditional mood.

Remark. The English language has also several signs which are employed in the Conjugation of verbs; as, *will*, *would*, *shall*, *should*, *ought*, etc. But there is a great difference, in regard to the use of signs, between the two languages. The English signs are sometimes used by themselves, separately from their verbs; and one sign may serve for several subsequent verbs. Not so in Otchipwe. In this language the signs always remain attached to the verb, and can never be used separately; and the sign must be repeated before every verb which stands under the influence of the same.

This remark is rather a *syntactical* one; but speaking here of these signs, as attached to verbs *etymologically*, I make it here. You will better understand it when you return to it after the attentive perusal of the long Chapter of Verbs.

SOME ILLUSTRATING EXAMPLES.

In *English* you would say: I will work to-morrow all day; indeed I will. Here the sign *will* stands alone, separated from its verb, only referring to it.

But in *Otchipwe* you must say: *Nin gad-anoki wâbang kabe-gijig; geget nin gad-anoki*. You cannot put the sign only and say: *Geget nin gad*. The sign can never be used separately from its verb; it must remain attached to it; you must say: *Geget nin gad-anoki*.

So again you would say in *English*: He ought to pay thee; yes, he ought. The sign *ought* is separated from its verb.

In *Otchipwe* you have to say: *Ki da dibaamay sa. E, ki da dibaamay*.—The sign *da-*, remains attached to its verbs.

In the following example you will see how the *Otchipwe* sign must be repeated at every verb to which it relates.

In *English* you would say, for instance: He would be loved, respected, and well treated, if he did not drink so much.—The sign *would be*, is put only once for the three subsequent verbs.

But in *Otchipwe* you must repeat the sign before every verb, and say: *Da-sâgia, da-minâdenima, da-mino-dodawa gait, osam minikwessig*. You see how the sign, *da-*, is repeated before every verb to which it refers.

INFLECTION OF VERBS.

To the inflection of verbs belong *voices, forms, moods, tenses, numbers and persons, and participles*. We shall now consider each of these articles in particular, and state the peculiarities of the *Otchipwe* Grammar.

A. *Of Voices.*

Voice in verbs shows the relation of the *subject* of the verb to the *action*, or *state of being*, expressed by it. We have two voices in the Ojchipwe verbs; viz:

1. The *Active Voice*, so called because it shows the subject of the verb *acting* upon some object; as: *Nind ashama bekaded*, I feed the hungry. *Ki kikinoamâway kinîdjânîssag*, thou teachest thy children. *O bibâgiman ogin*, he calls his mother.

2. The *Passive Voice*, so called because it shows the subject of the verb in a *passive* state, acted upon by some person or thing; as: *Ashama bekaded*, the hungry person is fed. *Kikinoamâway kinîdjânîssag*, thy children are taught. *Wegimid bibâgima*, the mother is called.

B. *Of Forms.*

There are two forms throughout all our Conjugations, the affirmative and the negative forms.

1. The *Affirmative Form*, which shows that some state of existence, or some action, is *affirmed* of the subject; as: *Wâwîjendam*, he is joyous. *Nin wassitâwendam*, I am sad. *Kid adissoke*, thou art telling stories. *Gushkiğwâsso*, she is sewing.

2. The *Negative Form*, which shows that some state of existence, or some action, of the subject of the verb, is *denied*; as: *Kawin nin nibâssi*, I am not asleep. *Kawin ki nibâğwessi*, thou art not thirsty. *Kawin bigwâk.miğibidjîgessîway*, they don't plough. *Kawin kił agonwecossinoninum*, I do not gainsay you. *Ojibiğessîgwa*, if they do not write. *Anokissîg*, if he does not work.

Remark. It must be observed, as a peculiarity of the Ojchipwe Grammar, that throughout all the Conjugations the *negative form* must be distinctly developed, fully displayed, because it is so peculiar, difficult, and varying, that no general rules can be abstracted for the formation of it. It must be exactly pointed out in every Conjugation, and in every part of it. The negation is effected by placing before the pronoun and verb the adverbs

ka or *kawin*, no, not; or *kego*, do not, don't. And it is also expressed in the verb itself. In many cases the latter kind of negation only is employed, and the above negation-adverbs are not used.

C. *Of Moods.*

Mood in verbs is the manner of indicating the state of existence, of action, or passion, in subjects. The Otchipwe verbs have four moods; viz:

1. The *Indicative*, which simply affirms or denies something, or asks a question; as: *Pijkiwag odâbiwag*, the oxen are drawing, hauling. *Gagwédibenima*, he is tempted. *Kawin mâminâdisissi*, he is not proud. *Kawin awiia nin miskamâssi*, I don't insult anybody. *Ki nishkénima na awiia?* Hast thou angry thoughts against anybody? *Kawin na ta-ijâssiwag?* Will they not go?

2. The *Subjunctive* or *Conjunctive*, which represents something under a doubt, wish, condition, supposition, etc. Verbs in this mood are preceded by some conjunction, *tchi*, *kishpin*, *missawa*, etc.; and they are preceded or followed by another verb not in the subjunctive; as: *Nin minwendam, missawa kitimâgisiân*, I am happy, although poor. (*Kitimâgisiân* is in the subjunctive mood.) *Ki windamon iw, tchi kikendaman*, I tell thee this, that thou mayst know it. (*Kikendaman*, subjunctive.) *Wâbamad kishime, ki gad ina tchi bi-ijad oma*; if thou seest thy brother, thou wilt tell him to come here. (*Wâbamad*, that is *KISHPIN wâbamad*, if thou see him; *kishpin* is understood.)

3. The *Conditional*, which implies liberty, or possibility of a state or action, *under a certain condition*, expressed in another verb in the subjunctive, preceding or following the verb in the conditional; as: *Wissinissiwân nin da-bakade*, if I did not eat, I would be hungry. (*Nin da-bakade*, is in the conditional mood.) *Kishpin kibâkwaigasossig, da-biija*; if he were not in prison, he would come. (*Da-bi-ija*, is in the conditional.)

Remark. The English *potential mood* is expressed in Otchipwe by the adverb *gonima*, or *kema*, perhaps; which is placed before the verb that is in the potential in English, but in Ot-

chipwe it remains in the indicative; as: It may rain, *gonimá ta-gimiwan*. He may preach or sing, *kéma ta-gagikwe, kéma gaie ta-nagamo*. But when the English potential implies *condition*, (which is only understood,) in Otchipwe the conditional is employed; as: I would go, (if . . .) *nin da-ija, (kishpin . . .)* You should obey your father, *ki da-babamitawawa k'ossiwa . . .* (if you wish to do your duty . . .)

4. The *Imperative*, which is used for commanding, exhorting, praying, permitting or prohibiting; as: *Dodân iw, do that. Ojinton ow, make this. Enamiangin bimâdisiog, live like Christians. Debénimiiang, bonigidetawishinâm ga-iji-bâtâdiiâng; Lord, forgive us our sins. Mâdjân, go. Kégo mâdjâken, don't go.*

Remark. There is properly speaking, no *Infinitive Mood* in the Otchipwe language. What some believe to be the infinitive, as: *Ikkitom, tchi ikkitông, tchi inendamîng, etc.*, is not that mood; it is the *indefinitive third person singular*; which may be given in English with the indefinitive pronoun *one*. Better yet it is expressed in French and German. F. i. *Ikkitom*, signifies in French, "*on dit*," and in German, "*man sagt*." In English we may say, "*one says*," or "*they say*," but this is not so expressive as, *ikkitom*, or *on dit*, or *man sagt*. In the paradigms of the Conjugations we will express this person, at least in some tenses, in *French*, for such as understand this language.

D. Of Tenses.

Tenses in verbs are those modifications of the verb, by which a distinction of time is marked. There are naturally only three times; viz: the *present*, the *perfect*, and the *future* time. But to express more exactly the circumstances of time in events, actions, or states of existence, three other distinctions of time have been adopted. This makes six tenses we have in Grammar, viz:

1. The *Present*, which indicates what is actually existing or not existing, going on, or not going on; as: *Bejigo Kije-Manito, kawin nississiwag; there is one God, there are not three. Nind ojibûge, kawin nin babâmossessi; I am writing, not walking about.*

2. The *Imperfect*, which represents a state, action, or event, as past, or as continuing at a time now past; as: *Nind inendânâban tchi ijaiân gaie nin*; I thought to go myself too. *Wissiniban api pandigeiang*; he was eating when we came in. *Nimisse âkosiban ba-mâdjaiân*; my sister was sick, when I started to come here.

3. The *Perfect*, which represents events, actions or states, as completely finished and past; as: *Ninoshe gi nibo*; my aunt is dead. *O gi-nissân o pijikiman*; he has killed his ex.

4. The *Pluperfect*, which signifies that an action or event was over, when or before another began, which is also past; as: *Nin gi-ishkwa-ajibügenâban, bwa madwessing kitotâgan*; I had done writing, before the bell rang. *Ki gi-gijitonâban na apâbiwin, api pândigewad?* Hadst thou finished the bench when they came in?

5. The *Future*, which represents actions or events, definitely or indefinitely, as yet to come; as: *Wâbang nin ga-bi-ija minawa*; to-morrow I will come again, (*definitely.*) *Nâgatch nin ga-bi-ija minawa*; by and by I will come again, (*indefinitely.*)

6. The *Second Future*, which indicates that an action or event will be over, when or before another action or event likewise future shall come to pass; as: *Kakina ge gi-bimâdisidjig aking ta-abitchibâwag, tchi bwa dibâko:iding*; all that shall have lived on earth, will rise again before the general judgment.

E. Of Numbers and Persons.

The *Numbers* are two in every tense and mood, the *singular* and the *plural*. And each number has three *Persons*, the first, the second, and the third.

The *subjects* of verbs are ordinarily *nouns* or *pronouns*. The pronouns that are employed to serve as subjects to verbs, are the two personal pronouns, *nin*, I, me, we; and *ki*, thou, thee, we, you, us. These two pronouns serve for both sexes and both numbers; *nin* for the first persons, and *ki* for the second.—The third persons have no personal pronouns in the immediate connexion with verbs. In some Conjugations, indeed, the third

persons are preceded by an *o*; but this *o* does not signify *he, she, it, or they*; it signifies *him, her, it, or them*, the *object* of the verb. F. i. *O wâbaman*, he sees him, (her, them.) *O wâbandan*, he sees it. *O wâbandanan*, he sees them. This *o* is also a possessive pronoun signifying *his, her, its, their*, as we have seen in the preceding Chapter.

F. Of Participles.

A *Participle* is a part or form of the verb, resembling, at the same time, an adjective, and occasionally also a substantive, and has its name from its *participating* of the qualities of the verb, the adjective, and the substantive.

The Otchipwe participles have two forms, all the six tenses, the three persons, and both numbers, singular and plural.

The two forms of the participles are :

1. The *Affirmative Form* ; as : *Gâgitod*, speaking, or he that is speaking. *Dêgwishing*, he that arrives, arriving. *Sênagak*, what is difficult. *Wênijishing*, what is fair, good, (being fair.)

2. The *Negative Form* ; as : *Gâgitossig*, he that is not speaking. *Dêgwishinsig*, he that arrives not, not arriving. *Sênagas-sinok*, what is not difficult ; not being difficult. *Wênijishinsinog*, not being fair, good.

The six tenses of the participles are the same as stated above ; viz : The *present*, the *imperfect*, the *perfect*, the *pluperfect*, the *future* and the *second future* ; as : *Gâgitoiân*, I who am speaking. *Gâgitoiamban*, thou who wast speaking. *Gâ-gigitod*, he who has been speaking. *Gâ-gigitoiângiban*, we who had been speaking. *Gê-gigitoieg*, you who will be speaking. *Gê-gi-gigitoiad*, they that will have been speaking.

Towards the end of the paradigm of the I. Conjugation you will find an important *Remark* on the Otchipwe participles, which you will please mind well.

Of the Dubitative.

The *Dubitative* or *Traditional* is used when persons are spoken of, whom the speaker never saw, or who are absent ; or other

objects, that he never saw nor experienced himself; or speaking of events which happened not before the eyes or ears of the person speaking, or shall come to pass in future; as: *Mi-ga-ikkitogwen aw akiwesi bwa nibod*, so said that old man before he died. *Anindi eiâd k'issaie?—Moniang aiâdog*. Where is thy brother? —He is in Montreal; (or I think he is in Montreal, but I am not certain.) *Ki kikendan na ga-ijiwedogwen endaieg awass bibonong?* Dost thou know what happened in your house the winter before last?

Speaking of common uncertain events or objects, or of common persons absent, or of times past, we may employ it with propriety. For this reason it is also called *Traditional*. It is also employed with the indefinite pronoun *awegwen*, whoever, or whosoever; as: *Awegwen ged-ikkitogwen...* Whoever shall say... *Awegwen ged-ijâgwen...* Whosoever shall go...

But what shall we call this, *Dubitative*, or *Traditional*? We cannot call it a *mood*; it has moods itself, the indicative and subjunctive at least. We cannot call it a *form* either, because it has itself two forms, the affirmative and the negative. We cannot even call it a *voice*, as we find in it two voices, the active and the passive. I think the most appropriate name for it would be: *Dubitative Conjugation*.

The dubitative Conjugations have not all the tenses and moods of the common Conjugations. We shall exhibit in the paradigms of the dubitative Conjugations those tenses that are commonly used in them.

Note. When we observe the Indians in their speaking, we see that they have three manners of expressing themselves, when they speak of uncertain, or unseen and unexperienced events or persons.

1. They use the *Dubitative*, as established in the Dub. Conj. of this Grammar. F. i. *Abidog*, he is perhaps in; *gi-mâdjâdoge-nag*, they are perhaps gone away.

2. They use not the *Dubitative*, but they employ adverbs denoting *uncertainty*; as, *gonimz*, *ganabatch*, *mâkija*, all which

signify *perhaps*. F. i. *Gonima abi*, perhaps he is in; *ganabatch gi-mâdjâwag*, perhaps they are gone away.

3. They use the Dubitative and these adverbs of uncertainty together. F. I. *Gonima abidog*, perhaps he is in; *gonima gi-mâdjâdogenag*, perhaps they are gone away.

They have also, for the expression of such phrases, the words *kiwe* and *madwê-*, which signify, *they say*, or, *it is said*. F. i. *Gi-nibo kiwe*; or, *gi-madwê-nibo*, they say he is dead; *Gi-dag-wishinog kiwe*, or, *gi-madwê-dagwishinog*, it is said that they have come.

CONJUGATIONS OF VERBS.

The *Conjugation* of a verb is a written or recited display of its different voices, forms, moods, tenses, numbers and persons, and participles. To accommodate and arrange with ease all the different kinds of verbs of this "language of verbs," we must assume no less than *nine* Conjugations.

Remark I must, however, make here a similar remark, as I did in the preceding Chapter, p 50. I will lay here in the following Conjugations, where all kinds of the Otchipwe verbs are conjugated at large through all their voices, forms, moods, tenses, numbers and persons, and participles, I will lay, I say, a full and complete display of them before the eyes of the learner; because I think that by this method a thorough knowledge of the use of the Otchipwe verbs may be easier conveyed to his mind and memory, than by any other plan I could think of. But I say again here, as I said in the above cited remark, that this detailed display of verbs is principally intended to assist the *beginner*, and to show him at once the whole verb in all its inflections.

The characteristical mark by which verbs are known, to which Conjugations they belong, is the *third person* singular, present, indicative, affirmative form. Besides this person, the *quality* of the verb must be considered. At the commencement of every Conjugation it will be said, which verbs belong to it.

The following table shows the nine different Conjugations, and the verbs belonging to each of them.

CONJUGATION TABLE.

Conj.	Quality of verbs.	Term of the 3d. person.
I. Conj.	<i>Intransitive (or neuter) verbs, ending in a vowel at the 3d. person sing. pres. indic., the reproaching and substant.-verbs; likewise the reciprocal and communicative, although transitive.</i>	<i>a, e, i, o.</i>
II. Conj.	<i>Intransitive verbs, ending in am at the 3d. pers. sing. pres. indic., (and likewise so at the first person.)</i>	<i>am.</i>
III. Conj.	<i>Intransitive verbs, ending in in or on at the 3d. pers. sing. pres. indic., (and likewise so at the first person.)</i>	<i>in, on.</i>
IV. Conj.	<i>Transitive (or active) verbs, ANIMATE, ending in ân at the 3d. person sing. pres. indic.; (at the first person in a.)</i>	<i>ân.</i>
V. Conj.	<i>Transitive verbs, ANIMATE, ending in nân at the 3d. pers. sing. pres. indic. (and likewise so at the first person.)</i>	<i>nân.</i>
VI. Conj.	<i>Transitive verbs, INANIMATE; and the personifying.</i>	<i>ân, en, in, on.</i>
VII. Conj.	<i>Unipersonal verbs, ending in a vowel</i>	<i>a, e, i, o.</i>
VIII. Conj.	<i>Unipersonal verbs, ending in ad.</i>	<i>ad.</i>
IX. Conj.	<i>Unipersonal verbs, ending in an or in.</i>	<i>an. in.</i>

Remark The order of these Conjugations may appear singular. It is so indeed; the *intransitive* verbs precede the *transitive*. But this plan and order again I have adopted to accommodate the beginning learner. The Conjugations of the transitive verbs are much more difficult and complicated than those of the intransitive. These are simple and easy; and may be considered as the first steps in the scale of the Otchipwe Conjugations, by which the learner will easily ascend to the more difficult ones. But if he had to commence with the Conjugations of transitive verbs, he would begin with the most difficult and embarrassing of all these Conjugations, with the *fourth* in the above table; and might possibly be frightened and discouraged.

I. CONJUGATION.

To this Conjugation belong the *intransitive* or neuter verbs that end in a *vowel* at the third person singular, present, indicative. There are also other verbs ending at the third person, in a *vowel*, but they belong to the VII. Conjugation, being *unipersonal* verbs.

This vowel in which ends the third person above mentioned, and which is the characteristic mark of the intransitive verbs belonging to the I. Conjugation, may be *a, e, i, or o*. F. i.

<i>Intransitive verbs.</i>	<i>Third person.</i>
<i>Nin mādja</i> , I depart, I start,	<i>mādja.</i>
<i>Nin mijagā</i> , I arrive (in a canoe, etc.,)	<i>mijaga.</i>
<i>Nin jāwendjige</i> , I practice charity,	<i>jāwendjige.</i>
<i>Nind ijitchige</i> , I do, I act,	<i>ijitchige.</i>
<i>Nin bos</i> , I embark,	<i>bōsi.</i>
<i>Nind ab</i> , I am (somewhere,)	<i>abi.</i>
<i>Nin gigit</i> , I speak,	<i>gigito.</i>
<i>Nin mindid</i> , I am big,	<i>mindido.</i>

To this Conjugation also belong the *reciprocal* verbs, because they all end in *o* at the third person singular, pres. indic.; as: *Nin kikenindis*, I know myself; *kikenindiso*. *Nin gagwedjindis*,

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I ask myself; *gagwêdjindiso*. *Nin pakitéodis*, I strike myself; *pakitéodiso*. The reciprocal verbs are in some respect *transitive*, because they express a reaction of the subject on itself. Still they don't belong to the transitive Conjugations, because the action of the subject does not go over upon an object, but redounds on the same that is acting.

Likewise do all the *communicative* verbs belong to this I. Conjugation, although they are of a real *transitive* signification. They are used only in the plural, where they conjugate exactly like intransitive verbs, not bearing any marks of transition in their construction; as: *Nin widôkodâdimin*, we help each other; *ki widokodâdim*, *widokodâdiwag*. *Ki pakitéodimin*, we strike each other; *ki pakitéodim*, *pakitéodiwag*. *Nin wâbandimin*, we see each other; *ki wâbandim*, *wâbandiwag*.

The *reproaching* verbs and the *substantive-verbs* are intransitive, and all end in *i* at the third person above mentioned, and of course belong to this Conjugation; as: *Nin minikweshk*, I am in the habit of drinking; *minikweshki*. *Nin bâpishk*, I am in the habit of laughing; *bâpishki*. *Nin mitigow*, I am wood; *mitigowi*. *Nind assiniw*, I am stone; *assiniwi*.

Remark 1. In the paradigms or patterns of the Conjugations, the terminations of all the moods and tenses are printed in *Roman* the better to show the inflection of the verb.

Remark 2. In regard to the difference between *nin* and *ki*, we, see *Rem. 3*, page 42. And in regard to the euphonical *d*, see *Rem. 1*, page 41. These remarks must be well borne in mind, as they will be of use throughout the Conjugations.

Remark 3. Remember well, dear reader, that in the patterns or paradigms of these Conjugations, we don't express *both* first persons plural, *nin* and *ki*, (or *nind*, *kid*,) we; we put only one, *nin*, (or *nind*;) the other one, *ki*, (or *kid*,) is understood. This will save many a line in this book. But remember well, that in all the forms, in all the moods and tenses of all these Conjugations, where there are first persons plural, both can be used, according to the above remarks. So, for instance, instead of saying in the paradigm

Nind ikkit, I say, etc.
kid ikkit,
ikkito,
nind ikkitomin, } we say,
kid ikkitomin, }
kid ikkitom,
ikkitowag ;

we will say thus:

Nind ikkit,
kid ikkit,
ikkito,
nind ikkitomin, we say,
kid ikkitom,
ikkitowag.

And you will have to supply yourself the *second* first person plural, which is ordinarily the same in the verb, the pronoun only is different. But where the verb itself differs in the two persons plural, there we express them both ; as in the subjunctive mood, in participles, etc.

Remark 4. In the paradigms of these Conjugations, we express the English verb only at the *first* person singular in every tense, and the others will again be supplied by you ; because we don't teach here to conjugate in English, but in Otchipwe.

Remark 5. The characteristic third person of the verbs belonging to this Conjugation, may end in any of the four vowels, in *a*, *e*, *i*, or *o* ; and the end-vowel of this third person remains throughout the whole Conjugation. To this characteristic vowel the *terminations* are attached ; but the vowel itself does not belong to the terminations, which are always the same for all the verbs of this Conjugation ; whereas the characteristic vowel is different in different verbs. In the following four verbs the *end-vowel* of the third person is different in each of them ; but the *terminations* are always the same.

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Nimi
Nibb

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Gaba, he debarks, *nin gabâmin, ki gabâm, gabâwag.*

Gâgikinge, he exhorts, *nin gâgikingemin, ki gâgikingem, gâgikingewag.*

Nimi, he dances, *nin nimimin, ki nimim, nimiwag.*

Nibô, he is dying, *nin nibomin, ki nibom, nibowag.*

Here follows now the paradigm of the I. Conjugation, fully displayed. Endeavor especially to commit to memory the *terminations*. If you know the terminations, and know the characteristic vowel of the third person sing. pres. indic., you will easily conjugate every verb of this Conjugation. This characteristic third person is sometimes difficult to know. For this reason I took a particular care in the Dictionary to express it at every verb.

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AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Nind ikkit, I say,
kid ikkit,
ikkito, { one says,
ikkitom, { (on dit,*)
nind ikkitomin, } or they say.
kid ikkitom,
ikkitowag.

IMPERFECT TENSE.

Nind ikkitonaban, I said,
kid ikkitonaban,
ikkitoban,
nind ikkitominaban,
kid ikkitomwaban,
ikkitobanig.

PERFECT TENSE.

Nin gi-ikkit, I have said,
ki gi-ikkit,
gi-ikkito,
gi-ikkitom, they have said, (on a dit,)
nin gi-ikkitomin,
ki gi-ikkitom,
gi-ikkitowag.

PLUPERFECT TENSE.

Nin gi-ikkitonaban, † I had said,
ki gi-ikkitonaban,
gi-ikkitoban.

* See Remark, p. 88.

† Note. This *pluperfect*, and the *imperfect* tense, are not so sharply distinguished in Otchipwe, as they are in English, or in other civilized languages. In

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Kawin</i>	<i>nind</i>	<i>ikkitossi</i> , I do not say,
"	<i>kid</i>	<i>ikkitossi</i> ,
"		<i>ikkitossi</i> ,
"		<i>ikkitossim</i> , they don't say, (on ne dit pas.)
"	<i>nind</i>	<i>ikkitossimin</i> ,
"	<i>kid</i>	<i>ikkitossim</i> ,
		<i>ikkitossiwig</i> .

IMPERFECT TENSE.

<i>Kawin</i>	<i>nind</i>	<i>ikkitossinaban</i> , I did not say,
"	<i>kid</i>	<i>ikkitossinaban</i> ,
"		<i>ikkitossiban</i> ,
"	<i>nind</i>	<i>ikkitossiminaban</i> ,
"	<i>kid</i>	<i>ikkitossimwaban</i> ,
"		<i>ikkitossibanig</i> .

PERFECT TENSE.

<i>Kawin</i>	<i>nin</i>	<i>gi-ikkitossi</i> , I have not said,
"	<i>ki</i>	<i>gi-ikkitossi</i> ,
"		<i>gi-ikkitossi</i> ,
"		<i>gi-ikkitossim</i> , they have not said, (on n'a pas
"	<i>nin</i>	<i>gi-ikkitossimin</i> , pas dit.)
"	<i>ki</i>	<i>gi-ikkitossim</i> ,
"		<i>gi-ikkitossiwig</i> .

PLUPERFECT TENSE.

<i>Kawin</i>	<i>nin</i>	<i>gi-ikkitossinaban</i> , I had not said,
"	<i>ki</i>	<i>gi-ikkitossinaban</i> ,
"		<i>gi-ikkitossiban</i> ,

Otchipwe they are used promiscuously. So, for instance, to express, "He said," the Indian will say *Ikkitoban*, or *gi-ikkitoban*, etc. This note applies also to other Conjugations.

nin gi-ikkitominaban,
ki gi-ikkitomwaban,
gi-ikkitobanig.

FUTURE TENSE.

Nin gad-ikkit, I will say,
ki gad-ikkit,
ta-ikkito,
ta-ikkitom,
nin gad-ikkitomin,
ki gad-ikkitom,
ta-ikkitowag.

SECOND FUTURE TENSE.

Nin ga-gi-ikkit, I will have said,
ki ga-gi-ikkit,
ta-gi-ikkito,
ta-gi-ikkitom,
nin ga-gi-ikkitomin,
ki ga-gi-ikkitom,
ta-gi-ikkitowag.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

*Ikkitoiân, * I say, or, that I say,*
ikkitoian,
ikkitod,
ikkitong, (qu'on dise,)
ikkitoiâng, } that we say,
ikkitoiang,
ikkitoieg,
ikkitowad.

* See Remark 1, p. 110.

Kawin nin gi-ikkitossiminaban,
“ *ki gi-ikkitossimwaban,*
“ *gi-ikkitossibanig.*

FUTURE TENSE.

Kawin nin gad-ikkitossi, I will not say,
“ *ki gad-ikkitossi,*
“ *ta-ikkitossi,*
“ *ta-ikkitossim,*
“ *nin gad-ikkitossimin,*
“ *ki gad-ikkitossim,*
“ *ta-ikkitossiwag.*

SECOND FUTURE TENSE.

Kawin nin ga-gi-ikkitossi, I will not have said,
“ *ki ga-gi-ikkitossi,*
“ *ta-gi-ikkitossi,*
“ *ta-gi-ikkitossim,*
“ *nin ga-gi-ikkitossimin,*
“ *ki ga-gi-ikkitossim,*
“ *ta-gi-ikkitossiwag.*

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Ikkitossiwân, if I do not say,
ikkitossiwân,
ikkitossig,
ikkitossing, that they say not, (qu'on ne
dise pas,)
ikkitossiwâng, } that we . . .
ikkitossiwang, }
ikkitossiweg,
ikkitossigwa,

PERFECT TENSE.*

Gi-ikkitoiân, † because I have said, or, as
gi-ikkitoian, [I have said,
gi-ikkitod,
gi-ikkitong,
gi-ikkitoiâng, } if we . . .
gi-ikkitoiang, }
gi-ikkitoieg,
gi-ikkitowad,

PLUPERFECT TENSE.

Ikkitoiâmbân, if I had said, or because
I had said.

ikkitoiamban,
ikkitopan,
ikkitongiban,
ikkitoiângiban, } if we . . .
ikkitoiangoban, }
ikkitoiégoban,
ikkitowâpan,

FUTURE TENSE.

Ged-ikkitoiân, that I will say,
ged-ikkitoian,
ged-ikkitod,
ged-ikkitong,
ged-ikkitoiâng, } that we shall say,
ged-ikkitoiang, }
ged-ikkitoieg,
ged-ikkitowad.

SECOND FUTURE TENSE.

Ge-gi-ikkitoiân, as I shall have said,
ge-gi-ikkitoian,
ge-gi-ikkitod,
ge-gi-ikkitong,

* See Remark 2, p. 110.

† See Note, after all the Remarks.

PERFECT TENSE.

Gi-ikkitossiwan, I have not said, or because
I have not said,

gi-ikkitossiwan,
gi-ikkitossig,
gi-ikkitossing,
gi-ikkitossiwan̄g, }
gi-ikkitossiwan̄g, }
gi-ikkitossiweg, }
gi-ikkitossigwa, }

PLUPERFECT TENSE.

Ikkitossiwan̄ban, ‡ if I had not said, or had
I not said,

ikkitossiwanban,
ikkitossigoban,
ikkitossingiban,
ikkitossiwan̄giban, } if we . . .
ikkitossiwan̄goban, }
ikkitossiwegoban, }
ikkitossigwāban, }

FUTURE TENSE.

Ged-ikkitossiwan, that I will not say,
ged-ikkitossiwan,
ged-ikkitossig,
ged-ikkitossing,
ged-ikkitossiwan̄g, } that we shall not say,
ged-ikkitossiwan̄g, }
ged-ikkitossiweg, }
ged-ikkitossigwa, }

SECOND FUTURE TENSE.

Ge-gi-ikkitossiwan, as I shall not have said,
ge-gi-ikkitossiwan,
ge-gi-ikkitossig,
ge-gi-ikkitossing,

‡ See *Remark 3* at the end of this paradigm.

ge-gi-ikkitoiâng, } as we shall say . . .
ge-gi-ikkitoiang, }
ge-gi-ikkitoieg,
ge-gi-ikkitowad.

CONDITIONAL MOOD.

PRESENT TENSE.

Nin da-ikkít, I would say, or I ought to say,
ki da-ikkít,
da-ikkító,
da-ikkítom, they would say, (on dirait,
nin da-ikkítomin,
ki da-ikkítom,
da-ikkítowag.

PERFECT TENSE.

Nin da-gi-ikkít, I would have said; I ought to have
said.
ki da-gi-ikkít,
da-gi-ikkító,
da-gi-ikkítom,
nin da-gi-ikkítomin,
ki da-gi-ikkítom,
da-gi-ikkítowag.

Gé-gi-ikkítóiân, what I would have said.
Etc., as above in the *second future* tense of the subj. mood.

IMPERATIVE MOOD.

Ikkiton, } say, say thou,
ikkítokan, }
ta-ikkító, let him, (her, it,) say,
ta-ikkítom, let them say, (qu'on dise,)
ikkítoda, let us say,
ikkítog, }
ikkítóiog, } say, say ye,
ikkítókeg, }
ta-ikkítowag, let them say.

*ge-gi-ikkitossi*wâng, } as we . . .
*ge-gi-ikkitossi*wang, }
*ge-gi-ikkitossi*weg,
*ge-gi-ikkitossi*gwa.

CONDITIONAL MOOD.

PRESENT TENSE.

Kawin nin da-ikkitossi, I would not say; I ought not
“ *ki da-ikkitossi*, [to say,
“ *da-ikkitossi*,
“ *da-ikkitossim*, they would not say, (on ne
“ *nin da-ikkitossimin*, dirait pas.)
“ *ki da-ikkitossim*,
“ *da-ikkitossi*wag.

PERFECT TENSE.

Kawin nin da-gi-ikkitossi, I would not have said; I
“ *ki da-gi-ikkitossi*, [ought not to have said.
“ *da-gi-ikkitossi*,
“ *da-gi-ikkitossim*,
“ *nin da-gi-ikkitossimin*,
“ *ki da-gi-ikkitossim*,
“ *da-gi-ikkitossi*wag.

*Ge-gi-ikkitossi*wân, what I would n. h. s.
Etc., as above in the *second future* tense of the subj. mood.

IMPERATIVE MOOD.

Kego ikkitokên, * do not say, (thou,) say not.
kego ta-ikkitossi, let him (her) not say,
kego ta-ikkitossim, let them not say, (qu'on ne dise
kego ikkitossida, let us not say, pas.)
kego ikkitokegon, do not say, (you,) say not,
*kego ta-ikkitossi*wag, let them not say.

* See *Remark 4* at the end of the present paradigm.

Remark. The following Otchipwe participles cannot be given in English, throughout all the tenses and persons, in the *shape of participles*. There are no such participles in the *English* language. They must be expressed by the use of *relative pronouns*. Only the participle of the present tense, in the third person singular, could be expressed by a corresponding English participle; as: *Ekkitod*, saying; *baiâpid*, laughing, etc.

The *Latin* participles of the verbs called, *verba deponentia*, can answer three tenses of the Otchipwe participles, the *present*, the *perfect*, and the *future*; and not only the third person, but, by the use of personal pronouns, all persons and numbers. Let us take the verb, *nin gâgikinge*, I exhort, for an example, to illustrate the matter. It is *deponens* in Latin, *exhortor*.

Participles.

PRESENT TENSE.

Nin gegikingeîdn, ego exhortans,
kin gegikingeian, tu exhortans,
win gegikinged, ille (illa) exhortans,
ninawind gegikingeîdng, } nos exhortantes.
kinawind gegikingeiang, }

PARTICIPLES.

PRESENT TENSE.

Nin ekkitoiân, * I saying, (I who say,)
kin ekkitoian, thou saying, etc.,
win ekkitod,
ekkitong, what they say, (ce qu'on dit,)

* See *Remark 5*.

kinawa gegikingeieg, vos exhortantes,
winawa gegikingedjig, illi (illæ) exhortantes.

PERFECT TENSE.

Nin ga-gâgikingeiân, ego exhortatus, (a),
kin ga-gâgikingeian, tu exhortatus, (a),
win ga-gâgikinged, ille exhortatus, (illa exhortata),
ninawind ga-gâgikingeiâng, } nos exhortati, (æ)
kinawind ga-gâgikingeiang, }
kinawa ga-gâgikingeieg, vos exhortati, (æ),
winawa ga-gâgikingedjig, illi (illæ) exhortati, (æ).

FUTURE TENSE.

Nin ge-gâgikingeiân, ego exhortaturus, (a),
kin ge-gâgikingeian, tu exhortaturus, (a),
etc., etc.

By these examples we see that the following are true Otchipwe participles; but they cannot be given in English, nor in other modern languages, in the *shape* of participles.

PARTICIPLES.

PRESENT TENSE.

Nin ekkitossiwan, I not saying, (I who say not),
kin ekkitossiwan, thou who dost not say,
win ekkitossig,
ekkitossing, what they don't say (ce qu'on ne dit pas,)

ninawind ekkitoiâng, } we say that,
kinawind ekkitoiang, }
kinawa ekkitoieg,
winawa ekkitodjig, †

IMPERFECT TENSE.

Nin ekkitoiâmbân, I who said,
kin ekkitoiamban,
win ekkitopan,
ekkitongiban,
ninawind ekkitoiângiban, } we who said,
kinawind ekkitoiangoban, }
kinawa ekkitoiegoban,
winawa ekkitopanig,

PERFECT TENSE.

Nin ga-ikkitoiân, I who have said,
kin ga-ikkitoian,
win ga-ikkitod,
ga-ikkitong,
ninawind ga-ikkitoiâng, } we who have said,
kinawind ga-ikkitoiang, }
kinawa ga-ikkitoieg,
winawa ga-ikkitodjig.

PLUPERFECT TENSE.

Nin ga-ikkitoiâmbân, I who had said,
kin ga-ikkitoiamban,
win ga-ikkitopan,
ga-ikkitongiban,
ninawind ga-ikkitoiângiban, } we who had said,
kinawind ga-ikkitoiangoban, }
kinawa ga-ikkitoiegoban,
minawa ga-ikkitopanig,

† See Remark, p. 23.

ninawind ekkitossiŵang, } we that do not say,
kinawind ekkitossiŵang, }
kinawa ekkitossiweg,
winawa ekkitossigog,

IMPERFECT TENSE.

Nin ekkitossiŵambân, I who did not say,
kin ekkitossiŵamban,
win ekkitossigoban,
ekkitossingiban,
ninawind ekkitossiŵangiban, } we who did not say,
kinawind ekkitossiŵangoban, }
kinawa ekkitossiwegoban,
winawa ekkitossigobanig.

PERFECT TENSE.

Nin ga-ikkitossiŵân, I who have not said,
kin ga-ikkitossiŵan,
win ga-ikkitossig,
ga-ikkitossing,
ninawind ga-ikkitossiŵang, } we who have not said,
kinawind ga-ikkitossiŵang, }
kinawa ga-ikkitossiweg,
winawa ga-ikkitossigog.

PLUPERFECT TENSE.

Nin ga-ikkitossiŵambân, I who had not said,
kin ga-ikkitossiŵamban,
win ga-ikkitossigoban,
ga-ikkitossingiban,
ninawind ga-ikkitossiŵangiban, } we who had not said,
kinawind ga-ikkitossiŵangoban, }
kinawa ga-ikkitossiwegoban,
winawa ga-ikkitossigobanig.

FUTURE TENSE.

Nin ged-ikkitoián, I who shall say,
kin ged-ikkitoian,
win ged-ikkitod,
ged-ikkitong,
ninawind ged-ikkitoiáng, } we who shall say,
kinawind ged-ikkitoiang, }
kinawa ged-ikkitoieg,
winawa ged-ikkitodjig.

SECOND FUTURE TENSE.

Nin ge-gi-ikkitoián, I who shall have said,
kin ge-gi-ikkitoian,
Etc., as above in the FIRST FUTURE,

Remark 1. The conjunctions, *kishpin*, if ; *missawa*, though ; *tchi*, that, to, in order to, and others, are often placed before the verbs in the subjunctive mood, to express a condition, supposition, wish, etc. But they do not necessarily belong to this mood. This is the reason why they are not always laid down in the Conjugations. If you say : *Kishpin-gego ikkitoián* ; or only, *gego ikkitoián* ; both expressions have the same signification : If I say something.

Remark 2. There is no *imperfect tense* in the subjunctive mood. The *pluperfect* has the grammatical appearance of the *imperfect*, but it is its own construction.

Remark 3. This *pluperfect* tense is sometimes preceded by the participle *gi-*, forming : *Gi-ikkitoiámban*, *gi-ikkitôianban*, etc. But this particle does not change its signification at all. If you say, *Kishpin gi-ikkitoiámban iw, ki da-windamon* ; if I had said that, I would tell thee ; or, *Kishpin ikkitoiámban iw, ki da-windamon* ; it is all the same.

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FUTURE TENSE.

Nin ged-ikkitossiwan, I who shall not say,
kin ged-ikkitossiwan,
win ged-ikkitossig,
ged-ikkitossing,
ninawind ged-ikkitossiwang, } we who shall not say,
kinawind ged-ikkitossiawang, }
kinawa ged-ikkitossiweg,
winawa ged-ikkitossigog.

SECOND FUTURE TENSE.

Nin ge-gi-ikkitossiwan, I who shall not have said,
kin ge-gi-ikkitossiwan,
always prefixing *ge-gi-* to the verb.

Remark 4. The *imperative* in the second person singular is expressed in two manners, *ikkiton* and *ikkitokan*. The second manner, *ikkitokan*, seems to be a kind of *polite* imperative, which is expressed in English by preposing the word *please* to the simple imperative, as: *Bi-ijakan oma wabang*, please come here to-morrow. (In the plural *ikkitokeg*.)

Remark 5. The participles can have *personal pronouns* before them, and have them often, as: *Nin ekkitoian*, *kin ekkitoian*, *win ekkitod*, etc. But they could also do without them. For the better accommodation of the beginner the pronouns are expressed in the paradigms of our Conjugations.

Remark 6. It is necessary to observe here, that the first persons of the *plural*, ending in *iang* or *ang*, with the circumflex accent, are employed in the cases where *nin*, (*nind*), or *ninawind*, is expressed or understood, according to the rules and remarks mentioned above, page 42. But in the cases where *ki*, (*kid*), or *kinawind*, is expressed or understood, the termination *iang* or *ang* has no accent; it is pronounced very short, and almost as

ieng or *eng*. It is necessary to pay attention to this difference of pronunciation, because it changes the meaning of the sentence. If you say for instance : *Mi wábang tchi bósiang* ; it means that to-morrow we will all embark ; the person or persons *speaking*, and the person or persons *spoken to*. But if you say : *Mi wábang tchi bosiiang*, (with the accent on the last syllable,) it means that *only* the persons speaking will embark to-morrow, not the person or person spoken to. So also, F. i.

Endâiâng, in our house or dwelling, (the person or persons spoken to, *excluded*.)

Endâiang, in our house or dwelling, (the person or persons spoken to, *included*.)

Remark 7. Likewise in the first and second persons of the *singular*, ending in *iân* or *ân*, and *ian* or *an*, nothing but the accent distinguishes the first person from the second. The termination of the first person *iân* or *ân*, is pronounced long ; whereas that of the second person, *ian* or *an*, is very short. Let the following examples be pronounced to you by some person that speaks the Ochipwe language correctly, and try to get the right idea of this difference, in writing and pronouncing.

Ekkitoiân ta-ijwebad ; it will be (or happen) as I say.

Ekkitoian ta-ijwebad ; it will be (or happen) as *thou* sayest.

Apegish enendamân ijwebisiân ; I wish to behave as I please.

Apegish enendaman ijwebisiân ; I wish to behave as thou pleasest.

Apegish enendamân ijwebisiiân ; I wish thou wouldst behave as I please.

Apegish enendaman ijwebisiiân ; I wish thou wouldst behave as thou pleasest.

If you look on the four last sentences, they would appear, if *without* accents, perfectly equal all of them. And nothing but the *accent* in writing, and the *emphasis* in pronouncing, effects the difference, which you will find material, if you consider the English sentences.

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Remark 8. In regard to the syllable *ban*, which you will see attached to verbs in some tenses, in all our Conjugations, it must be observed, that sometimes it is *necessary*, and must remain with the verb to which it is attached. But sometimes it can be *omitted* without the least change of the meaning or sense of the verb to which it is attached, or the sentence in which the verb occurs. I have observed the Indians purposely on this point, and have noticed it a great many times, that they use or omit this syllable as they please, without any intention to effect a change of meaning by using, or by omitting it. Let us now see when it is necessary, and when it can be omitted.

1. It is NECESSARY in the *imperfect* and *pluperfect* tenses of the *indicative mood*, and the *participles*, and in the *pluperfect* tense of the *subjunctive* and *conditional* moods. In all these cases the final syllable *ban* must remain attached to the verb; as you will see in all the Conjugations of this Grammar.

2. But it can be OMITTED in the *present* tense of the *subjunctive mood*, and consequently in all the tenses which are formed after the present tense, as you will see again in all our Conjugations. In these tenses the Indians sometimes attach the syllable *ban* to the verb, and sometimes they do not, which makes no difference in the meaning of the verb.

EXAMPLES.

Kawin nin gashkitossimin tchi bisán-abiiangidwa (or, *abiiangidwaban*) *ninidjánissinaniq*. We cannot make our children be still.

Nin da-gi-ina. Mi sa iw ge-gi-inagiban, or, *ge-gi-inag*. I would have told him. That is what I would have told him.

Respecting the annexation of the syllable *ban*, you have to observe that the final letter *n* of the verb to which *ban* is to be attached, is changed into *m*; which is always the case, where these two letters come together in compositions.

When the final letter of the verb is *g*, a vowel is inserted between this *g* and the syllable *ban*. This vowel is ordinarily *i*, as you see in the above examples; but in some instances the vo-

wel *o* is inserted; as you will see in the Conjugations, in some moods and tenses, where the *including* first person plural (*kinawind*) ends in *goban*.

When the final letter of the verb to which the syllable *ban* is to be attached, is *d*, this letter is taken off, and the syllable *pan*, instead of *ban*, is added.

EXAMPLES.

Kawin nongom o da-gashkitossin tchi ijad, or, *tchi ijapan*. He would not be able to go to-day.

Kawin gi-inendansi tchi gi-ganojid, or, *tchi gi-ganojipan*. He was not willing to speak to me.

Kawin gi-inendansiwag tchi gi-ganojiwad, or, *tchi gi-ganojiwapan*. They were not willing to speak to me.

Anawi o da-gi-gashkitonawa tchi gi-ojimowad, or, *tchi gi-ojimowapan*. They could have fled away.

Remark that in all these cases a *future* time is signified, at which some action or event shall take place, although the first verb has the full appearance of the *perfect* tense. (This appearance of the *perfect* could be given also to the English verb; we could say: "As soon as he has made it, he will bring it here." Even of the *present*: "As soon as he makes it, he will bring it here.")

But when actions or events are signified, which have *just past*, the same verb in the *Change* is employed, (which is the 3d Rule of the *Change*, p. 122.) To illustrate the matter, let us take the same examples as above, applying them to events *just past*.

Ga-ikkitoiân wenijishing gego, nin gi-mâdja; when I had said (as soon as I had said) something useful, I went away.

Ga-dagwishinang, ki gi-windamonivim iw; when we had arrived, I told you that.

Panima ga-nanagatawendamân, nin gi-gigit; afterwards, when I had reflected, I spoke.

Ambé pasigwida, mâdjada, awi-anokida mâmawi; let us rise and go and work together.

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Kego matchi ikkitossida, kego matchi ijwebisissida, ki nondagonan sa, ki wâbamigonan gaie Debendjiged; let us not say any bad words, and let us not act wrong, because the Lord sees us and hears us.

Bisân aiâg, wewewi namadabiog; be still, be sitted quietly.
Ikôgag oma, kwiwisensidog; mādjang, giweiog; be gone boys; go away, go home.

Kego wika waijingekegon, enamiaieg, kego gaie nibiwa masinaigigekegon; do never cheat, Christians, and do not take much on credit.

Ta-ashamâwag kakina igiw anishinâbeg; kego ta-giwessiway tchi bwa wissiniwad; let these Indians have somet'ing to eat; let them not go home before they eat.

PARTICIPLES.

PRESENT TENSE.—*Gagitod ni pisindawa*; I listen to the person that speaks, (to the speaking person.)

Babâmitaw gegikwedjig; obey the preaching (persons.)

Netâ-bimossedjig nind anônag; I hire well walking persons.

Kin enokiian enamiégijigakin, ki gad-ânimis ningôtîng; thou who workest on Sundays, thou wilt suffer once.

Kinawa enamiassiweg ki kitimâgisim; you who are not Christians, are miserable.

Waiâbissigog nin kitimâgenimag; I pity those who do not see, (the blind.)

IMPERFECT TENSE.—*Mi igiw anishinâbeg enamiapanig*; here are the Indians that were Christians.

Kin enokissiwamban pitchinago api ba-ijaiân oma, nongom enigok anokin; thou who didst not work yesterday when I came here, work to-day with all thy force.

Nin mikwênima êkkitopan iw; I remember the person who said so.

“ THE CHANGE.”

What is called “ The Change ” in this Grammar, is one of the most difficult parts to understand.

This “ Change ” is made ordinarily on the first vowel or syllable of the verb or of the adjective, and this vowel or syllable is changed in another vowel or syllable, and sometimes in two or even three, according to the rules given here.

The use of the language only can make you comprehend when the “ Change ” is employed in the phrase. The following table will show, how this “ Change ” is effected.

4 (accented) is changed into *aiá*; as: *Akosi*, he is sick; *aiákosid*, a sick person; *o ságtian*, he loves him; *saiágtiad*, whom he loves; *wááti*, he sees; *waiááid*, who sees, seing.

4 (without accent) is changed into *aiá*; as: *Akosi*, he is sick; *aiákosid*, a sick person; *o ságtian*, he loves him; *saiágtiad*, whom he loves; *wááti*, he sees; *waiááid*, who sees, seing.

- A* (accented) is changed into *aiá*; as: *Akosi*, he is sick; *aiákosid*, a sick person; *o sáqian*, he loves him; *saiáqiad*, whom he loves; *wábi*, he sees; *waiábíd*, who sees, seeing.
- A* (without accent) “ “ *é*; as: *Ábí*, he is; *ébid*, he that is, being; *aiá*, he is; *aiad*, who is, being; *namadabi*, he sits; *nemadabíd*, who is sitting.
- E* (always accented) “ “ *aié*; as: *Bijigo*, he is one; *baijiged*, he who is only one; *débowe*, he tells the truth; *daiébowed*, who tells the truth; *débiti*, he is contented; *daiébisid*, a contented person.
- I* (accented) “ “ *á*; as: *Náwawi*, he stands; *náwawíd*, who is standing; *námí*, he dances; *námíd*, who is dancing; *gá-íja*, he is gone; *gá-íjad*, he that is gone.
- I* (without accent) “ “ *é*; as: *Níbó*, he dies; *nébođ*, a dead person; *núshiwé*, he kills; *néshiwed*, who kills, murderer; *nishkadási*, he is angry; *néshkadásid*, an angry person.
- O* (accented) “ “ *wá*; as: *Nóđin*, it blows; *neádingin*, when it blows; *bósi*, he embar-^ls; *brásid*, he that embarks; *bódance*, he makes fire; *brúdanceđ*, he who makes fire.
- O* (without accent) “ “ *wé*; as: *Oóssima*, he is father; *wéssimind*, who is father, (father); *ogwéssimá*, he is son; *wégwéssimind*, who is son, (son); *ogimáwi*, he is chief; *wégináwid*, who is chief, (chief.)

REMARK I. Some verbs beginning with a *d*, make the *Change* by prefixing the syllable *en* ; as :

Nin dâ, I dwell, I stop ; *endaiân*, where I stop or dwell ; *endad*, where he stops, or who stops, dwells, etc.

Nin danis, I am in a certain place ; *endanisid oma*, he who is or lives here ; *mi ima endanisiân*, I am there, etc.

Nin danaki, I reside, or am native of a certain place ; *Moningwanekaning endanakidjig*, the natives or the permanent inhabitants of Lapointe.

Nin dôdam, I do ; *mi endodamân*, I do so ; *mi endôdaman*, thou dost so ; *mi endodang*, he does so.

Nin dapiné, I die in a certain place ; *nibikang endapinedjig*, those that die in the water ; *upiming endapined*, he that dies in the woods.

There are many verbs, beginning likewise with a *d*, that make the *Change* regularly, according to the above table ; as :

Nin dagwishin, I arrive ; *déguishing*, he that arrives ; *dassing déguishinânin oma ki wâbamin*, every time I arrive here I see thee.

Nin dibâdjim, I tell ; *débâdjimodjig*, those that tell ; *kawin nin debwetawassi aw anotch gego débâdjimod* ; I don't believe him who tells so many different things.

Remark 2. In the *perfect*, *pluperfect* and *future* tenses the *Change* is not made in the verb itself, but in the particles or signs that precede the verb. These particles or prefixes are :

gi-, *ga-*, *gad-*. *Gi-*, is changed into *ga-* ; *ga-* into *ge-* ; *gad-* into *ged-*. F. i.

Gi-gigito, he has spoken ; *mi aw ga-gigitod*, this is the one that has spoken.

Gi-sigaandâso, he has been baptized ; *ga-sigaandâso djig*, those that have been baptized.

Remark 3. There are two other particles or signs, *bi-*, and *wi-*, which use to precede verbs ; and the *Change* is made in these signs ; *bi-*, which indicates approaching or coming, is changed

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wa-âpitchi-

ge-wi-âpitchi-

well.

into *ba-*; and *wi-*, which ordinarily denotes intention, will, or wish, is changed into *wa-*. F. i.

Nin bi-ija, I come here; *ba-ijâianin*, when I come here; *dassing ba-ijâiegon ki bidonawa gego*, every time you come here, you bring something; *ba-ijâdjig*, those that come here.

Nin wi-mâdja, I intend to go away; *mi igiw wa-mâdjadjig*, those are the persons that want to depart; *wa-mâdjabanig*, those that intended to go; *awenan wâ-mâdjad?* who wants to go?

Remark 4. When *two* of these signs precede the verb, the *Change* is made in the first one. F. i.

Nin gi-bi-bimishkâ, I came here (I have come here) in a canoe; *ga-bi-bimishkad*, he who came here in a canoe; *ga-bi-bimishkadjig*, those who came here in a canoe, boat, etc.

Remark 5. Verbs that are preceded by certain particles or prefixes, by prepositions, adverbs, or adjectives, make the *Change* in the first vowel of *these* words. When more than one of such words precede the verb, and relate immediately to it, the *Change* is made in the first vowel of the *first* of them; and in writing we attach them with hyphens to the verb, beginning from the *Change*. F. i.

Gego nind ondji ikkit iw, I say that for some reason; *wegonen wëndji-ikkitoian iw?* why dost thou say that?

Nin mino bimâdis, I live well; *méno-bimâdisid*, who lives well.

Progressive scale of Change.

Aiâ, he is;

aiâd, he that is;

méno-aiâd, he that is well;

kétchi-mino-aiâd, he that is very well;

aiâpitchi-kitchi-mino-aiâd, he that is perfectly well;

wa-âpitchi-kitchi-mino-aiâd, he that wishes to be perfectly well;

ge-wi-âpitchi-kitchi-mino-aiâd, he that intends to be perfectly well.

Remark 6. In regard to the *orthography* of the above-mentioned signs, viz :

- gi-*; *ga-*, - - - - denoting the perfect or pluperfect tenses,
 - ga-*, *gad-*; *ta-*; *ge-*, *ged-*; denoting the future tense,
 - bi-*; *ba-*; - - - - " coming, approaching,
 - wi-*; *wa-*; - - - - " intention, will,
 - da-*, - - - - " condition,
- etc., etc.

In regard, I say, to the *orthography* of these signs or prefixes, I wish to observe that I think it very proper and grammatical, to attach them with hyphens to their respective verbs, to which they are really incorporated, in the *Change* as well as without it. You will perhaps say that in the English Conjugations we also have signs, to express different significations and positions of the verb; as: have, shall, will, should, would, etc.; but we don't join them, in writing, to their verbs with hyphens.—Yes, that is true; but the analogy is not quite adequate. These English signs in Conjugations are at the same time words by themselves; whereas our Otchipwe signs are not words by themselves, are never employed alone, but only used with verbs to give them the above-mentioned significations. They must be considered as portions or parts of their verbs. This is the reason why some write them in *one word* with the verb; which I also did formerly myself. But considering the thing grammatically, I think it is better to let the verb appear by itself, and to join its sign by a hyphen to it.

For an illustration of the inadequateness of the above analogy, consider the following examples :

In English you say : "I will go;" and if asked : Will you go? your answer is : " Yes, I will." Here you use only the sign *will*.

In Otchipwe you say : "*Nin gad-ija*," and if asked : *Ki gad-ijana*? your answer cannot be, "*E, nin gad*." You cannot use only the sign, *gad*; you must put the verb with it and say : "*E, nin gad-ija*."

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In English again you say: "I have written five letters yesterday." And then affirming you will say: "Certainly, I have." In Otchipwe you say: "*Nānan masinaiganar nin gi-ojibianan pitchinago.*" And then affirming you cannot say: "*Geget nin gi.*" As soon as you pronounce *gi*, you must also express the verb, and say: *Nin gi-ojibianan.*

You see by these illustrations, that these Otchipwe signs are inseparably connected with their respective verbs; and that it is reasonable to join them to the verbs also in writing; but in a manner as not to disfigure the verb, and still to appear joined to it; which is effected by the use of hyphens.

And in grammatical consequence of this method of joining the signs to their verbs by hyphens, all the words between the sign and its verbs, must come under the same rule. F. i. *Nin bimādis*, I live; *nin ga-bimādis*; *nin ga-mino-bimādis*; *nin ga-kitchi-mino-bimādis*; *nin gad-āpitchi-kitchi-mino-bimādis*. — All these words between the sign and the verb, are in the immediate connection with the verb like *one word* with it; and throughout all the movements and changes of the verb, they will remain in the same position to it, like a constellation. F. i.

Nin gi-āpitchi-kitchi-mino-bimādis;

ki gi-āpitchi-kitchi-mino-bimādis;

gi-āpitchi-kitchi-mino-bimādisi;

etc.

Ta-āpitchi-kitchi-mino-bimādisi;

ta-āpitchi-kitchi-mino-bimādisiwag;

etc.

Kin ga-āpitchi-kitchi-mino-bimādisiian;

ga-āpitchi-kitchi-mino-bimādisid.

But where there is no such sign with a hyphen in the beginning, the adverbs or adjectives that precede the verb, will not be attached to it, by hyphens; there is no grammatical reason for it; as: *Nin mino bimādis*; *nin kitchi mino bimādis*; *nind apitchi kitchi bimādis*.

We have now seen *how* the *Change* is effected; let us here consider, *when* it is used, as much it can be explained.

RULE 1. It is used in all the *participles* of all the tenses, as you will see in all these Conjugations. F. i. *Ekkítod*, who says; *ga-inendang*, who thought; *nin ge-dagwishinân*, I who shall arrive; *nin waiâbamag*, I who see him, etc.

RULE 2. It is employed in sentences which express *periodical* actions, events, or states of being. These sentences or expressions contain in English the words: *each, every one, every time, when, whenever, as often as* . . . F. i.

Anamiegijigad, it is Sunday, (VIII. Conjugation.) *Dassing enamiegijigakin*, every Sunday, (as often as it is Sunday.) *Enamiegijigakin*, on Sundays.

Nin ganôna, I speak to him; *gegonagin nin nagwetag*, when I speak to him, he answers me; *genonindwanin*, when they are spoken to.

Nind ab, I am; *ebiiânin oma, bi-nasikawishikan*, when I am here, come to me; *dassing ébidjin wedi, minikwe*, every time he is there he drinks.

RULE 3. The *Change* is likewise employed in sentences which express actions or events as *just past*, and contain in English the words, *when, as soon as*, etc. F. i.

Ga-mâdjad k'oss, gi-ikkítawag iw; when thy father had gone away, (or, after he went away,) they said that.

Ga-ishkwa-nagamowad anamie-nagamon, gi-mâdjawag; when they had sung a hymn, they went . . .

RULE 4. The *Change* is employed after the interrogative adverbs *ânin?* how? what? and *âniniwapi?* when? And after the interrogative pronouns *awenen? awenenag? who?* and *wegonen? what?* Likewise after the adverb *api*, or *mi api*, when, at that time, then. F. i.

Anin eji-bimádisiian ? how dost thou do ? (how dost thou live ?)
Anin ekkítod k'oss ? what says thy father ?
Anin ejinikádeg ow ? what they call this ?
Aniniwapi ga-nibopan ? when has he died ?
Aweneñ ga-bi-pindíged ? who came in ?
Wegoneñ ged-ikkítóian ? what wilt thou say ?
Api ge-niboíang, when we shall die.

After the interrogative adverb *ánindi* ? where ? the *Change* is made sometimes ; but ordinarily it is not used. F. i. *Anindi íjdián* ? where art thou going ? *Anindi ateg* ? where is it ? *Anindi aiad Jesus nongom* ? where is now Jesus ? The *Change* is used after *ánindi* when *iw* is expressed or understood. F. i. *Anindi ga-danisid Jesus bwa mashi gagikwed* ? where lived Jesus, before he began to preach ? *iw* is understood : *Anindi iw ga-danisid* ? (where is that place where he lived ?)

RULE 5. The *Change* is used in sentences expressing *comparison*, and containing in English the conjunction *as*. F. i.

Enéndaman nin gad-íjitchige, I will act as thou wilt.
Enéndaman apegish íjwebak, be it as thou wilt, (thy will be done.)
Wewini íjwebisin, swanganamiadjig ejwebisiwad, live upright, as good Christians live.
Ekkítóian mí ge-dííán, be it done to me as thou sayest.

RULE 6. The *Change* is used in sentences that express *quality*, and contain the adverbs *minik*, *kakina*, *misi*, all, all that, whatever ; *wegotogwen*, whatsoever. F. i.

Minik ekkítod Kije-Manito, debwewinagadini, all that God says is true.
Kakina minik eji-kagikimigoian, eji-wábandaman gaie ki masinaigan, kakina weweni ganáwendan ; whatever thou art taught in sermons, and all that thou readest in thy book, keep all well.
Wegotogwen ge-dodamogwen, ged ikkítogwen gaie ; whatsoever he shall do and say.

Wegotogwen ge-nandotamâwegwen Weossimind nind ijînikkasowining, ki ga-minigowa ; whatsoever ye shall ask the Father in my name, he will give it to you.

RULE 7. The *Change* is employed in some tenses of the *subjunctive* mood in the Dubitative Conjugations ; as you will see there. F. i. *Ekkitowânen*, if I say perhaps.

Ekkitogwen, if he perhaps says. . . .
Kishpin gwaiak ga-anamiassiwânen, if I have perhaps not well prayed.

RULE 8. Ordinarily, (not always,) the *Change* is employed after *mî*. F. i.

Mi enendamân, mi ekkitoiân ; so I think, so I say.
Mi ijiwebak oma aking, so it is here on earth.
Mi sa ga-ikkitod, mi dash ga-iji-mâdjad ; so he said, and went away.
Mi na eji-kikinoamâgoian ? art thou taught so ?

Let us now consider the verb of our paradigm of the I. Conjugation, in the cases of the *Change*.

The *participles* are displayed in the paradigm.

In the sentences expressing *periodical* actions, events, or states of being, the verbs of the I. Conj. are formed thus :

AFFIRMATIVE FORM.

PRESENT TENSE.

Ekkitoiânin, when I say, or, whenever I say,
ekkiôtianin,
ekkitodjin,
ekkitongin, (quand on dit,)
ekkitoiângon, } when we say,
ekkitôiangon, }
ekkitoiëgon,
ekkitowadjin.

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NEGATIVE FORM.

PRESENT TENSE.

Ekkitossiwanin, when I don't say,
ekkitossiwanin,
ekkitossigon,
ekkitossingin, (quand on ne dit pas,)
ekkitossiwanon, } when we don't say.
ekkitossiwanon, }
ekkitossiwegon.
ekkitossigwanin.

Remark. In the sentences expressing *periodical* actions, events or states, not only the *Change* is made, but also one of the syllables *in*, *nin*, or *on*, is added to the verb, as you see here above, and in the examples of Rule 2, page 122. This is done, when the adverb *dassing*, (which signifies, whenever, as often as, every time,) is expressed or understood. At the third persons, that end in *d*, the letter *j* is inserted between *d* and the syllable *in*, as you see above. (See an analogy of it in *Remark*, p. 23.)

Please remember well this *Remark*. It is applicable to almost all our Conjugations.

In the *perfect* and *future* tenses the terminations remain the same, and the *Change* is made in the signs, or prefixes, *gi-*, and *ga-*, or *gad-*; the former being changed into *ga-*, the latter into *ge-*, or *ged-*; as:

Ga-ikkitoianin, when (or whenever) I have said;
ga-ikkitodjin, when he has said;
ga-ikkitoiegon, etc. . . .
ged-ikkitoianin, whenever I shall say,
ged-ikkitoianin,
ged-ikkitowadjin, etc. . . .
Ga-ikkitossiwanin, when I have not said;

ga-ikkittossigon, when he has not said ;
ga-ikkittossiwegon, etc. . .
ged-ikkittossiwanin, whenever I shall not say,
ged-ikkittossiwanin
ged-ikkittossigwanin. etc. . .

Remark 1. Respecting the conjunction *iji*, (in the *Change*, *iji*-,) which you see often to precede verbs, it must be remarked, that it is never employed alone, but always in connection with a verb, which it precedes immediately ; and the *Change* in the verbs preceded by *iji*, is made in this conjunction, which is then attached to the verb with a hyphen, in the cases of the *Change*, not otherwise ; according to the rules stated above. The signification of this conjunction is : *as*, *as-to*, *as-as*. . . F. i.

Eji-sâgiidisoian, *ki da-sâgiag kidj' anishinâbeg* ; as thou lovest thyself, thou oughtst to love thy neighbor.

Eji-kikendamân kid iji windam . . as I know it myself, so I tell it to thee.

Ga-iji-jawenimiian gi-âkosiiâ.. iji jawenimin âkosiiian ; as thou hadst pity on me when I was sick, so I have pity on thee while thou art sick.

But sometimes the conjunction *iji* seems to accompany the verb superfluously, because it can be omitted without the least change of the meaning of the sentence. F. i.

Atchina oma gi-aia, *mi dash ga-iji-mâdjad* ; he was here a short time and went away ; or, *mi dash gi-mâdjad*.

Mi dash ga-iji-kitchi-nishkâdisid ; and he flew in a passion ; or, *mi dash gi-kitchi-nishkâdisid*.

Kid iji pagossenimin, *Debenimiian*, *tchi jawenimiian* ; Lord, I pray thee, to have mercy on me ; or, *ki pagossenimin*. . .

Ki windamon ga-iji wâbandamân, or *ga-wâbandamân ki windamon*. Both sentences equally mean : I tell thee what I have seen.

Remark 2. If you examine the paradigm of this I. Conjugation, and the examples till now related, you will see how all is form-

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ed and derived from the third person sing. pres. indicative. If you know this *third person*, you have only to add to it the *terminations*, and make the *Change* according to the above rules, and you will find no verb belonging to this Conjugation, which you would not be able to conjugate correctly. The *terminations* are fully displayed in the above paradigm or pattern of this Conjugation; but the *third person* and the *Change* (participle) must be learned by practice and the Dictionary. This Remark again is applicable to all our Conjugations.

I. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Nind ikkitomidog, perhaps I say ;
kid ikkitomidog, perhaps thou sayest ;
ikkitowidog, *
ikkitomidog, (on dit peut-être,)
nind ikkitominadog,
kid ikkitowadog,
ikkitowidogenag, *

Form after this tense, the *perfect* and the *future* tenses ;

PLUPERFECT TENSE.

Gonima gi-ikkitowâmbân, † I had perhaps said,
 “ *gi-ikkitowamban*,
 “ *gi-ikkitogoban*,
 “ *gi-ikkitowângiban* † }
 “ *gi-ikkitowangoban*, }
 “ *gi-ikkitowegoban*,
 “ *gi-ikkitogwaban*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Ekkitowânen, if I say perhaps,
ekkitowanen,
ekkitogwen,
ekkitowângen, }
ekkitowangen, }

* These two persons are often expressed by adding only *dog*, or, *dogenag*, to the mutative vowel ; as, *abidog*, *abidogenag* ; *yâdog*, *yâdogenag* ; *wissinidog*, *wissinidogenag*, etc.

† To form the *imperfect* tense, (which is not much used,) you have only to

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take off the prefix
 also in some other
 † See Remark

I. DUBITATIVE CONJUGATION.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Kawin nind ikkitossimidog, perhaps I don't say,

“ *kid ikkitossimidog*,

“ *ikkitossiwidog*,

“ *ikkitossimidog*,

“ *nind ikkitossiminadog*,

“ *kid ikkitossimwadog*,

• *ikkitossiwidogenag*,

as: *Nin gi-ikkitomidog*, *Nin gad-ikkitomidog*.

PLUPERFECT TENSE.

Kawin gi-ikkitossiwbân, I had perhaps not said.

“ *gi-ikkitossiwbân*,

“ *gi-ikkitossigoban*,

“ *gi-ikkitossiwbângiban*, }

“ *gi-ikkitossiwbângoban*, }

“ *gi-ikkitossiwbângoban*,

“ *gi-ikkitossigwaban*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Ekkitossiwbân, whether I say not,

ekkitossiwbân.

ekkitossigwen,

ekkitossiwbângên, }

ekkitossiwbângên, }

take off the prefix *gi-*: as: *Ikkitowâmbân*, *Ikkitogoban*, *ikkitogwaban*. And so also in some other Conjugations.

† See Remark 3, page 42.

ekkitowegwen,
ekkitowagwen.

After this tense form the *perfect* and the *future* tenses ;

PLUPERFECT TENSE.

Ikkitowâmbânen, if I had perhaps said,
ikkitôwambanen,
ikkitogobanen,
ikkitowângibanen, (*ninawind*,) }
ikkitôwangobanen, (*kinawind*,) }
ikkitowegobanen,
ikkitowagobanen.

PARTICIPLES.

PRESENT TENSE.

Nin ekkitowânen, I who perhaps say,
kin ekkitôwanen,
win ekkitogwen,
ninawind ekkitowângen, } we who perhaps say,
kinawind ekkitowângen, }
kinawa ekkitowegwen,
winawa ekkitogwenag.

After this tense, the *perfect* and the *future* tenses are formed ;

PLUPERFECT TENSE.

Nin ga-ikkitowâmbânen, I who had said perhaps,
kin ga-ikkitôwambanen, thou who per. hadst said,
win ga-ikkitogobanen,
ninawind ga-ikkitowângibanen, } we who had p. said,
kinawind ga-ikkitôwangobanen, }
kinawa ga-ikkitowegobanen,
winawa ga-ikkitogobanenag,

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ekkitossiwegwen.
ekkitossiwegwen,

as: *Ga-ikkitowānen, . . . Ged-ikkitowānen. . . .*

PLUPERFECT TENSE.

Kawin ikkitossiwbānen, if I had perhaps not said,
“ *ikkitossiwbānen*,
“ *ikkitossigobānen*,
“ *ikkitossiwbāngibānen*, (*ninawind*)
“ *ikkitossiwbāngobānen*, (*kinawind*)
“ *ikkitossiwegobānen*,
“ *ikkitossiwegobānen*.

PARTICIPLES.

PRESENT TENSE.

Nin ekkitossiwbānen, I who perhaps don't say,
kin ekkitossiwbānen,
win ekkitossigwen,
ninawind ekkitossiwbāngēn, } we who . . .
kinawind ekkitossiwbāngēn, }
kinawa ekkitossiwegwen,
winawa ekkitossigwenag.

as: *Nin ga-ikkitowānen. . . Nin ged-ikkitowānen. . . .*

PLUPERFECT TENSE.

Nin ga-ikkitossiwbānen, I who had p. not said,
kin ga-ikkitossiwbānen,
win ga-ikkitossigobānen,
ninawind ga-ikkitossiwbāngibānen, } we who . . .
kinawind ga-ikkitossiwbāngobānen, }
kinawa ga-ikkitossiwegobānen,
winawa ga-ikkitossigobānenag.

EXAMPLES ON THE I. DUBITATIVE CONJUGATION.

Nin matchi ikkitomidog naningim, kawin dash kakina nin mikwendansin nougom. I suppose I speak often ill, but I don't remember now all.

Ki-ani-mâdjadog, gi-giwedog, kawin sa ningotchi nin wâbamassi. He is probably gone away, he is gone home, I suppose, I don't see him anywhere.

Kî mishomissinâbanig waeshkat Moniang gi-danakigwaban, bwa bi-gosiwad oma. Our grand-father (forefathers) had formerly lived in Canada, before they moved to this place.

Endogwen keiâbi matchi giwéwanen. Ki gi-boniton na matchi giwewin? I don't know whether thou speakest yet bad words. Hast thou abandoned bad speaking?

Endogwen ga-igitchigegwen ga-iji-aiangwamimagiban. I doubt whether he has performed (or not,) what I had recommended him.

Kishpin ikkitowâgobanen iw, da-gidibâdjimowag gi-gagwedjmindwa. If they (perhaps) had said that, they would have told it when they were asked.

Kakina nâganisidjig ininuwag gi-mawandjiiduwag; namandj ged-inakonigewagwen. All the principal men have assembled; I don't know what laws (regulations) they will make.

Ged-ikkitôwanen mi-ge-dodamân; minik dash ge-ginaamâgewanen, kawin nin wi-ijitchigessi. Whatever thou shalt say (command,) I will do it; but whatever thou shalt forbid, I will not do it.

Kin netâ-dajingewanen ki gad-animis dibakonige-gijigak, kishpin geget ijiwebisiian. Thou who art (as they say) in the habit of backbiting, thou wilt suffer on the day of judgment, if thou really art so.

Awegwen ga-bi-dibâdjimogwen matchi dajindiwin.—Kego debwetangegon. I don't know who has told here the calumny. Do not believe it.

Kawin nin gi-wâbamassig igiw ga-bosigwenag pitchinâgo. I have not seen those that have gone away yesterday (in a canoe, boat, etc.) (as I understood.)

*Anishinâ
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*Ossan ikk
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*Kaskendam
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*Nin kiken
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*would not
Debenimian
nidjin, th*

*Christians
Ossan iniw e
his father*

* See page 6

Anishinâbeg waeshkat ga-bimâdisigobanenag aking, gi-matchi-ijiwebisigwaban. People who had lived on earth in the beginning, were wicked.

Awenen aw ged-ijitchigegwen mojang, ga-inakonigeiang nongom gijigak? Who is likely to do always what we have ordered to-day?

*Remark in regard to the second third person. **

In the *simple* third person singular, present, indicative, affirmative form, you say : *Ikkito*, he says. But in the *second* third person you have to say : *Ikkitowan*, etc., because the verb must follow the same rule as the substantive. The *simple* third person, to which the *second* is relating, is often understood only, not expressed, as you will see here below.

EXAMPLES.

AFFIRMATIVE FORM.

NEGATIVE FORM.

<i>Ossan ikkitowan</i> , his father says.	<i>Ossan kawin ikkitossiwan</i> , his father does not say.
<i>Ossan ikkitobanin</i> , his father said.	<i>Ossan kawin ikkitossibanin</i> , his father did not say.
<i>Kaskendam gi-niponid ossan</i> , he is afflicted because his father is dead.	<i>Minwendam gi-nipossinig ossan</i> , he is glad that his father is not dead.
<i>Nin kikendam get-ijitchigenid oshimeian</i> , I know what his brother will do.	<i>Wegonen get-ikkitossinig oshimeian?</i> what will his brother not say?
<i>Ogwissan gwaiak ijiwebisinipan, kawin da-gf-animisissiwân</i> , had his son behaved right, he would not have been punished.	<i>Ogwissan gwaiak ijiwebisissinigoban, da gi-animissiwân</i> , had his son not behaved right, he would have been punished.
<i>Debeniminang o sâgian enamîâ-nidjin</i> , the Lord loves the Christians.	<i>Debeniminang kawin o sâgiasin enamîâssinigon</i> , the Lord does not love pagans.
<i>Ossan iniw ekkitonipanin</i> , it was his father who said so.	<i>Mi na ossan iniw gwaiak ekkitossinigobanin?</i> 'is he that did not say right, his father?

* See page 69.

II. CONJUGATION.

To this Conjugation belong all the *intransitive* or neuter verbs ending at the characteristical third person in *am*. They likewise end so at the first person singular, present, indicative. This *m*, in which all the verbs of this Conjugation end, is put among the *terminations*, as you see in the paradigms. The reason is, because it does not remain in all the tenses, but is sometimes changed into *n*.

Note. In the I. Conjugation, I displayed the *negative* form in *full*, (on the opposite page.) In order to save room, I will put, in the subsequent Conjugations, only the *terminations* of the negative form, the *body* of the verb remaining the same in this form, as in the affirmative. F. i. *Nind inendam*, negative, *Kawin nind inendansi*. *Kid inendam*, neg. *Kawin kid inendansi*. *Inendam*, neg. *Kawin inendansi*, etc.

Here are some verbs belonging to this Conjugation :

<i>First person.</i>	<i>Third Person.</i>
<i>Nin nânagatâwendam</i> , I meditate ;	<i>nânagatâwendam</i> .
<i>Nind ânijitam</i> , I give up ;	<i>ânijitam</i> .
<i>Nin ségendam</i> , I am afraid ;	<i>ségendam</i> .
<i>Nin dôdam</i> , I do, I act ;	<i>dôdam</i> .
<i>Nin kashkêndam</i> , I am sad ;	<i>kashkêndam</i> .
<i>Nin pisindam</i> , I listen ;	<i>pisindam</i> .
<i>Nin pagossêndam</i> , I ask, I hope ;	<i>pagossêndam</i> .
<i>Nind inîtam</i> , I hear something ;	<i>inîtam</i> .
<i>Nin wassitâwendam</i> , I am sorrowful ;	<i>wassitâwendam</i> .
<i>Nin sâgaam</i> , I go out ;	<i>sâgaam</i> .
<i>Nin songêndam</i> , I have a firm thought ;	<i>songêndam</i> .
<i>Nind âgonwetam</i> , I disobey, I contradict ;	<i>âgonwetam</i> .
<i>Nin gîjendam</i> , I resolve ;	<i>gîjendam</i> .
<i>Nin jajîbitam</i> , I gainsay ;	<i>jajîbitam</i> .
<i>Nin bônendam</i> , I forget something ;	<i>bonendam</i> .
<i>Nin dêbwetam</i> , I believe ;	<i>dêbwetam</i> .
<i>Nin wissagendam</i> , I suffer ;	<i>wissagendam</i> .

* See Rema

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Nind inendam</i> , I think * (or, I will),	<i>Kawin</i> nsi,
<i>kid inendam</i>	“ nsi,
<i>inendam</i> ,	“ nsi,
<i>inendâm</i> , they think, *(on pense) † one thinks,	“ nsim,
<i>nind inendamin</i> ,	“ nsimin,
<i>kid inendâm</i> ,	“ nsim,
<i>inendamog</i> ,	“ nsiwag.

IMPERFECT TENSE.

<i>Nind inendanaban</i> , I thought,	<i>Kawin</i> nsinaban,
<i>kid inendanaban</i> ,	“ nsinaban,
<i>inendamoban</i> ,	“ nsiban,
<i>nind inendaminaban</i> ,	“ nsiminaban,
<i>kid inendamwaban</i> ,	“ nsimwaban,
<i>inendamobanig</i> ,	“ nsibanig.

PERFECT TENSE.

<i>Nin gi-inendam</i> , I have thought,	<i>Kawin</i> nsi,
<i>ki gi-inendam</i> ,	“ nsi,
<i>gi-inendam</i> ,	“ nsi,
<i>gi-inendâm</i> , (on a pensé)	“ nsim,
<i>nin gi-inendamin</i> ,	“ nsimin,
<i>ki gi-inendamog</i> ,	“ nsim,
<i>gi-inendamog</i> ,	“ nsiwag.

PLUPERFECT TENSE.

<i>Nin gi-inendanaban</i> , ‡ I had thought,	<i>Kawin</i> nsinaban,
<i>ki gi-inendanaban</i> ,	“ nsinaban,
<i>gi-inendamoban</i> ,	<i>Kawin</i> nsiban,
<i>nin gi-inendaminaban</i> ,	“ nsiminaban,
<i>ki gi-inendamwaban</i> ,	“ nsimwaban,
<i>gi-inendamobanig</i> ,	“ nsibanig,

* See Remark 4, p. 96.

† See Note p. 98.

‡ See Remark, p. 88.

FUTURE TENSE.

<i>Nin gad-inendam</i> , I will think,	<i>Kawin</i> nsi,
<i>ki gad-inendam</i> ,	“ nsi,
<i>ta-inendam</i> ,	“ nsi,
<i>ta-inendâm</i> ,	“ nsim,
<i>nind gad-inendamin</i> ,	“ nsimin,
<i>ki gad-inendâm</i> ,	“ nsim,
<i>ta-inendamog</i> ,	“ nsiwag.

SECOND FUTURE TENSE.

<i>Nin ga-gi-inendam</i> , I shall have thought,	<i>Kawin</i> nsi,
<i>ki ga-gi-inendam</i> ,	“ nsi,
<i>ta-gi-inendam</i> ,	“ nsi,
<i>ta-gi-inendâm</i> ,	“ nsim,
<i>nin ga-gi-inendamin</i> ,	“ nsimin,
<i>ki ga-gi-inendâm</i> ,	“ nsim,
<i>ta-gi-inendamog</i> ,	“ nsiwag.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Inendamân</i> , * if I think,	nsiwân,
<i>inendamaman</i> ,	nsiwan,
<i>inendang</i> ,	nsig,
<i>inendaming</i> , that they think,	nsing,
(qu'on pense)	
<i>inendamâng</i> , } if we think,	nsiwâng,
<i>inendamang</i> , }	nsiwang,
<i>inendameg</i> ,	nsiweg,
<i>inendamowad</i> ,	nsigwa.

* See the *Remarks* concerning this and the following two tenses p 110

PERFECT TENSE.

<i>Gi-inendamân</i> , because I have	nsiwân,
thought,	
<i>gi-inendaman</i> ,	nsiwan,
<i>gi-inendang</i> ,	nsig,
<i>gi-inendaming</i> ,	nsing,
<i>gi-inendamâng</i> ,	nsiwâng,
<i>gi-inendamang</i> ,	nsiwang,
<i>gi-inendameg</i> ,	nsiweg,
<i>gi-inendamowad</i> ,	nsigwa.

PLUPERFECT TENSE.

<i>Inendamâmbân</i> , if I had thought,	nsiwâmbân,
<i>inendamamban</i> ,	nsiwamban,
<i>inendangiban</i> ,	nsigoban,
<i>inendamingiban</i> ,	nsingiban,
<i>inendamângiban</i> ,	nsiwângiban,
<i>inendamangoban</i> ,	nsinwangoban,
<i>inendamegoban</i> ,	nsiwegoban,
<i>inendamowapan</i> ,	nsigwaban.

FUTURE TENSE.

<i>Ged-inendamân</i> , what I shall think,	nsiwân,
<i>ged-inendaman</i> ,	nsiwan,
<i>ged-inendang</i> ,	nsig,
<i>ged-inendaming</i> ,	nsing,
<i>ged-inendamâng</i> ,	nsiwâng.

Etc., as above in the *present* tense, prefixing *ged-*.

SECOND FUTURE TENSE.

<i>Ge-gi-inendamân</i> , what I shall have	nsiwân,
thought,	
<i>ge-gi-inendaman</i> ,	nsiwan,

Etc., as in the *present* tense, always prefixing *ge-gi-*.

CONDITIONAL MOOD.

PRESENT TENSE.

<i>Nin da-inendam</i> , I would think (or I ought to think,)	<i>Kawin nsi</i> ,
<i>ki da-inendam</i>	“ nsi,
<i>da-inendam</i> ,	“ nsi,
<i>da-inendâm</i> , they would think (on p. 336raït,)	“ nsim,
<i>nin da-inendamin</i> ,	“ nsimin,
<i>ki da-inendâm</i> ,	“ nsim,
<i>da-inendamog</i> ,	“ nsiwag.

PERFECT TENSE.

<i>Nin da-gi-inendam</i> , I would have thought, or I ought to have thought,	<i>Kawin nsi</i> ,
<i>ki da-gi-inendâm</i> ,	“ nsi,
<i>da-gi-inendam</i> ,	“ nsi,
<i>da-gi-inendâm</i> ,	“ nsim,
<i>nin da-gi-inendamin</i> ,	“ nsimin,
<i>ki da-gi-inendâm</i> ,	“ nsim,
<i>da-gi-inendamog</i> ,	“ nsiwag.

Ge-gi-inendamân, what I would have thought, nsiwan,

Etc., as above in the *second* future tense of the *subj.* mood.

IMPERATIVE MOOD.

<i>Inendân</i> ,	} think, (thou,)	<i>Kego ngen</i> ,
<i>inendamokan</i>		
<i>ta-inendam</i> , let him (her, it,) think,		“ nsi,
<i>ta-inendâm</i> , let him think, (qu'on pense,)		“ nsim,
<i>inendanda</i> , let us think,		“ nsida,
<i>inendamog</i> , think, (you,)		“ ngegon,
<i>ta-inendamog</i> , let them think,		“ nsiwag.

* See Remark 5

PARTICIPLES. *

PRESENT TENSE.

<i>Nin enendamân</i> , I who think,	nsiwân,	
<i>kin enendaman</i> , thou who think- est,	nsiwan,	
<i>win enendang</i> ,	nsig,	
<i>enendaming</i> , what one thinks, (see qu'on pense,)	nsing,	
<i>ninawind enendamâng</i> ,	} we that } think,	nsiwâng,
<i>kinawind enendamang</i> ,		nsiwang,
<i>kinawa enendameg</i> ,	nsiweg,	
<i>winawa enendangig</i> .	nsigog.	

IMPERFECT TENSE.

<i>Nin enendamâmbân</i> , I who tho't,	nsiwâmbân,	
<i>kin enendamamban</i> ,	nsiwamban,	
<i>win enendangibar</i> ,	nsigoban,	
<i>enendamingiban</i> ,	nsingiban,	
<i>ninawind enendamângiban</i> ,	} we who } thought,	nsiwângiban,
<i>kinawind enendamangoban</i> ,		nsiwangoban,
<i>kinawa enendamegoban</i> ,	nsiwegoban,	
<i>winawa enendangibanig</i> ,	nsigobanig.	

PERFECT TENSE.

<i>Nin ga-inendamân</i> , I who have thought,	nsiwân,	
<i>kin ga-inendaman</i> ,	nsiwan,	
<i>win ga-inendang</i> ,	nsig,	
<i>ga-inendaming</i> ,	nsing,	
<i>ninawind ga-inendamâng</i> ,	} we who have } thought,	nsiwâng,
<i>kinawind ga-inendamang</i> ,		nsiwang,
<i>kinawa ga-inendameg</i> ,	nsiweg,	
<i>winawa ga-inendangig</i> ,	nsigog.	

* See Remark 5, p. 111.

PLUPERFECT TENSE.

<i>Nin ga-inendamâmbân,</i>	I who had	<i>nsiwâmbân,</i>
	thought,	
<i>kin ga-inéndamamban,</i>		<i>nsiwamban,</i>
<i>win ga-inendangiban,</i>		<i>nsigoban,</i>
<i>ga-inendamingiban,</i>		<i>nsingiban,</i>
<i>ninawind ga-inendamângiban,</i>	} we who	<i>nsiwângiban,</i>
<i>kinawind ga-inendamangoban,</i>		had th.
<i>kinawa ga-inendamegoban,</i>		<i>nsiwegoban,</i>
<i>winawa ga-inendangibanig,</i>		<i>nsigobanig.</i>

FUTURE TENSE.

<i>Nin ged-inendamân,</i>	I who shall	<i>nsiwân,</i>
	think,	
<i>kin ged-inendaman,</i>		<i>nsiwan,</i>
<i>win ged-inendang,</i>		<i>nsig,</i>
<i>ged-inendamîng,</i>		<i>nsing,</i>
<i>ninawind ged-inendamîng,</i>	} we who shall	<i>nsiwâng.</i>
<i>kinawind ged-inendamang,</i>		think,
<i>kinawa ged-inendameg,</i>		<i>nsiweg,</i>
<i>winawa ged-inendangig,</i>		<i>nsigog.</i>

SECOND FUTURE TENSE.

<i>Nin ge-gi-inendamân,</i>	I who shall	<i>nsiwân.</i>
	have thought,	
<i>kin ge-gi-inendaman,</i>		<i>nsiwan.</i>

Etc., as above in the *first future*, always prefixing *ge-gi-*, to the verb.

Remark. The letter *n* before the syllable *si*, in the negative form, is commonly not heard in pronouncing. F. i. *Kawin enendansi*, is ordinarily pronounced: *Kawin inendasi*, etc. . . . But this *n* must be in, grammatically, because otherwise there would be two *s* in the negative form, as this always is the case between two vowels; and the above word would then be, *inen-dassi*; but it does not sound so. Correct speakers pronounce the *n* enough to be perceived by an attentive ear.

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enendang
enendam
enandam
enéndam
enendam
enendam

In the p
as here ab
ga- or *ga*
ge- or *ged*

Ga-inen

ga-inéna
ga-inend
Ged-inen
ged-inen
ged-inen

In the ot
is made in t
in, (*iin*), *nin*
mân, *ged-in*

* See Rema

Let us now consider the *Change* of the verbs of the II. Conjugation.

The *participles*, which have always the *Change*, are fully displayed in the above paradigm.

In the sentences expressing *periodical* actions or states of being, the verbs of this Conjugation are formed thus:

AFFIRMATIVE FORM.

NEGATIVE FORM.

PRESENT TENSE.

<p><i>Enendamânin</i>, when, (or whenever) I think, <i>enêndamanin</i>, <i>enendangin</i>, <i>enendamingin</i>, <i>enandamângin</i>, } when we . . . <i>enêndamangon</i>, } <i>enendamegon</i>, <i>enendamowadjin</i>, *</p>	<p><i>nsiwânin</i>, <i>nsiwanin</i>, <i>nsigon</i>, <i>nsingon</i>, <i>nsiwângin</i>, <i>nsiwangon</i>, <i>nsiwegon</i>, <i>nsigwanin</i>.</p>
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In the *perfect* and *future* tenses the terminations are the same as here above, and the *Change* is made in the prefixes, *gi-*, and *ga-* or *gad-*. *Gi-* is changed into *ga-*; and *ga-* or *gad-* into *ge-* or *ged-*. F. i.

<p><i>Ga-inendamânin</i>, when (or whenever) I have thought, <i>ga-inêndamanin</i>, <i>ga-inendangin</i>, <i>Ged-inendamânin</i>, when I shall think, <i>ged-inendamingin</i>, <i>ged-inendamowadjin</i>,</p>	<p><i>nsiwânin</i>, <i>nsiwanin</i>, <i>nsigon</i>, <i>nsiwânin</i>, <i>nsiwângin</i>, <i>nsigwanin</i>,</p>
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In the other cases of the *Change*, (see p. 122, 123. and 124,) it is made in the same way as here stated; only the end-syllables, *in*, (*iin*), *nin*, or *on*, are omitted; as: *Enendamân*; *ga-inendamân*, *ged-inendamân*, etc. . .

* See Remark, p. 23.

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...
here
case
inen-
ounce

EXAMPLES ON THE II. CONJUGATION.

Pakaâkwe bônâ, kakina gaie bineshiag bonamog ; the hen lays eggs, and all the birds lay eggs.

Ki kashkëndanaban, waiëshkat oma ba-aîâian ; thou wert lonesome when thou first stayed here.

Kawin nakawé ki gi-nânagatawendansi géd-ikkitoian ; thou hast not reflected before hand what thou wouldst say.

Nin gi-mamakâdendanaban waiëshkat wabandamân ishkoténa-bikwân ; I wondered when I first saw a steamboat.

Mojag nin ga-nânagatawendam tchi bwa gigitoiân ; I will always reflect before I speak.

Nin ga-gi-gîjendam tchi bwa minawa wâbamûian ; I shall have taken a resolution before thou seest me again.

Apejish mojay mino inendamân, wika dash tchi matchi inendansiwân ; I wish I had always good thoughts and never bad thoughts.

Gi-wewibendaman, mi wâiba ga-bi-ondjigiweian ; because thou hast made haste, therefore thou hast come back soon.

Dodansiwegoban ga-dodameg, kawin ki da-mino-aîâssim nongom ; if you had not done what you did, you would not be well now.

Ki ga-windamon ge-dodamân ; I will tell thee what I shall do.

Ki ga-windamon ge-gi-inendamân ; I will tell thee what I shall have thought.

Ki da-minwendâm na tchi wâbameg kinigiigowag? Would you be glad to see your parents?

Nin da-gi-kitchi-wassitâwendam, mikwinimossiwigiban Debendjiged ; I would have been very sorrowful, had I not thought on the Lord.

Débwéindân, kego, âgonwetangen, kego gaie matchi inendangen ; believe, do not contradict and think not evil.

Nin jawéniimag wassagandangig ; I pity those that suffer.

Igiw ininiwag aîâgonwetangibanig, nongom weweri débwetamoy ; those men that contradicted before, believe now.

Nond ga-sâgaangic kawin o gi-nondansinawa gagikwewin ; those that went out too soon, did not hear the sermon.

Ga-âpito
aîâwa,
now ex
Mi sa igi
will so
Ge-gi-min
those t
be eter

Gu-âpitchi-debweiendangibanig oma aking, nongom âpitchi mino aiâwag gijigong; those that had a perfect faith on earth, are now exceedingly happy in heaven.

Mi sa igiw 'ged-onijitangig waiba; these are the persons that will soon give all up.

Ge-gi-mino-dodangig aking, kâginig ta-dibaamâwarag gijigong; those that shall have acted right (done well) on earth, shall be eternally rewarded in heaven:

II. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Nind inendamidog, I think perhaps,
kid inendamidog,
inendamodog,
inendâmidog, one thinks perhaps, (on pense
nind inendaminadog, [peut-être),
kid inendamwadog,
inendamodogenag,

Form after this present tense, the *perfect* and the *future*

PLUPERFECT TENSE.*

Govima gi-inendamowâmbân, I had perhaps th. . .
“ *gi-inendamowamban*,
“ *gi-inendamogoban*,
“ *gi-inendamowângiban*, } that we had perhaps
“ *gi-inendamowangoban*, } [thought.
“ *gi-inendamowegoban*,
“ *gi-inendamogwaban*,

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Enendamowânen, if I think perhaps.
enendamowanen,
enendamogwen,
enendamowângen, (*ninawind*) } if we. . .
enendamowangen, (*kinawind*) }
enendamowegwen,
enendamowagwen,

* See second Note, page 123. (*Inendamowamban* ; *inendamogoban*.)

II. DUBITATIVE CONJUGATION.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Kawin nind inendansimidog, I do perhaps not think,

“ *kid inendansimidog*,

“ *inendansidog*,

“ *inendansimidog*,

“ *nind inendansiminadog*,

“ *kid inendansimwadog*,

“ *inendansidogenag*,

tenses ; as : *Nin gi-inendamidog. Nin gad-inendamidog. . . .*

PLUPERFECT TENSE.

Kawin gi-inendansiwâmbân, I had perhaps not thought,

“ *gi-inendansiwamban*,

“ *gi-inendansigoban*,

“ *gi-inendansiwângiban*, } that we . . .

“ *gi-inendansiwangoban*, }

“ *gi-inendansiwegoban*,

“ *gi-inendansigwaban*,

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Enendansiwânen, if I do perhaps not think,

enéndansiwänen,

enendansigwen,

enendansiwângen, } if we do perhaps not.

enéndansiwângen, }

enendansiwegwen,

enc. dansiwagwen,

Form after this tense the *perfect* and the *future* tenses ; as :

PLUPERFECT TENSE.

Inendamowâmbânen, if I had thought I suppose,
inendamowambanen,
inendamogobanen,
inendamowângibanen, } if we had thought.
inendamowangobanen, }
inendamowegobanen,
inendamowagobanen,

PARTICIPLES.

PRESENT TENSE.

Nin enendamowânen, I who think perhaps,
kin enendamowanen, thou who. . . .
win enendamogwen,
ninawind enendamowângen, } we who think perhaps. . . .
kinawind enendamowangen, }
kinawa enendamogwen,
winawa enendamogwenag,

The *perfect* and *future* tenses are formed after this present

PLUPERFECT TENSE. *

Nin ga-inendamowâmbânen, I who had perhaps th. . . .
kin ga-inendamowambanen,
win ga-inendamogobanen,
ninawind ga-inendamowângibanen, } we who had . . .
kinawind ga-inendamowangobanen, }
kinawa ga-inendamowegobanen,
winawa ga-inendamogobanenag,

* For the *imperfect*, (seldom used.) *Nin enendamowâmbânen*, . . . *Kin enendamowambanen*, . . .

Ga-inen

ninawa
kinawi
kinawa
winawa

tense ; as :

Nin
kin
win
ninawind
kinawind
kinawa
winawa

Ga-inendamowânen. . . . Ged-inendamowânen, . . .

PLUPERFECT TENSE.

Inendansiwâmbânen, if I had not thought I suppose,
inëndansiwambanen,
inendansigobanen,
inëndansiwângibanen, } if we had not . . .
inëndansiwangobanen, }
inendansiwegobanen,
inëndansiwagobanen.

PARTICIPLES.

PRESENT TENSE.

* *Nin enendansiwânen*, I who do perhaps not think,
kin enendansiwânen, thou who . . .
win enendansigwen,
ninawind enendansiwângen, } we who do perhaps not think,
kinawind enëndansiwangen, }
kinawa enendansiwegwen,
winawa enendansigwenag,

tense; as : *Nin ga-inendamowânen, Nin ged-inendamowânen. . . .*

PLUPERFECT TENSE.

Nin ga-inendansiwâmbânen, I who had perhaps not th. . .
kin ga-inëndansiwambanen,
win ga-inendansigobanen,
ninawind ga-inendansiwângibanen, } we who had . . .
kinawind ga-inëndansiwangobanen, }
kinawa ga-inendansiwegobanen,
winawa ga-inendansigobanenag.

EXAMPLES ON THE II. DUBITATIVE CONJUGATION.

Aw aîkôsîd inîni kitchi masîtâgosi; wissagendamodog âpîtchi.

This sick man groans much; he must suffer exceedingly.

Kî gi-agonwstamwadog gi-nondameg gagikwewin, kawin kî gi-debwetansimwadog. I think you have contradicted when you had heard the sermon, you have probably not believed.

Nishime John kawin kiwe waieshkat gi-minwendansigoban, kiki-noamâding wi-îjad; nongom dash kitchi minwendam, kitchi dadatabi gaie kikinoamâgosid masinaigan. My brother John had not been willing at first to go to school, (as I understood;) but now he likes it very much, and is learning very fast to read.

Kawin waîba ganabatch ta-gijendansidogenag tchi bonîtowad minîkwewir. They will perhaps not soon take a resolution to give up drinking.

Jaîgwa waîba ta-inendamodog tchi anamiad. He will probably soon have a mind to become a Christian, (to pray.)

Anawi anamia aw anishinâbe; endogwen dash meshkawendamogwen mojjag tchi anamiad. This Indian indeed is a Christian; but it is doubtful whether he has a strong resolution, (thought,) to be always a Christian.

Kishpin ga-nishkâdendamogwen, kawin nin nin gi-nishkiâssi. If he has had perhaps angry thoughts, it was not I that made him angry.

Kishpin gîgendamogobanen wi-mâdjad, da-gi-bosi nâbikwânîng pitchinâgo. If he had, (I suppose,) made up his mind to go away, he would have gone on board the vessel yesterday.

Ged-ako-masî: lawendamowegwen, kawin kî ga-waiejimigossiwag matchî-îjîwebîsidjig. As long as you shall have a strong resolution, (thought,) you will not be seduced by the wicked ones.

Aw inîni wîka saiegendansigwen, ta-segendam apî ge-nîbod. That man who seems never to fear, will be afraid at the time of his death.

Mi aw inîni noud ga-sagaamogwen gi-gîgitong. This is the man who went out, (as I heard,) before the council was over.

*Kinawa
sim ga
evil, y
ed now
Igiw wa
sigwab
Christi
Aw ge-ka
nitodjin
sad, no
will be
Awegwena
bisân to
bad rep*

Kinawa ga-matchi-dodamowegwen, ningoting ki ga-kikendâgosisim ga-ijiwebisiwegwen nongom. You who have perhaps done evil, you will once be known, how you have (perhaps) behaved now.

Igiw waieshkat ga-debweiendamogobanenag, gi-kitchi-mino-ijiwe-sigwaban. Those who had believed in the beginning, (the first Christians,) behaved very well, (as we read.)

Aw ge-kashkëndansigwen, ge-nishkâulendansigwen gaie, gego wemitodjin, nibwâkawinining ta-apitenima. He that shall not be sad, nor shall have angry thoughts, when he loses something, will be esteemed a wise man.

Awegwenag wika ge-pisindansigwenag matchâ babamâdjimowin, bisân ta-bimâdisiwag aking. Those who never shall listen to bad reports, shall live quietly (in peace) on earth.

* *Some Examples in regard to*
AFFIRMATIVE FORM.

Minwendamowan na ossan, oma tchi bi-ijânid? Is his father willing that he should come here?

Apitchi kashkendamowan omisseian. His sisters are very sad (lonesome.)

And so forth in all the tenses
O widigemâganan inendamobanin tchi gishpinâdonid aki. It was the will of his wife, (or, her husband,) to buy land.

Onigiigon inendamobanin tchi widjemad iniw ikwecan. It was the will of his parents that he should marry that woman.

Gi-sagaamobanin witân bwa pindigenid ogwissan. His brother-in-law had gone out, before his son came in.

Kishpin ossan minwendaminid, ta-bi-ija oma. If his father is willing, (consenting,) he will come here.

Apegich mashkawendaminid ogwissan, tchi mino-ijiwebisinid. I wish his sons would firmly resolve to behave well.

And so on in the other tenses
Kishpin ogin minwendaminipan, da-gi-widige aw oshkinigikwe.

That young woman would have married, had her mother given her consent.

Wewib sagaaminipan ossaieian, kawin da-gi-gikandissim. Were his brother gone out immediately, there would have been no quarreling.

Kawin Kije-Manilo o sâgiassin enamiânidjin azagonwetaminidjin. God does not love Christians who are disobedient, (who contradict.)

Kawin awiia gwaiak enamiad o wissokawassin metchi-dodaminidjin. No true Christian associates with those that are doing wrong.

Paul o sâgiabanin oshimeibanin, mojav meno-inendaminiipanin. Paul loved his deceased brother who always had good intentions, (a good will.)

John o sâgiabanin o widigemâgaribanin, mojav menwendaminipanin. John loved his deceased wife, who always was contented (cheerful.)

Form the other tenses of these

* See page 69.

the second
Kawin m
willing
Kawin na
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that ar
Kawin o
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Kawin oni
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Kawin ma
His brot
Kishpin os
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ijiwebisi
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Kawin awiia
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Paul kawin o
wendansini
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participles aft

the second third person.

NEGATIVE FORM.

Kawin minwendansiwan ossan tchi mâljânid. His father is not willing that he should go away.

Kawin nu geget omisseian kashkendansiwan? Are his sisters not really sad (lonesome?) that are derived from the *present*.

Kawin o widigemâgan inendansibanin tchi bosnid. It was not the will of his wife, (or, her husband,) to embark.

Kawin onigiigon inendansibanin tchi widigemad iniw ikwevan. It was not the will of his parents that he should marry that woman.

Kawin mashi gi-sagaansibanin witân api pandigenid ogwissan. His brother-in-law had not yet gone out, when his son came in.

Kishpin ossan minwendansinig, kawin ta-bi-ijassi. If his father is not willing, (not consenting,) he will not come.

Kishpin mashkawendansinig ogwissan, kawin ginwenj ta-mino-ijwebisissiw. If his sons have not a firm resolution, they will not long behave well.

formed after the *present*.

Kishpin ogin minwendansinigoban, kawin da-gi-widigessi nimisse. My sister would not have married, had her mother not given her consent.

Ossaieian sagaansinigoban wewib, da-gi-kikandim. Were his brother not gone out immediately, there would have been quarreling
Debendjiged o wîtâ-jaweniman enamianidjin wika aiagonwetansinigon The Lord loves Christians who never contradict, (disobey.)

Kawin awiia gwaiaak enamiaid o widokawassin meno-dodansinigon. No true Christian helps those, (keeps company with those,) who act not right.

John kawin gwetch o sagiassibanin ossaieibanin wika meno-inendansinigobanin. John did not much love his deceased brother, who never had a good will.

Paul kawin o sagiassibanin o widigemagavibanin, wika menwendansinigobanin. Paul did not love his deceased wife, who never was contented.

participles after these two.

III. CONJUGATION.

To this Conjugation belong the *intransitive* or neuter verbs, that end at the third person singular, present, indicative, in *in* or *on*; and they likewise end so at the first person.

Here are some of the verbs of this description.

<i>First Person.</i>	<i>Third Person.</i>
<i>Nin dagwishin</i> , I arrive ;	<i>dagwishin</i> .
<i>Nin pangishin</i> , I fell ;	<i>pangishin</i> .
<i>Nind âpitchishin</i> , I fall hard ;	<i>âpitchishin</i> .
<i>Nind agôdjîn</i> , I hang, or I am on high ;	<i>agôdjîn</i> .
<i>Nin jingishin</i> , I am lying ;	<i>jingishin</i> .
<i>Nin minoshin</i> , I lie well ;	<i>minoshin</i> .
<i>Nin twâshin</i> , I break through the ice ;	<i>twâshin</i> .
<i>Nind ojàshishin</i> , I slide or glide ;	<i>ojâshishin</i> .
<i>Nind osâmidon</i> , I speak too much ;	<i>osâmidon</i> .
<i>Nin danânagidon</i> , I talk ;	<i>danânagidon</i> .
<i>Nin mishidon</i> , I have a long beard ;	<i>mishidon</i> .

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Nin dagwishin</i> , I arrive, *	<i>Kawin</i> si,
<i>ki dagwishin</i> ,	“ si,
<i>dagwishin</i> ,	“ si,
<i>dagwishinim</i> , one arrives,	“ sim,
they arrive, (on	
arrive,)	
<i>nin dagwishinimin</i> , †	“ simin,
<i>ki dagwishinim</i> ,	“ sim,
<i>dagwishinog</i> ,	“ siwag-

* See Remark 4, p. 96.

† See Remark 3, p. 95.

Nin
ki
d
min d
ki d
d

Nin gi-dag
ki gi-dag
gi-dag
Etc., as a
the verb.

Nin gi-dag
ki gi-dag
Etc., as ab
the verb.

Nin ga-dag
ki ga-dag
ta-dag
ta-dag
nin ga-dag
ki ga-dag
ta-dag

Nin ga-gi-dag
ki ga-gi-dag
ta-gi-dag

IMPERFECT TENSE.

<i>Nin dagwishininaban</i> , I arrived,	<i>Kawin sinaban</i> ,
<i>ki dagwishininaban</i> ,	“ <i>sinaban</i> ,
<i>dagwishinoban</i> ,	“ <i>siban</i> ,
<i>nin dagwishininiminaban</i> ,	“ <i>siminaban</i> ,
<i>ki dagwishininwaban</i> ,	“ <i>simwaban</i> ,
<i>dagwishinobanig</i> ,	“ <i>sibanig</i> .

PL. TENSE.

<i>Nin gi-dagwishin</i> , I have arrived,	“ <i>si</i> ,
<i>ki gi-dagwishin</i> ,	“ <i>si</i> ,
<i>gi-dagwishin</i> ,	“ <i>si</i> ,

Etc., as above in the *present* tense, always prefixing *gi-*, to the verb.

PLUPERFECT TENSE.

<i>Nin gi-dagwishinināban</i> , I had arrived,	<i>Kawin sināban</i> ,
<i>ki gi-dagwishinināban</i> ,	“ <i>sinaban</i> ,

Etc., as above in the *imperfect* tense, always prefixing *gi-*, to the verb.

FUTURE TENSE.

<i>Nin ga-dagwishin</i> , I will arrive,	<i>Kawin si</i> ,
<i>ki ga-dagwishin</i> ,	“ <i>si</i> ,
<i>ta-dagwishin</i> ,	“ <i>si</i> ,
<i>ta-dagwishinim</i> ,	“ <i>sim</i> ,
<i>nin ga-dagwishinimin</i> ,	“ <i>simin</i> ,
<i>ki ga-dagwishinim</i> ,	“ <i>sim</i> ,
<i>ta-dagwishinog</i> ,	“ <i>siwag</i> .

SECOND FUTURE TENSE.

<i>Nin ga-gi-dagwishin</i> , I shall have arrived,	<i>Kawin si</i> ,
<i>ki ga-gi-dagwishin</i> ,	“ <i>si</i> ,
<i>ta-gi-dagwishin</i> ,	“ <i>si</i> ,

Etc., as above.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Dagwishinân</i> , if I arrive,	siwân,
<i>dagwishinan</i> ,	siwan,
<i>dagwishing</i> ,	sig,
<i>dagwishining</i> ,	sing,
<i>dagwishinâng</i> ,	siwâng.
<i>dagwishinang</i> ,	siwang,
<i>dagwishineg</i> ,	siweg,
<i>dagwishinowad</i> ,	sigwa.

PERFECT TENSE.

<i>Gi-dagwishinân</i> , because I have	siwân,
arrived, or when I arrived,	
<i>gi-dagwishinan</i> ,	siwan,
Etc., as above in the <i>present</i> tense, prefixing <i>gi-</i> , to the verb.	

PLUPERFECT TENSE.

<i>Dagwishinâmban</i> , if I had arrived,	siwâmban,
<i>dagwishinamban</i> ,	siwamban,
<i>dagwishingiban</i> ,	sigoban,
<i>dagwishiningiban</i> ,	singiban,
<i>dagwishinângiban</i> ,	siwângiban,
<i>dagwishinangoban</i> ,	siwangoban,
<i>dagwishinegoban</i> ,	siwegoban,
<i>dagwishinowapan</i> ,	sigwaban.

FUTURE TENSE.

<i>Ge-dagwishinân</i> , that I shall arrive,	siwân,
<i>ge-dagwishinan</i> ,	siwan,
Etc., as above in the <i>present</i> tense, prefixing <i>ge-</i> .	

SECOND FUTURE TENSE.

<i>Ge-gi-dagwishinân</i> , that I shall have	siwân,
arrived,	
<i>ge-gi-dagwishinan</i> ,	siwan,
Etc., as above in the <i>present</i> tense, prefixing <i>ge-gi-</i> .	

CONDITIONAL MOOD.

PRESENT TENSE.

<i>Nin da-dagwishin</i> , I would arrive, or I ought to arrive,	si,
<i>ki da-dagwishin</i> ,	<i>Kawin</i> si,
<i>da-dagwishin</i> ,	“ si,
<i>da-dagwishinim</i> , they would arrive, (on arriverait,)	“ sim,
<i>nin da-dagwishinimin</i> ,	“ simin,
<i>ki da-dagwishinim</i> ,	“ sim,
<i>da-dagwishinog</i> ,	“ siwag.

PERFECT TENSE.

<i>Nin da-gi-dagwishin</i> , I would have arrived, or I ought to have arr.	“ si,
<i>ki da-gi-dagwishin</i> ,	“ si,
<i>da-gi-dagwishin</i> ,	“ si,
<i>da-gi-dagwishinim</i> ,	“ sim,
<i>nin da-gi-dagwishinimin</i> ,	“ simin,
<i>ki da-gi-dagwishinim</i> ,	“ sim,
<i>da-gi-dagwishinog</i> ,	“ siwag.

— — —
Ge-gi-dagwishinân, that I would have arrived,

Etc., as above in the *second future* of the *subj.* mood.

IMPERATIVE MOOD.

<i>Dagwishinin</i> ,	} arr. thou,	<i>Kego</i> gen,
<i>dagwishinokan</i> ,		“ si,
<i>ta-dagwishin</i> , let him (her, it) arrive,		“ si,
<i>ta-dagwishinim</i> , let them arrive, (qu'on arrive,)		“ sim,
<i>dagwishinda</i> , let us arrive,		“ sida,
<i>dagwishinog</i> , arrive ye,		“ gegon,
<i>ta-dagwishinog</i> , let them arrive,		“ siwag.

PARTICIPLES.

PRESENT TENSE.

<i>Nin degwishinân</i> , I who arrive,	siwân,
<i>kin degwishinan</i> , thou who arr.,	siwan,
<i>win degwishing</i> ,	sig,
<i>degwishining</i> ,	sing,
<i>ninawind degwishinâng</i> ,	siwâng,
<i>kinawind degwishinang</i> ,	siwang,
<i>kinawa degwishineg</i> ,	siweg,
<i>winawa degwishingig</i> ,	sigog.

IMPERFECT TENSE.

<i>Nin degwishinâmban</i> , I who arrived,	siwâmban,
<i>kin degwishinamban</i> ,	siwamban,
<i>win degwishingiban</i> ,	sigoban,
<i>ninawind degwishinângiban</i> ,	siwângiban,
<i>kinawind degwishinangoban</i> ,	siwangoban,
<i>kinawa degwishinegoban</i> ,	siwegoban,
<i>winawa degwishingibanig</i> ,	sigobanig.

PERFECT TENSE.

<i>Nin ga-dagwishinân</i> , I who have arrived,	siwân,
<i>kin ga-dagwishinan</i> ,	siwan,

Etc., with the terminations of the *present*, and prefixing *ga-*, to the verb.

PLUPERFECT TENSE.

<i>Nin ga-dagwishinâmban</i> , I who had arr.	siwâmban,
<i>kin ga-dagwishinamban</i> ,	siwamban,

Etc., putting the terminations of the *imperfect*, and prefixing *ga-*.

FUTURE TENSE.

<i>Nin ge-dagwishinân</i> , I who shall arrive,	siwan,
<i>kin ge-dagwishinan</i> ,	siwan,

Etc., after the *present*, prefixing *ga-*.

Nin ge-
kin ge-
Etc., at

Review
Conjugati
Remarks r

Remark
tions it m
the *perfect*
second per
nâban; *nî*
use; there

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Keiâbi jing
when I st

Nissing nin
nijing da
ing on the
Giuwenj Jes
had hung

Aw ikwe m
chishin da
bly glide a
Nin ga-gi-da
shall have
there.

Ambe bisân
you fall.

Bibonong, g
winter, wh
water.

SECOND FUTURE TENSE.

Nin ge-gi-dagwishinân, I who shall have ar. siwân,
kin ge-gi-dagwishinan, siwan,
Etc., after the *present*, prefixing *ge-gi*.

Review diligently the *Remarks* and *Notes* of the two preceding Conjugations, and mind them well; especially the *Rules* and *Remarks* regarding the *Change*.

Remark. In regard to the *conditional* mood of these Conjugations it must be observed, that only two tenses, the *present* and the *perfect*, are commonly used in it. A third one, called the *second perfect tense*, could be expressed; as: *Nin da-gi-ikkito-nâban*; *nin da-gi-inendanâban*, etc. But it is not in common use; therefore it is omitted in the paradigms.

EXAMPLES ON THE III. CONJUGATION.

Nin mânishin, kawin nin minoshinsi, ikkito aw aiâkosid. I lie uncomfortable, I don't lie well, says that sick person.

Keiâbi jingishinobanig ba-mâdjaiân. They were yet in bed when I started to come here.

Nissing nin gi-pangishin pitchinâgo, mikwaming gi-bimosseiân; nijing dash nin gi-twâshin. I fell three times yesterday, walking on the ice; and I broke through twice.

Ginwenj Jesus gi-agôljinoban tchibaiâtigong, bwa nibod; Jesus had hung long on the cross, before he died.

Aw ikwe mikwaming bemossed ta-ôjâshishin ganabatch, ta-ûpitchishin dash. That woman who walks on the ice, will probably glide and fall hard.

Nin ga-gi-dagwishin iwapi, mi dash vedi tchi wâbandiâng; I shall have arrived by that time, and so we will see each other there.

Ambe bisân bimosseiog tchi pakitêshinsiweg; walk carefully lest you fall.

Bibonong, gi twâshinân, gega nib^lang nin gi-dapiné. Last winter, when I broke through the ice, I almost perished in the water.

Osámidonsiwegoban, kawin awiia da-gi-nishkâdisissi; had you not talked too much, nobody would have been mad.

Mino ganawênindisoioog, kawin ki kikendansinawa api ge-dagwishing anishinâbe Ogwissan. Beware well, for ye know not when the Son of man shall come.

Mi iwapi kitchi agâming ge-gi-dagwishinân mēwija; at that time I shall have arrived in Europe long ago.

Kitchi bātâdowining wāiba ki da-pangishin, kishpin wissokawad aw oshkinawe; thou wouldst soon fall in great sins, if thou frequented that young man.

Nin da-gi-minoshin tibikong, akosissiwâmban; I would have lain comfortably last night, had I not been sick.

Bisânishin, nibân kego bâpiken; lie still, sleep, do not laugh.

Bi-dagwishinokan minawa wâbang; nin miwêndâmin bi-ijâian. Please come to-morrow again; we are happy when thou comest.

Kitchi onijishiwag anangog ishpinung egodjingig; the stars on high are very beautiful.

Kinawa kabê-bibon pekiteshinsiwegoban, geget ki mino gauawênindisom bimosseieg. You who never fell all winter, you walk with great precaution indeed.

Aw Abinodji ga-jinjishing ningoting pijikiwigamigong, mi aw Debendjiged ki Kije-Manitominân. The Child that lay once in a stable, is the Lord our God.

Mi ogow anishinâbeg ga twâshingibanig awâssonâgo; these are the Indians that broke through the ice the day before yesterday.

Mi aw ge-dandûagidong minawa kabêgijig; she is the one that will talk again all day.

Kakina igiw ge-gi-dagwishinsigog anamiewigamigong, tchi bwa mādjitad mekatewikwanaie, kawin ta-mino-dodansiwag. All those that shall not have arrived at the church, before the priest begins the service, will not do right.

AFFIRI

*Nin dagwis
ki dagwis
dagwis
dagwis
nin dagwis.
ki dagwis
dagwis.
After this
tenses; as :*

*Gi-dagwishin
gi-dagwishin
gi-dagwishin
gi-dagwishin
gi-dagwishin
gi-dagwishin*

*Degwishino
degwishino
degwishino*

III. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Nin dagwishinimidog</i> , I arr. perhaps,	<i>Kawin simidog</i> ,
<i>ki dagwishinimidog</i> ,	“ <i>simidog</i> ,
<i>dagwishinodog</i> ,	“ <i>sidog</i> ,
<i>dagwishinimidog</i> , one arr. perh.	“ <i>simidog</i> ,
<i>nin dagwishiniminadog</i> ,	“ <i>siminadog</i> ,
<i>ki dagwishinimwadog</i>	“ <i>simwadog</i> ,
<i>dagwishinodogenag</i> ,	“ <i>sidogenag</i> .

After this present tense are formed the *perfect* and the *future* tenses; as: *Nin gi-dagwishinimidog*; etc. . . .

PLUPERFECT TENSE.

<i>Gi-dagwishinowâmban</i> , I had per. arrived,	<i>Kawin sinowâmban</i> ,
<i>gi-dagwishinowamban</i> ,	“ <i>sinowamban</i> ,
<i>gi-dagwishinogoban</i> ,	“ <i>sigoban</i> ,
<i>gi-dagwishinowângiban</i> , }	“ <i>sinowângiban</i> .
<i>gi-dagwishinowangoban</i> , }	“ <i>sinowangiban</i> ,
<i>gi-dagwishinowegoban</i> ,	“ <i>sinowegoban</i> ,
<i>gi-dagwishinogwaban</i> ,	“ <i>sigwaban</i> .

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Degwishinowânen</i> , that I perh. ar.,	<i>siwânen</i> ,
<i>degwishinowanen</i> ,	<i>siwanen</i> ,
<i>degwishinogwen</i> ,	<i>sigwen</i> ,

<i>degwishinowângen,</i>	} that we p. arr.	siwângen,
<i>degwishinowangen,</i>		siwangen,
<i>degwishinowegwen,</i>		siwegwen,
<i>degwishinowagwen,</i>		siwagwen.

After this present tense are formed the *perfect* and *future* tenses; as: *Ga-dagwishinowânen*, . . . *ge-dagwishinowânen*. . .

PLUPERFECT TENSE.

<i>Dagwishinowâmbânen,</i>	if I had ar-	siwâmbânen,
	rived, I suppose,	
<i>dagwishinowambanen,</i>		siwambanen,
<i>dagwishinogobanen,</i>		sigobanen,
<i>dagwishinowângibanen,</i>	} I sup. if we . . .	siwângibanen,
<i>dagwishinowangobanen,</i>		siwangobanen,
<i>dagwishinowegobanen,</i>		siwegobanen,
<i>dagwishinowagobanen,</i>		siwagobanen.

PARTICIPLES.

PRESENT TENSE.

<i>Nin degwishinowânen,</i>	} we who arr. perh.
<i>kin degwishinowanen,</i>	
<i>win degwishinogwen,</i>	
<i>ninawind degwishinowângen,</i>	
<i>kinawind degwishinowangen,</i>	
<i>kinawa degwishinogwenag,</i>	
<i>winawa degwishinowegwen,</i>	

PRESENT TENSE.

Nin degwishinsiwânen, I who do perh. not arr.
kin degwishinsiwanen,
win degwishinsigwen,

ninawind
kinawind
kinawa
winawa
After this
tenses; as:
wânen. . .

Nin g
kin g
win g
ninawind g
kinawind g
kinawa g
winawa g

Nin g
kin g
win g
ninawind g
kinawind g
kinawa g
winawa g

EXAM

Osâm wâiba
arrive perh
Gi-dagwishin
pected pers

ninawind degwishinsiwângen, } we who do p. not arr.
kinawind degwishinsiwangen, }
kinawa degwishinsiwegwen,
winawa degwishinsigwenag.

After this present tense are formed the *perfect* and *future* tenses; as: *Nin ga-dagwishinowânen,* . . . *Nin ge-dagwishi rowânen.* . . .

PLUPERFECT TENSE.

Nin ga-dagwishinowâmbânen, I who had perh. arr.
kin ga-dagwishinowambanen,
win ga-dagwishinogobanen,
ninawind ga-dagwishinowângibanen, } we who had . . .
kinawind ga-dagwishinowangobanen, }
kinawa ga-dagwishinowegobanen,
winawa ga-dagwishinogobanenag.

PLUPERFECT TENSE.

Nin ga-dagwishinsiwâmbânen, I who did p. not arr.
kin ga-dagwishinsiwambanen,
win ga-dagwishinsigobanen,
ninawind ga-dagwishinsiwângibanen, } we who . . .
kinawind ga-dagwishinsiwangobanen, }
kinawa ga-dagwishinsiwegobanen,
winawa ga-dagwishinsigobanenag.

EXAMPLES ON THE III. DUBITATIVE CONJUGATION.

Osâm waiba nin dagwishinimidog, kawin awiia oma aiasi. I arrive perhaps too soon, there is nobody yet here.

Gi-dagwishinodogenag ga-biindjig; awi-wâbamâdanig. The expected persons have probably arrived; let us go and see them.

Gega gi-nibowag nij anishinãveg; niwing kiwe gi-ani-twãshinogwaban bwa oditamowad miniss. Two Indians have almost perished; they have broken through the ice four times (they say,) before they reached the island.

Wãbang ta-dagwishinodogenag ninigiog. Geget nin ga-kitchiminwendam tchi wãbamagwa. To-morrow will perhaps arrive my parents. I will be happy indeed to see them.

Endogwen keiãbi wesamidonowagwen igiw ikwegaw, waieshkat ga-ijiwebisiwad. I don't know whether these women are yet so talkative, as they have been at first.

Gi-ano-akawãbamawag kid inawemãganag pitchinãgo. Gonima ga-dagwishinowagwen; awi-gagwedwen. Thy relations have been expected (looked for) yesterday. They have perhaps arrived; go and ask.

Nin kitimãgenima aw aiãkosid inini; endogwen ga-minoshinogwen tibikong. I pity that poor sick man; I don't know whether he lay comfortable last night.

Kawin nin kikenimassig k'issaieieg tchi gi-dagwishinowagobanen odenang, bwa sãkidenig. I don't know whether your brothers had arrived in the village, (town, city,) before the fire broke out.

Nita mikwaming bimosse nongom kabẽ-gijig; namandj dassing ge-pakiteshinogwen. My brother-in-law is traveling to-day on the ice all day; I don't know how often he will fall.

Kin pengishinsiwanen wika kitchi batadowining, geget ki jawendagos. Thou who perhaps never fallest in a mortal sin, thou art happy indeed.

Awegwen ga-jingishinogwen nin nibaganing nondã-gijig. I don't know who has lain down on my bed during the day.

Kinawa ga-pangishinowegwen naningim kitchi batadowining, bwa bi-aiad oma mekatewikwanaie, nongom weweni anwenindisotog. You who have perhaps often fallen in grievous sins, before a Missionary was here, repent now sincerely.

Winawa ni
shinang,
settled h
garden.)

Kwiwisensic
nogwen k
shall com
suffer.)

Winawa nitam ga-gabeshigob anenagoma, bwa kinawind dagwishinang, gi-ajitogwaban ow kitigan. Those that first had settled here, before we arrived, have made this field, (or garden.)

Kwiwisensidog, pisindamog; Awegwen osám wika ge-dagwishi nogwen kikinoamáding, ta-ánimisi. Boys, listen: Whosoever shall come too late to school, shall be punished, (or shall suffer.)

A few Examples in regard to

AFFIRMATIVE FORM.

INDICATIVE MOOD.

Akosiwan onidjanissan, jingishinon nibaganing. His child is sick, he is lying on a bed, (or, his children are sick, etc.)

William ossan bi-dagwishinon. William's father is coming here.

And so on in all the tenses

Nibiwa od inawemaganan dagwishinobanin pitchināgo. Many of his relations arrived yesterday.

Aw ikwe od'anissan apitchishinobanin awassonāgo. The little daughter of this woman fell hard the day before yesterday.

Aw awishinābe ogwissan nijing gi-twāshinobanin, bwa dagwishininid oma; this Indian's son had broken twice through the ice, before he arrived here.

Kishpin o widigemāganan dagwishininid, kawin minawo ta-mādjāssiwan. If her husband comes, he will not go away any more.

Kishpin keiabi jingishininid ogwissan, geget kitimiwan. If his sons are yet in bed, they are really lazy.

And so on in all the tenses

Kishpin dagwishininipan omishomissan api pandigeiān, nin dagi-wābamiman. Had his grand-father arrived when I came in, I would have seen him.

Aw inini endasso-tibikadinig o ganawābaman anangon ishpinig egodinidjin. This man is gazing every night on the stars that are (hanging) on high.

hiw ogwissan, pitchināgo ga-dagwishininidjin, gi-bimossewan oma. His son that arrived yesterday, went by here.

the second

Agawa aka
His children are

Kawin ma
arrives

derived from

Kawin mas
arrive.

Kawin om

The little
Kawin nijin
abiding.

ice, but c

Missawa da

ninig ta-

not go aw

derived from

Kishpin da

kawin nin

while I w

Kikinoamāg

wika kiki

like those

hiw ogwiss

aiawan on

here to-m

the second third person.

NEGATIVE FORM.

INDICATIVE MOOD.

Agawa akosiwan onidjânissan, kawin jingishinsiwan nibaganing.
His child is a little sick ; he is not lying in bed, (or, his children are a little sick, etc.)

Kawin mashi William ossan dagwishinsiwan. William's father arrives not yet.

derived from the *present*.

Kawin mashi ogin dagwishinsibanin. His mother did not yet arrive.

Kawin oma mikanang âpitchishinsibanin aw ikwe od'anissan.

The little daughter of this woman did not fall on this road here.
Kawin nijing gi-twâshinsibanin aw anishinâbe ogwissan, mi eta âbiding. This Indian's son had not broken twice through the ice, but only once.

Missawa dagwishinsinig ô widigemâganan, kawin nongom biboninig ta-mâdjassi. Although her husband arrive not, she will not go away this winter.

derived from the *present*.

Kishpin dagwishinsinigoban omishomissan megwa ima aiaian, kawin nin da-gi-wâbamassi. Had his grand-father not arrived while I was there, I would not have seen him.

Kikinoamâgewinini kawin o minwenimassin iniw abinodjian wika kikinoamading degwishinsinigon. The teacher does not like those children that never come to school.

Iniw ogwissan, pitchinâgo ga-dagwishinsinigon, wâbang ta-bi-aiawan oma. His son who did not arrive yesterday, will be here to-morrow.

IV. CONJUGATION.

Here now, dear reader, you are at the most important and the most difficult of all our Conjugations.

To this Conjugation belong all the *transitive or active* verbs ANIMATE, ending at the third person singular, present, indicative, in *ân*. The object upon which acts the subject of these verbs, is always contained in the verb itself. So, *nin wâbama*, does not mean : I see ; but, I see *him*, (*her, it.*)

All the verbs belonging to this Conjugation end in *a* at the first person singular, present, indicative. This final *a* is placed among the terminations, to facilitate the conjugating process of these verbs ; and this *a* does not belong to the body of the verb.

Note. In the following two paradigms you will find the *singular* in the first column of the page in full, and the *terminations of the plural* in the second column.

Here are some verbs of the IV. Conjugation :

<i>First Person.</i>	<i>Third Person.</i>
<i>Nin wâb wdaa</i> , I show him, (her, it ;)	<i>o wabandaân.</i>
<i>Nin nîbea</i> , I put him (her, it,) to sleep ;	<i>o nîbeân.</i>
<i>Nin sâgia</i> , I love him, (her, it ;)	<i>o sagiân.</i>
<i>Nind amoa</i> , I eat him, (her, it ;)	<i>od amoân.</i>
<i>Nin nîdawa</i> , I hear him, (her, it ;)	<i>o nondawân.</i>
<i>Nin wâbama</i> , I see him, (her, it ;)	<i>o wabamân.</i>
<i>Nin widigêma</i> , I live with him, (her, it ;)	<i>o widigemân.</i>
<i>Nin jingênîma</i> , I hate him, (her, it ;)	<i>o jingenimân.</i>
<i>Nin nakomâ</i> , I promise him, (her, it ;)	<i>o nakomân.</i>
<i>Nin pîsîndawa</i> , I listen to him, (her, it ;)	<i>o pîsîndawân.</i>
<i>Nind anôna</i> , I employ him, (her, it ;)	<i>od anonân.</i>
<i>Nind assâ</i> , I put him, (her, it ;)	<i>od assân.</i>

Remark. As the Otelipwe language makes no distinction of the two sexes in the personal pronouns, the pronouns of all the three genders ought to be expressed in English, in some instances. But, to make it shorter and easier, we will ordinarily express only the *masculine* pronouns ; and the *feminine* and

neuter w
mean, I
bamâd, c
stead of t
mâd, he v
nouns wil

Sing

Nin

ki

o

nin

ki

o

Nin

ki

o

nin

ki

o

Nin g

ki gî

o gî

* See page 90.

neuter will be understood. So, for instance, *Nin wâbama*, can mean, I see *him*, I see *her*, I see *it*, (some animate object.) *Waiabamâd*, can mean, *he*, *she*, or *it*, who sees *him*, *her*, or *it*. Instead of this we will only say: *Nin wâbama*, I see him; *waiabamâd*, he who sees him, etc., etc. The feminine and neuter pronouns will be understood.

ACTIVE VOICE.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

Nin wâbama, I see him,
ki wâbama,
o wâbaman, *
nin wâbamânan, †
ki wâbamâwa,
o wâbamâwan,

Plural.

ag,
ag,
an,
ânanig,
âwag,
âwan.

IMPERFECT TENSE.

Nin wâbamaban, I saw him,
ki wâbamaban,
o wâbamabanin,
nin wâbamanaban,
ki wâbamawaban,
o wâbama.wabanin,

abanig,
abanig,
abanin,
anabanig,
awabanig,
awabanin.

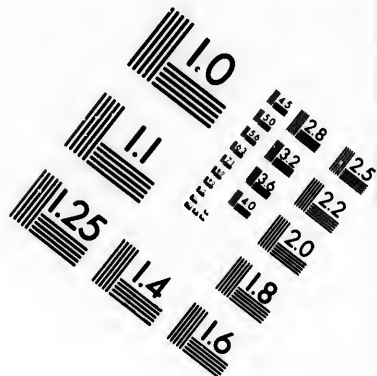
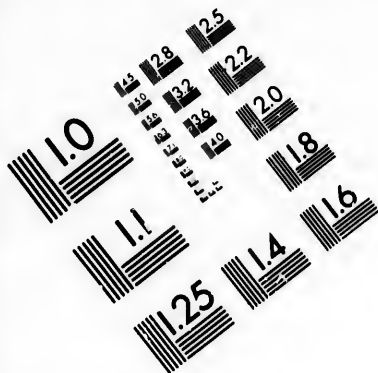
PERFECT TENSE.

Nin gi-wâbama, I have seen him,
(or, I saw him,)
ki gi-wâbama,
o gi-wâbaman,

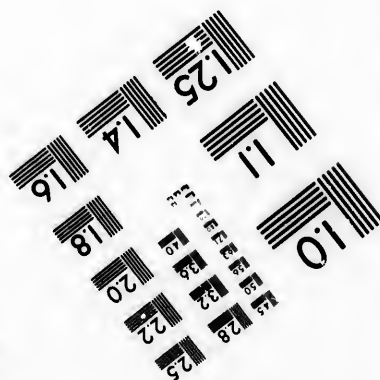
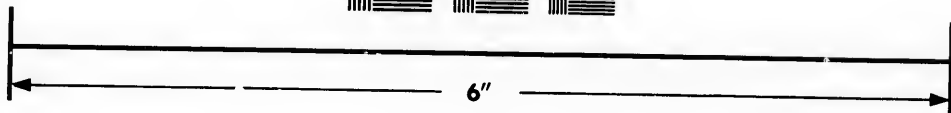
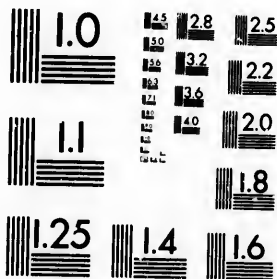
ag,
ag,
an,

* See page 90.

† See Remark 3, p. 95.



**IMAGE EVALUATION
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15
2.8
18
3.2
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25
1.8

10

<i>nin gi-wâbamanan,</i>	ananig,
<i>ki gi-wâbamawa,</i>	awag,
<i>o gi-wâbamawan,</i>	awan.

PLUPERFECT TENSE.

Nin gi-wâbamaban, I had seen him
(or, I saw him,) abanig,
ki gi-wâbamaban, abanig.
Etc., after the above *imperfect tense*, prefixing *gi-*.

FUTURE TENSE.

Nin ga-wâbama, I will see him, ag,
ki ga-wâbama, ag,
Etc., after the above *present tense*, prefixing *ga-*.

SECOND FUTURE TENSE.

Nin ga-gi-wâbama, I shall have seen him, ag,
ki gâ-gi-wâbama, ag,
Etc., likewise after the *present tense*, prefixing *ga-gi-*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Wâbamag,</i> * if I see him,	agwa,
<i>wâbamad,</i>	adwa,
<i>wâbamâd,</i>	âd,
<i>wâbamangid,</i> (<i>ninawind</i>), †	angidwa,
<i>wâbamang,</i> (<i>kinawind</i>),	angwa,
<i>wâbameg,</i>	egwa,
<i>wâbamawad,</i>	awad.

PERFECT TENSE.

Gi-wâbamag, when I saw him, agwa,
gi-wâbamad, adwa,
Etc., as above in the *present tense*, prefixing *gi-*.

† See the *Remarks* concerning this and the following two tenses, p. 110.

* See *Remark* 3, p. 42.

PLUPERFECT TENSE.

<i>Wâbamagiban</i> , had I seen him,	<i>agwaban</i> ,
<i>wâbamadiban</i> ,	<i>adwaban</i> ,
<i>wâbamapan</i> ,	<i>apan</i> ,
<i>wâbamangidiban</i> ,	<i>angidwaban</i> ,
<i>wâbamangoban</i> ,	<i>angwaban</i> ,
<i>wâbamegoban</i> ,	<i>egwaban</i> ,
<i>wâbamawapan</i> ,	<i>awapan</i> .

FUTURE TENSE.

<i>Ge-wâbamag</i> , that I shall see him,	<i>agwa</i> ,
<i>ge-wâbamad</i> ,	<i>adwa</i> ,

Etc., as above in the *present* tense, prefixing *ge*-.

SECOND FUTURE TENSE.

<i>Ge-gi-wâbamag</i> , that I shall have seen him,	<i>agwa</i> ,
<i>ge-gi-wâbamad</i> ,	<i>adwa</i> ,

Etc., likewise after the *present* tense, prefixing *ge gi*-.

CONDITIONAL MOOD.

PRESENT TENSE.

<i>Nin da-wâbama</i> , I would see him, or I ought to see him,	<i>ag</i> ,
<i>ki da-wâbama</i> ,	<i>ag</i> ,
<i>o da-wâbaman</i> ,	<i>an</i> ,
<i>nin da-wâbamânan</i> ,	<i>ânanig</i> ,
<i>ki da-wâbamâwa</i> ,	<i>âwag</i> ,
<i>o da-wâbamâwan</i> ,	<i>âwan</i> .

PERFECT TENSE.

<i>Nin da-gi-wâbama</i> , I would have seen him, I ought, etc.,	<i>ag</i> ,
<i>ki da-gi-wâbama</i> ,	<i>ag</i> ,

Etc., after the *present* tense,

<i>Ge-gi-wâbamag</i> , that I would have seen him.	<i>agwa</i> ,
---	---------------

IMPERATIVE MOOD.

<i>Wâbam</i> , see him, (thou),	
<i>wâbamâkan</i> , please see him,	akan,
<i>o ga-wâbaman</i> , let him see him,	an,
<i>wâbamâda</i> , let us see him,	âdanig,
<i>wâbamig</i> , see him, (you),	ig,
<i>o ga-wâbâmwawan</i> , let him see him,	awan.

PARTICIPLES.

PRESENT TENSE.

Singular.

<i>Nin waiâbamag</i> , I who see him,	
<i>win waiâbamag</i> , he whom I see,	
<i>kin waiâbam</i> , thou who seest him,	
<i>win waiâbamad</i> , he whom thou seest,	
<i>win waiâbamâd</i> , he who sees him,	
<i>iniw waiâbamâdjîn</i> , he whom he sees,	
<i>ninawind waiâbamangid</i> ,	} we who see him,
<i>kinawind waiâbamang</i> ,	
<i>win waiâbamangid</i> ,	} he whom we see,
<i>win waiâbamang</i> ,	
<i>kinawa waiâbameg</i> , you who see him,	
<i>win waiâbameg</i> , he whom you see,	
<i>winawa waiâbamâdjig</i> , * they who see him,	
<i>iniw waiâbamawadjîn</i> , he whom they see.	

Plural.

<i>Nin waiâbamagwa</i> , I who see them,	
<i>winawa waiâbamagig</i> , they whom I see,	
<i>kin waiâbamadwa</i> , thou who seest them,	
<i>winawa waiâbamadjig</i> , they whom thou seest,	
<i>win waiâbamâd</i> , he who sees them,	
<i>iniw waiâbamâdjîn</i> , they whom he sees,	

* See Remark, p. 23.

ninawind waiâbamangidwa, } we who see them,
kinawind waiâbamangwa, }
winawa waiâbamangidjig, } they whom we see,
winawa waiâbamangog, }
kinawa waiâbamegwa, you who see them,
winawa waiâbamegog, they whom you see,
winawa waiâbamâdjig, they who see them,
iniw waiâbamâwadjin, they whom they see.

IMPERFECT TENSE.

Singular.

Nin waiâbamâgiban, I who saw him,
win waiâbamâgiban, he whom I saw,
kin waiâbamadiban, thou who sawest him,
win waiâbamadiban, he whom thou sawest,
win waiâbamapan, he who saw him,
iniw waiâbamapanin, he whom he saw,
ninawind waiâbamangidiban, } we who saw him,
kinawind waiâbamangoban, }
win waiâbamangidiban, } he whom we saw,
win waiâbamangoban, }
kinawa waiâbamegoban, you who saw him,
win waiâbamegoban, he whom you saw,
winawa waiâbamapanig, they who saw him,
iniw waiâbamawapanin, he whom they saw.

Plural.

Nin waiâbamagwaban, I who saw them,
winawa waiâbamagibanig, they whom I saw,
kin waiâbamadwaban, thou who sawest them,
winawa waiâbamadibanig, they whom thou sawest,
win waiâbamapan, he who saw them,
iniw waiâbamapanin, they whom he saw,
ninawinâ waiâbamangidwaban, } we who saw them,
kinawind waiâbamangwaban, }

winawa waiâbanangidibanig, } they whom we saw,
winawa waiâbamangobanig, }
kinawa waiâbamegwaban, you who saw them,
winawa waiâbamegobanig, they whom you saw,
winawa waiâbamapanig, they who saw them,
iniw waiâbamawapanin, they whom they saw.

PERFECT TENSE.

Singular.

Nin ga-wâbamag, I who have seen him,
win ga-wâbamag, he whom I have seen,
kin ga-wâbamad, thou who hast seen him.

Plural.

Nin ga-wâbamagwa, I who have seen them,
winawa ga-wâbamagig, they whom I have seen,
kin ga-wâbamadwa, thou who hast seen them.
Etc., after the above *present* tenses, prefixing *ga-*, to the verb.

PLUPERFECT TENSE.

Singular.

Nin ga-wâbamagiban, I who had seen him,
win ga-wâbamagiban, he whom I had seen.

Plural.

Nin ga-wâbamagwaban, I who had seen them.
winawa ga-wâbamagibanig, they whom I had seen.
Etc., after the above *imperfect* tense.

FUTURE TENSE.

Singular.

Nin ge-wâbamag, I who shall see him,
win ge-wâbamag, he whom I shall see.

Plural.

Nin ge-wábamagwa, I who shall see them,
winawa ge-wábamagig, they whom I shall see.
Etc., after the *present* tense, prefixing *ge-*.

SECOND FUTURE TENSE.

Singular.

Nin ge-gi-wábamag, I who shall have seen him,
win ge-gi-wábamag, he whom I shall have seen.

Plural.

Nin ge-gi-wábamagwa, I who shall have seen them,
winawa ge-gi-wábamagig, they whom I shall have seen.
Etc., likewise after the *present* tense, prefixing *ge-gi-*.

ACTIVE VOICE.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Singular.</i>		<i>Plural.</i>
<i>Kawin nin wábamassi</i> , I don't	see him, <i>Kawin</i>	<i>assig</i> ,
“ <i>ki wábamassi</i> ,	“	<i>assig</i> ,
“ <i>o wábamassin</i> ,	“	<i>assin</i> ,
“ <i>nin wábamassiwinan</i> ,	“	<i>assiwananig</i> ,
“ <i>ki wábamassiwáwa</i> ,	“	<i>assiwawag</i> ,
“ <i>o wábamassiwáwan</i> ,	“	<i>assiwawan</i> .

IMPERFECT TENSE.

<i>Kawin nin wábamassiban</i> , I did not	see him, <i>Kawin</i>	<i>assibanig</i> ,
“ <i>ki wábamassiban</i> ,	“	<i>assibanig</i> ,
“ <i>o wábamassibanin</i> ,	“	<i>assibanin</i> ,
“ <i>nin wábamassiwaban</i> ,	“	<i>assiwabanig</i> ,
“ <i>ki wábamassiwaban</i> ,	“	<i>assiwabanig</i> ,
“ <i>o wábamassiwabanin</i> ,	“	<i>assiwabanin</i> .

PERFECT TENSE.

Kawin nin gi-wâbamassi, I have not seen
 him, *Kawin assig.*
“ *ki gi-wâbamassi*, “ *assig.*
Etc., after the *present tense*, prefixing *gi-* to the verb.

PLUPERFECT TENSE.

Kawin nin gi-wâbamassiban, I had
 not seen him, *Kawin assibanig*,
“ *ki gi-wâbamassiban*, “ *assibanig.*
Etc., after the *imperfect tense*, likewise prefixing *gi-*.
Kawin nin ga-wâbamassi, I will not see him, *Kawin assig.*
“ *ki ga-wâbamassi*, “ *assig.*
Etc., after the *present tense*, prefixing *ga-*.

SECOND FUTURE TENSE.

Kawin nin ga-gi-wâbamassi, I shall not have
 seen him, *Kawin assig.*
“ *ki ga-gi-wâbamassi*, “ *assig.*
Etc., likewise after the *present tense*, prefixing *ga-gi-*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Wâbamâssiwag, * if I don't
 see him, *assiwagwa*,
wâbamâssiwad, *assiwadwa*,
wâbamassig, *assig*,
wâbamassiwangid, } *assiwangidwa*,
wâbamassiwang, } *assiwangwa*,
wâbamassiweg, *assiwegwa*,
wâbamassigwa, *assigwa*.

* See *Remarks*, p. 110.

PERFECT TENSE.

*Gi-wábamassi*wag, when I did
not see him, *assiwagwa*,
*gi-wábamassi*wad, *assiwadwa*.
Etc., as above in the *present tense*, prefixing *gi-*.

PLUPERFECT TENSE.

*Wábamâssi*wagiban, if I had
not seen him, *assiwagwaban*,
*wábamâssi*wadiban, *assiwadwaban*,
*wábamassi*goban, *assigoban*,
*wábamassi*wangidiban, } *assiwangidwaban*,
*wábamassi*wangoban, } *assiwangwaban*,
*wábamassi*wegoban, *assiwegwaban*,
*wábamassi*gwaban, *assigwaban*.

FUTURE TENSE.

*Ge-wábamâssi*wag, when I shall
not see him, *âssiwagwa*,
*ge-wábamâssi*wad, *âssiwadwa*.
Etc., after the *present tense*, prefixing *ge-*.

SECOND FUTURE TENSE.

*Ge-gi-wábamâssi*wag, when I shall
not have seen him, *assiwagwa*,
*ge-gi-wábamâssi*wad, *assiwadwa*,
Etc., likewise after the *present tense*, prefixing *ge-gi-*.

CONDITIONAL MOOD.

PRESENT TENSE.

Kawin nîn da-wábamassi, I would not
see him, (or, I
ought not to see
him), *Kawin assig*,

<i>Kawin ki da-wâbamassi,</i>	<i>Kawin assig,</i>
“ <i>o da-wâbamassin,</i>	“ <i>assin,</i>
“ <i>nin da-wâbamassiwanan,</i>	“ <i>assiwananig,</i>
“ <i>ki da-wâbamassiwawa,</i>	“ <i>assiwawag,</i>
“ <i>o da-wâbamassiwawan,</i>	“ <i>assiwawan.</i>

PERFECT TENSE.

<i>Kawin nin da-gi-wâbâmassi,</i> I would not have seen him, or, I ought, etc.	<i>Kawin assig,</i> “ <i>assin,</i>
“ <i>ki da-gi-wâbamassi,</i>	“ <i>assin,</i>

Etc., as above in the *present tense*, always prefixing *gi-*, to the verb.

Ge-gi-wâbamassiwag, that I would not have seen him, *assiwagwa*.
Etc., as above in the *second future* of the *subj.* mood.

IMPERATIVE MOOD.

<i>Kego wâbamâken,</i> don't see him, (thou,)	<i>Kego aken,</i>
“ <i>o ga-wâbamassin,</i> let him not see him,	“ <i>assin,</i>
“ <i>wâbamassida,</i> let us not see him,	“ <i>assidânig,</i>
“ <i>wâbamakegon,</i> don't see him, (you,)	“ <i>akegon,</i>
“ <i>o ga-wâbamassiwawan,</i> let them not see him,	“ <i>assiwawan,</i>

PARTICIPLES.

PRESENT TENSE.

Singular.

Nin waiabamâssiwag, I who don't see him,
win waiabamâssiwag, he whom I do not see,
kin waiabamâssiwad, thou who dost not see him,

win
win
inw
ninawina
kinawina
win
win
kinawa
win
winawa
inw

Nin
winawa
kin
winawa
win
inw
ninawind
kinawind
winawa
winawa
kinawa
winawa
winawa
winawa
inw

Nin w
win w
kin w
win w
win w
inw w

win waiabamæssiwad, he whom thou dost not see,
win waiabamæssig, he who does not see him,
iniw waiabamæssigon, he whom he does not see,
ninawind waiabamassiwangid, } we who don't see him,
kinawind waiabamassiwang, }
win waiabamassiwangid, } he whom we do not see,
win waiabamassiwang, }
kinawa waiabamassiweg, you who don't see him,
win waiabamassiweg, he whom you don't see,
winawa waiabamassigog, they who don't see him,
iniw waiabamassigwanin, he whom they don't see.

Plural.

Nin waiabamæssigwagwa, I who don't see them,
winawa waiabamæssiwagig, they whom I don't see,
kin waiabamæssiwadwa, thou who dost not see them,
winawa waiabamæssiwadjig, they whom thou dost not see,
win waiabamæssig, he who does not see them,
iniw waiabamæssigon, they whom he does not see,
ninawind waiabamassiwangidwa, } we who don't see them,
kinawind waiabamassiwangwa, }
winawa waiabamassiwangidjig, } they whom we don't see,
winawa waiabamassiwangog, }
kinawa waiabamassiwegwa, you who don't see them,
winawa waiabamassiwegog, they whom you don't see,
winawa waiabamassigog, they who don't see them,
iniw waiabamassigwanin, they whom they don't see.

IMPERFECT TENSE.

Singular.

Nin waiabamassiwagiban, I who did not see him,
win waiabamassiwagiban, he whom I did not see,
kin waiabamassiwadiban, thou who didst not see him,
win waiabamassiwadiban, he whom thou didst not see,
win waiabamassigoban, he who did not see him,
iniw waiabamassigobanin, he whom he did not see,

ninawind waiabamassiwangidiban, } we who did not see him,
kinawind waiabamassiwangoban, }
win waiabamassiwangidiban, } he whom we did not see,
win waiabamassiwangoban, }
kinawa waiabamassiwegoban, you who did not see him,
win waiabamassiwegoban, he whom you did not see,
winawa waiabamassigobanig, they who did not see him,
iniw waiabamassigwabanin, he whom they did not see.

Plural.

Nin waiabamassiwagwaban, I who did not see them,
winawa waiakamassiwagibanig, they whom I did not see,
kin waiabamassiwadwaban, thou who didst not see them,
winawa waiabamassiwadibanig, they whom thou didst not see,
win waiabamassigoban, he who did not see them,
iniw waiabamassigobanin, they whom he did not see,
ninawind waiabamassiwangidwaban, } we who did not see them,
kinawind waiabamassiwangwaban, }
winawa waiabamassiwangidibanig, } they whom we did
winawa waiabamassiwangobanig, } not see,
kinawa waiabamassiwegwaban, you who did not see them,
winawa waiabamassiwegobanig, they whom you did not see,
winawa waiabamassigobanig, they who did not see them,
iniw waiabamassigwabanin, they whom they did not see.

PERFECT TENSE.

Singular.

Nin ga-wābamassiwag, I who have not seen him,
win ga-wābamassiwag, he whom I have not seen,
kin ga-wābamassiwad, thou who hast not seen him.

Plural.

Nin ga-wābamassiwagwa, I who have not seen them,
winawa ga-wābamassiwagig, they whom I have not seen,
kin ga-wābamassiwadwa, thou who hast not seen them.
 Etc., after the *present* tense, prefixing *ga-*.

*Nin
win*

*Nin
winawa
Etc*

*Nin
win*

*Nin g
winawa g
Etc*

*Nin g
win g*

*Nin g
winawa g*

Etc., lil
Note. Rev
and apply t
negative.

PLUPERFECT TENSE.

Singular.

Nin ga-wâbamassiwagiban, I who had not seen him,
win ga-wâbamassiwagiban, he whom I had not seen.

Plural.

Nin ga-wâbamassiwagiban, I who had not seen them,
winawa ga-wâbamassiwagibanig, they whom I had not seen.

Etc., after the above *imperfect* tense prefixing *ga-*.

FUTURE TENSE.

Singular.

Nin ge-wâbamassiwag, I who shall not see him,
win ge-wâbamassiwag, he whom I shall not see.

Plural.

Nin ge-wâbamassiwagwa, I who shall not see them,
winawa ge-wâbamassiwagig, they whom I shall not see.

Etc., after the *present* tense, prefixing *ge-*.

SECOND FUTURE TENSE.

Singular.

Nin ge-gi-wâbamassiwag, I who shall not have seen him,
win ge-gi-wâbamassiwag, he whom I shall not have seen.

Plural.

Nin ge-gi-wâbamassiwagwa, I who shall not have seen
them,
winawa ge-gi-wâbamassiwagig, they whom I shall not have
seen.

Etc., likewise after the *present* tense, prefixing *ge-gi-*.

Note. Review the *Rules and Remarks* regarding the *Change*,
and apply them to these two forms, the affirmative and the
negative.

EXAMPLES ON THE WHOLE ACTIVE VOICE. *

Nin sâgia Kije-Manito, nin sâgiag gaie kakina nidj' anishinâbeg, kawin awiia nin jingénimassi. I love God, and I love all my fellow-men, I hate nobody.

Nin gagikimananig mo jag ninidjânissinanig ; eniwek dash bisân abiwag. We speak always to our children, (we exhort them,) and they are tolerably quiet.

Nind ânikanotawaban âw inini megwa oma aiaâ. I interpreted for that man during his stay here.

Kawin wewini nin gi-nissitotawassi aw inini ga-ikkítod. I have not well understood that man, what he has said, (I have not well understood what that man said.)

Nin gi-ishkwa-kikinoamâwabanig abinodjiag api pandigewad anishinâbeg. I had done teaching the children when the Indians came in.

Ki ga-babâmitawa na nongom koss ? Ki ga-minâdenima na ? Kawin na minawa ki ga-matchi-nakwétawassi ? Wilt thou obey now thy father ? Wilt thou respect him ? not give him any more bad answers ?

Tchi bwa onâgwishig nin ga-gi-kikenima enendang. Before evening I shall have known his idea.

Wewini gjendan tchi sâgiad Kije-Manito, tchi anokitawad gaie ; wik dash tchi wissokawassiwaâwa metchi-ijiwebisidjig. Firmly resolve to love God, and to serve him ; and never to join the company of the wicked.

Nin gi-minwendar^{er} gi-nondawangid mekatewikwanaie gi-anamiejigigak. We were satisfied (contented) when we heard the Missionary last Sunday. (The person or persons spoken to, not included.)

Wewini ganawenimangidwaban nin joniâminanig, kawin nongom nin da-kitimâgisissimin. Had we well taken care of our money, we would not be poor now.

Aniniwapi ga-nâsikawag Jesus ? When shall I go to Jesus ?

* See Remarks, p. 110.

See Remark 4, p. 42.

Enamiao
bimâd
so he
Kishpin
da ma
coulds
woulds
him.
Nir da-g
ed the
Anwenin
webisi
mand
his cor
Jawenda
who se
Nenibiki
ning.
at the
Aw oshki
young
mornin
Gi-jawen
jig gaie
jig. H
happie
lgiw ani
weweni
so often
spoken
Mi aw ku
banddj
because
Ge-nôpino
winaw
themse

Enamiad ge-gi-iji-ságiad Kije-Maniton, mi-geđ-iji-aiad kagige bimâdisiwining. As the Christian shall have loved God, even so he shall be in life everlasting, (happy or unhappy.)

Kishpin wâbamad Kije-Manito, win ejiwâbamik, ki da gossâ, ki da manâdjia gaie, kawin dash ondjita ki da-nishkiassi. If thou couldst see God as he sees thee, thou wouldst fear him, thou wouldst respect him, and thou wouldst not purposely offend him.

Ni da-gi-anwenimag wâbamagwaban. I would have reprimanded them had I seen them.

Anwenim kinidjâniss, kishpin matchi dodang; babâmenim ejiwēbisid, kego pagidinaken, win enendang tchi dodang. Reprimand thy child, when he does wrong; turn thy attention to his conduct; don't permit him to do as he pleases.

Jawendagosi waiabamâd Kije-Maniton gijigong. Happy is he who sees God in heaven.

Nenbikimassigog onidjânissivan ta-animissiwag dibakonidiwining. Those who don't reprimand their children, will suffer at the judgment.

Aw oshkinawe néganadiban pitchinâgo, jēba gi-dagwishin. The young man whom thou leftst behind yesterday, arrived this morning.

Gi-jawendagosiwag igiw ga-wâbamadjig Jesusan, ga-nondawadjig gaie; awashime dash gi-jawendagosiwag ga-babâmitawadjig. Happy were they who saw Jesus and heard him; but happier yet were those who obeyed him.

Igiw anishinâbeg ga-gagansomangobanig naningim, nongom weweni anamiawag. Those Indians to whom we had spoken so often, are now good Christians. (The person or persons spoken to, included.)

Mi aw kwuwisens ga-awiâssiwagiban nin masinaigan; osâm banâdjiton. This is the boy to whom I had not lent my book, because he spoils it too much.

Genôpīnanâdjig gijigong ēbinidjin, ta-dagwishincg wedi gaie winawâ. They that follow those who are in heaven, will also themselves arrive there.

Win ge-gi-ságiassig Kije-Maniton oma aking, kawin pitchinag wedi ajida-bimádisiwining ta-mádjitossi wiságiad. He who shall not have loved God on earth, shall neither in the next life begin to love him.

PASSIVE VOICE.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Nin wábamigo</i> , I am seen,	<i>Kawin</i> igossi,
<i>ki wábamigo</i> ,	“ igossi,
<i>wábama</i> ,	“ assi,
<i>o wábamigon</i> , * he is seen by...	“ igossin,
<i>nin wábamigomin</i> ,	“ igossimin,
<i>ki wábamigom</i> ,	“ igossim,
<i>wábamawag</i> ,	“ assiwag,
<i>o wábamigowan</i> , they are . . .	“ igossiwan.

IMPERFECT TENSE.

<i>Nin wábamigonaban</i> , I was seen,	<i>Kawin</i> igossinaban,
<i>ki wábamigonaban</i> ,	“ igossinaban,
<i>wábamaban</i> ,	“ assiban,
<i>o wábamigobanin</i> , he was. . .	“ igossibanin,
<i>nin wábamigominaban</i> ,	“ igossiminaban,
<i>ki wábamigomwaban</i> ,	“ igossimwaban,
<i>wábamabanig</i> ,	“ assibanig,
<i>o wábamigowabanin</i> ,	“ igossiwanin.

PERFECT TENSE.

<i>Nin gi-wábamigo</i> , I have been seen,	<i>Kawin</i> igossi,
<i>ki gi-wábamigo</i> ,	“ igossi,
<i>gi-wábama</i> ,	“ assi.

Etc., after the *present tense*, prefixing *gi*.

* See *Remark* at the end of this paradigm.

Na
k
Etc.

Nin
k
Etc.

Nin
Etc.

Etc., a

† See A
‡ See A

PLUPERFECT TENSE.

Nin gi-wâbamigonaban, I had *Kawin* igossinaban,
been seen,
ki gi-wâbamigonaban, “ igossinaban.
Etc., after the above *imperfect tense*.

FUTURE TENSE.

Nin ga-wâbamigo, I will be seen, *Kawin* igossi,
ki ga-wâbamigo, “ igossi,
Etc., after the above *present tense*, prefixing *ga-*.

SECOND FUTURE TENSE.

Nin ga-gi-wâbamigo, I shall have *Kawin* igossi,
been seen,
Etc., likewise after the *present tense*, prefixing *ga gi-*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Wâbamigoian</i> , if I am seen,	igossiwân.
<i>wâbamigoian</i> ,	igossiwan.
<i>wâbamind</i> ,	assiwind.
<i>wâbamigod</i> , if he is seen by,	igossig.
† <i>wâbamigoiang</i> ,	igossiwang.
<i>wâbamigoiang</i> ,	igossiwang.
<i>wâbamigoieg</i> ,	igossiweg.
<i>wâbamindwa</i> ,	assiwindwa.
<i>wâbamigowad</i> , if they . . .	igossigwa.

PERFECT TENSE.

‡ *Gi-wâbamigciân*, when I have been
seen, igossiwân.
gi-wâbamigoian, igossiwan.
Etc., after the *present tense*, prefixing *gi-*.

† See *Remark 6*, p. 111.

‡ See *Remark 7*, p. 112.

PLUPERFECT TENSE.

<i>Wábamigoiamban</i> , had I been seen,	<i>igossiwámban</i> ,
<i>wábamigoiamban</i> ,	<i>igossiwamban</i> ,
<i>wábamindiban</i> ,	<i>ássiwindiban</i> ,
<i>wábamigopan</i> , had he been seen by . .	<i>igossigoban</i> ,
<i>wábamigoiangiban</i> ,	} had
<i>wábamigoiangoban</i> ,	
<i>wábamigoiegoban</i> ,	} we.
<i>wábamindwaban</i> ,	
<i>wábamigowapan</i> ,	<i>igossiwegoban</i> ,
	<i>assiwindwaban</i> ,
	<i>igossigwaban</i> .

FUTURE TENSE.

Ge-wábamigoian, when I will be seen, *igossiwán*,
ge-wábamigoian, *igossiwán*,
 Etc., after the above *present tense*, prefixing *ge*.

SECOND FUTURE TENSE.

Ge-gi-wábamigoian, when I shall have... *igossiwán*,
 Etc., after the *present tense*, prefixing *ge-gi*.

CONDITIONAL MOOD.

PRESENT TENSE.

<i>Nin da-wábamigo</i> , I would be seen,	<i>Kawin igossi</i> ,
<i>ki da-wábamigo</i> ,	" <i>igossi</i> ,
<i>da-wábama</i> ,	" <i>assi</i> ,
<i>o da-wábamigon</i> , he would be	
seen by . . .	" <i>igossin</i> ,
<i>nin da-wábamigomin</i> ,	" <i>igossimin</i> ,
<i>ki da-wábamigom</i> ,	" <i>igossim</i> ,
<i>da-wábamawag</i> ,	" <i>assiwag</i> ,
<i>o da-wábamigowan</i> , they . .	" <i>igossiwán</i> .

PERFECT TENSE.

Nin da-gi-wábamigo, I would have been seen, *Kawin igossi*,
 after the above *present tense*.
 Etc.,

Ge-g
bamigo
Etc.

Ki g
ta
nin ga
ki ga
ta-

Nin
kin
win
win
ninawin
kinawin
kinaw
winaw
winaw

Nin
kin
wi
ninawin
kinawin
kinaw
winaw

Nin ga
kin ga
Etc., after

Ge-gi-wâbamigoian, that I would have been seen; *Gê-gi-wâ-bamigossiwân*, that I would not have been seen.

Etc., as above in the *second future* of the *subj.* mood.

IMPERATIVE MOOD.

<i>Ki ga-wâbamigo</i> , be seen, (thou)	<i>Kego</i>	igossi,
<i>ta-wâbama</i> , let him be seen,	“	assi,
<i>nin ga-wâbamigomin</i> , let us be seen,	“	igossimin,
<i>ki ga-wâbamigom</i> , be seen, (you,)	“	igossim,
<i>ta-wâbamawag</i> , let them be seen,	“	assiwag.

PARTICIPLES.

PRESENT TENSE.

<i>Nin waiabamigoian</i> , I who am seen,	igossiwan,
<i>kin waiabamigoian</i> , thou who art . .	igossiwan,
<i>win waiabamind</i> , he who is seen,	assiwind,
<i>win waiabamigod</i> , he who is seen by . .	igossig,
<i>ninawind waiabamigoiang</i> , } we who are	igossiwang,
<i>kinawind waiabamigoiang</i> , } seen,	igossiwang,
<i>kinawa waiabamigoieg</i> , you who are . .	igossiweg,
<i>winawa waiabamindwa</i> , they who are . .	
<i>winawa waiabamigodjig</i> , they who are seen	
by . . .	igossigog.

IMPERFECT TENSE.

<i>Nin waiabamigoiamban</i> , I who was . .	igossiwamban,
<i>kin waiabamigoiamban</i> ,	igossiwamban,
<i>win waiabamindiban</i> ,	assiwindiban,
<i>ninawind waiabamigoiangiban</i> , } we . .	igossiwangiban,
<i>kinawind waiabamigoiangoban</i> , } we . .	igossiwangoban,
<i>kinawa waiabamigoiegoban</i> ,	igossiwegoban,
<i>winawa waiabamindibanig</i> ,	assiwindibanig.

PERFECT TENSE.

<i>Nin ga-wâbamigoian</i> , I who have b. s.	igossiwân,
<i>kin ga-wâbamigoian</i> ,	igossiwan,

Etc., after the above *present tense*.

PLUPERFECT TENSE.

Nin ga-wâbamigoîâmban, I who had . . . igossi-wâmban,
kin ga-wâbamigoîamban, igossi-wamban,
Etc., after the above *imperfect* tense, prefixing *ga*.

FUTURE TENSE.

Nin ge-wâbamigoîân, I who will be seen, igossi-wân,
kin ge-wâbamigoian, igossi-wan,
Etc., after the *present* tense.

SECOND FUTURE TENSE.

Nin ge-gi-wâbamigoîân, I who shall . . . igossi-wân,
kin ge-gi-wâbamigoian, igossi-wan,
Etc., likewise after the above *present* tense.

Remark. When a verb in the passive voice in the third person, has no report to another third person in the sentence, the terminations of the first kind, in *a*, *awag*, etc., are employed; (see p. 182.) F. i. *Wâbama aw kwîwisens*, that boy is seen; *wâbamawag igiw ikwesensag*, those girls are seen; without any report to another third person. But when there is a *second* third person in the sentence, the terminations of the second kind, in *igon*, *igowan*, etc., are used. F. i. *Ossan, o wâbamigon aw kwîwisens*, that boy is seen *by his father*. *Ogiwan o wâbamigowan igiw ikwesensag*, those girls are seen *by their mother*. *Ossan*, his father, and *ogiwân*, their mother, are the *second* third persons in these sentences. (See page 70.)

The verbs of this Conjugation ending in *awa*, are conjugated exactly after the paradigm *Nin wâbama*, throughout the whole ACTIVE voice. But in the PASSIVE voice they differ a little.

We shall point out here below the moods and tenses, in which the verbs ending in *awa*, differ from the verb *Nin wâbama*. We take the verb *Nin nondawa*, I hear him, (her, it,) for an example. Here we don't put only the final *a* among the terminations, as we did in *Nin wâbama*, but the *w* also; because we use to consider (in Conjugations,) as the *body* of the verb only those syllables and letters, which remain *unchanged* throughout the whole Conjugation.

Form
tenses, p
digs;
ga-nond

Kish
"
"
"

* See A

PASSIVE VOICE.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Nin nondâgo</i> , I am heard,	<i>Kawin</i> gossi,
<i>ki nondâgo</i> ,	“ gossi,
<i>nondâwa</i> ,	“ wassi,
<i>o nondâgon</i> , he is heard by . .	“ gossin,
<i>nin nondâgomin</i> ,	“ gossimin,
<i>ki nondâgom</i> ,	“ gossim,
<i>nondâwawag</i> ,	“ wassiwag,
<i>o nondâgowan</i> , they are heard by . .	“ gossiwan.

IMPERFECT TENSE.

<i>Nin nondâgonaban</i> , I have b. h.,	<i>Kawin</i> gossinaban.
<i>ki nondâgonaban</i> ,	“ gossinaban,
<i>nondâwaban</i> ,	“ wassiban,
<i>o nondâgobanin</i> , he was heard by . .	“ gossibanin,
<i>nin nondâgominaban</i> ,	“ gossiminaban,
<i>ki nondâgomwaban</i> ,	“ gossimwaban,
<i>nondâwabanig</i> ,	“ wassibanig,
<i>o nondâgowabanin</i> , they were heard by . .	“ gossiwabanin.

Form the other tenses of the *indicative mood* after these two tenses, prefixing *gi-* or *ga-*, according to the preceding paradigms; as: *Nin gi-nondâgo* . . . *Nin gi-nondâgônaban* . . . *Nin ga-nondâgo* . . . *Nin ga-gi-nondâgo*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Kishpin nondâgoiân</i> , * if I am heard,	<i>Kishpin</i> gossiwan,
“ <i>nondâgoiân</i> ,	“ gossiwan,
“ <i>nondâwind</i> ,	“ wassiwind,
“ <i>nondâgod</i> , if he is h. by . . .	“ gossig,

* See Remark 8, page 113.

<i>Kishpin nondâgoiang,</i>	} if we are h.	“	<i>gossiawang,</i>
“ <i>nondâgoiang,</i>		“	<i>gossiawang,</i>
“ <i>nondâgoieg,</i>		“	<i>gossiweg,</i>
“ <i>nondâwindwa,</i>		“	<i>wassiwindwa,</i>
“ <i>nondâgowad,</i> if they are h. by . . .		“	<i>gossigwa.</i>

PERFECT TENSE.

<i>Gi-nondâgoian,</i> that I have b. h.	<i>gossiwan,</i>
<i>gi-nondâgoian,</i>	<i>gossiwan,</i>

Etc., as above in the *present tense*, prefixing *gi-*.

PLUPERFECT TENSE.

<i>Nondâgoiâmban,</i> had I been heard,	<i>gossiâmban,</i>
<i>nondâgoiâmban,</i>	<i>gossiâmban,</i>
<i>nondâwindiban,</i>	<i>wassiwindiban,</i>
<i>nondâgopan,</i> had he been heard by . . .	<i>gossigoban,</i>
<i>nondâgoiangiban,</i> } had we	<i>gossiawangiban,</i>
<i>nondâgoiangoban,</i> } been h.	<i>gossiawangoban,</i>
<i>nondâgoiegoban,</i>	<i>gossiwegoban,</i>
<i>nondâwindwaban,</i>	<i>wassiwindwaban,</i>
<i>nondâgowapan,</i> had they been heard by . . .	<i>gossigwaban.</i>

Form the two *future* tenses after the above *present* tense, prefixing *ge-*, and *ge-gi-*.

The two tenses of the *conditional mood* are easily formed after the *present* and *perfect* tenses of the *indicative mood*; as: *Nin da-nondâgo,* I would be heard. . . *Nin da-gi-nondâgo,* I would have been heard. . .

IMPERATIVE MOOD.

<i>Ki ga-nondâgo,</i> be heard, (thou)	<i>Kego</i>	<i>gossi,</i>
<i>ta-nondâwa,</i> let him be heard,	“	<i>wassi,</i>
<i>nin ga-nondâgomin,</i> let us be heard,	“	<i>gossimin,</i>
<i>ki ga-nondâgom,</i> be heard, (you)	“	<i>gossim,</i>
<i>ta-nondâwawag,</i> let them be heard,	“	<i>wassiwag.</i>

Nin
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win
ninawind
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kinawind
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dagoian.

PARTICIPLES.

PRESENT TENSE.

Nin nwandâgoiân, I who am heard,
kin nwandâgoian, thou who art heard, etc.,
win nwandâwind,
ninawind nwandâgoiâng, } we who are heard,
kinawind nwandâgoiang, }
kinawa nwandâgoieg,
winawa nwandâwindjig,
Nin nwandâgossiwn, I who am not heard,
kin nwandâgossiwan, thou who . . . etc.,
win nwandâwassiwind,
ninawind nwandâgossiwâng, } we who are not heard.
kinawind nwandâgossiwang, }
kinawa nwandâgossiweg,
winawa nwandâwassiwindjig.

IMPERFECT TENSE.

Nin nwandâgoiâmban, I who was heard,
kin nwandâgoiamban,
win nwandâwindiban,
ninawind nwandâgoiângiban, } we who . . .
kinawind nwandâgoiangoban, }
kinawa nwandâgoiegoban,
winawa nwandâwindibanig,
Nin nwandâgossiwâmbân, I who was not heard,
kin nwandâgossiwamban,
win nwandâwassiwindiban,
ninawind nwandâgossiwângiban, } we who were not heard.
kinawind nwandâgossiwangoban, }
kinawa nwandâgossiwegoban,
winawa nwandâwassiwindibanig.

Form the other four tenses of these participles after the above present and imperfect tenses; as: *Nin ga-nondâgoiân*. . . *Nin ga-nondâgoiâmban*. . . *Nin ge-nondagoiân*. . . *Nin ge-gi-nondagoiân*. . .

Remark. There are some verbs belonging to this IV Conj., which end in *owa*. It must, however, be observed, that the letter *o*, before the syllable *wa* in these verbs, is hardly heard, or rather not at all, in some moods and tenses; as: *Nind inindjao-wa*, I send him; *nind agwánaowa*, I cover him; *nin pakitêowa*, I strike him; *nin kibákwaowa*, I shut him up; *nin nandonéowa*, I look for him; *nin bashíbaowa*, I stab him, etc. In hearing these verbs pronounced, we should think they ought to be written: *Inindjawa*, *agwánawa*, *pakitêwa*, *kibákwa*, *nandonêwa*, *bashíba*, etc. But it is grammatically certain that there is an *o* before *wa*. In some inflections of these verbs this *o* appears openly, (as you will see below,) and we could never grammatically account for its appearance, if we did not assume, that these verbs really end in *owa* at the first person singular, pres., indic., act. voice. An accurate speaker will let it sound a little.

Let us now examine, how far the verbs ending in *owa*, differ in conjugating from those ending in *awa*, which we have considered above.

In the ACTIVE voice they conform to the paradigm *Nin wába-ma*; like those ending in *awa*; except in the imperative mood, as you will see by and by. But in the PASSIVE voice there is some difference. The *indicative* mood does not differ. Take off the end-syllable *wa*, as you do in *Nin nondawa*; and then attach the terminations of the paradigm *Nin nondágo*, and you will correctly conjugate the indicative. F. i. *Nin pakitêogo*, I am struck; *nin pakitêogonaban*, I was struck; *nin gi-pakitêogo*, I have been struck.

The *subjunctive* mood differs a little, in the third persons, as follows:

PASSIVE VOICE.

AFFIRMATIVE FORM.

NEGATIVE FORM.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Pakitêogoián, if I am struck,
pakitêogoián,
pakitêond,
pakitêogod, if he is struck by . . .

gossiwan,
gossiwan,
wassiwind,
gossig,

Gi-pak
gi-pak

* *Pak*
paki
paki
paki
paki
paki

Form
 present

The
 the abo

Nin da

The
 viz: *Ká*

ninawi
kinawi
kinaw
winau

* See

pakitëogoiàng, } if we . . .
pakitëogoiàng, }
pakitëogoieg,
pakitëondwa,
pakitëogowad,

gossiwiàng,
gossiwiàng,
gossiweg,
wassiwindwa,
gossiigwa.

PERFECT TENSE.

Gi-pakiteogoiàn, when I have been struck,
gi-pakiteogoiàn,

gossiwiàn,
gossiwiàn.

Etc., after the above *present tense*.

PLUPERFECT TENSE.

* *Pakitëogoiàmban,* had I been struck,
pakitëogoiamban,
pakiteoondiban,
pakiteogoiàngiban, } if we . . .
pakiteogôiangoban, }
pakiteogoiegoban,
pakiteondwaban,

gossiwiàmban,
gossiwiamban,
wassiwindiban,
gossiwiàngiban,
gôssiwiàngoban,
gossiwegoban,
wassiwindwaban,

Form the two *future tenses* of the subjunctive after the above *present tense*, viz: *Ge-pakitëogoiàn . . . Ge-gi-pakitëogoiàn . . .*

The two tenses of the *conditional mood* are easily formed after the above *present* and *perfect* tenses, viz: *Nin da-pakitëogo . . . Nin da-gi-pakitëogo . . .*

The *imperative mood* is to be formed after the above paradigm, viz: *Ki ga-pakiteogo . . . Ta-pakiteowa . . . etc.*

PARTICIPLES.

PRESENT TENSE.

Nin pekiteogoiàn, I who am struck,
kin pekiteogoiàn,
win pekiteond,
ninawind pekiteogoiàng, } we who are struck.
kinawind pekiteogoiàng, }
kinawa pekiteogoieg,
winawa pekiteondjig.

* See Remark 3, page 110.

Nin pekiteogossiwan, I who am not struck,
kin pekiteogossiwan,
win pekiteowassiwind,
ninawind pekiteogossiwanġ, } we who are not struck,
kinawind pekiteogossiwanġ, }
kinawa pekiteogossiweg,
winawa pekiteowassiwindjig.

IMPERFECT TENSE.

Nin pekiteogoiāmban, I who was struck,
kin pekiteogoiūmban,
win pekiteondiban,
ninawind pekiteogoiāngiban, } we who were struck,
kinawind pekiteogoiāngoban, }
kinawa pekiteogoiēgoban,
winawa pekiteondibanig,
Nin pekiteogossiwanbān, I who was not struck,
kin pekiteogossiwanban,
win pekiteowassiwindiban,
ninawind pekiteogossiwanġiban, } we who were not struck,
kinawind pekiteogossiwanġoban, }
kinawa pekiteogossiwegoban,
winawa pekiteowassiwindibanig.

Form the other tenses of these participles after the above two tenses, viz : *Nin ga-pakiteogoiān . . . Nin ga-pakiteogoiāmban . . . Nin ge-pakiteogoiān . . .*

EXAMPLES ON THE WHOLE PASSIVE VOICE.

Nin wābamigo, *nin nondāgo gaie*; *dainendam enamiad mōjag*, *misiwē gaie*. A Christian ought to think always and everywhere : I am seen and I am heard.
Maban ikwesens mino ganawenima, *omisseian o gagikimigon mo-jag*. This girl is well taken care of; she is always exhorted by her sister.

Nin na
nin g
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Mano ki
dāgo,
 you ar
 ing son
Weweni

Nin nandomigominaban gaie ninawind nimiiding, kawin dash nin gi-ijâssimin. We were also invited to the ball, but we did not go.

Ketimagisidjig gi-ushamîwag, gi-agciawag gaie ; kawin awiia gi-ikonajuogossi bwa minind gego. The poor have been fed, and have been clothed ; nobody has been sent away before he was given something.

Nin gi-amonigominaban api degwishing nimishominan. We had been engaged, (hired, employed,) when our uncle arrived.

Kishpin ossan pisindâgod aw oshkinawe, kawin gego matchi ikkitossi ; nondâgossig dash ossan, kitehi winigijwe. When that young man is heard by his father, he does not say a bad word ; but when he is not heard by his father, he speaks very indecently.

Pisindâgôssiwamban kawin nin da-gi-kikendansimin ejiwebak Kije-Manito od inakonigewin. If thou hadst not been listened to, we would not have known the law of God.

Kawin ki bonigidétawassiwawag kidj' anishinâbewag, mi ge-ondji-bonigidétagossiweg gaie kinawa ga-batâ-ijiwêbisiieg. You don't forgive your fellow-men, therefore you also will not be forgiven what you have sinned, (your sins shall not be forgiven to you.)

Aninwapi ge-dibaamagod ga-anonigodjin ? Wêgonen ge-minigod ? When will he be payed by his employer ? What will he be given ?

Kishpin awiia matchi 'dodang, wi-anwenîndisossig dash kawin Kije-Maniton o da-bonigidetagossin. If a person committed a bad action and would not repent, God would not forgive him.

Ossan o da-gi-aîâwigon aw kwîwisens, o da-gi-pakiteôgon gaie, wâbamigopan. That boy would have been reprimanded and beaten by his father, had he been seen by him.

Mano ki ga-wâbamigo, kishpin mino dodaman ; mano ki ga-nondâgo, kishpin wenijishing gego dibadodaman. Be seen when you are doing good actions ; and be heard, when you are telling something good and useful.

Weweni ta-dibaamawa aw Wemitigoji, kego ta-waiéssimassi ;

weweni ki gi-anokitagowa. Let that Frenchman be well paid, let him not be cheated; he worked well for you.
Ambé, gaie ninawind nin gad-inénimigomin tchi minigoiang oshki masinaigaman. Well, let us also be thought worth to receive new books.
Kekinoamawassiwindjig abinodjiag kitimágisiwag; kawin masinaigan o ga-nissitawinansinawa. Children that are not taught are worth pity; they will not know how to read.
Aw kétéchi-jigénimindiban nongom sâgia; kakina bonigidétadiwag. The person that was hated so much, is now beloved; they forgive each other all.
Debenimic n, ga-sassagâkwaogoian tchibaiatigong, nin ondji; jáwewimishin. Lord, who was nailed to a cross, for my sake; have mercy on me.
Kakina igiw, anamiewin ga-ondji-gotagiindjig, ga-ondjinissindjig gate jáwendâgosiwag gijigong; those that have been persecuted and killed for religion's sake, are happy in heaven.

There are some verbs belonging to this IV. Conjugation, that make an exception at the *second* person sing. of the *imperative mood*, in the active voice. There are three kinds of these verbs.

FIRST KIND.

Many verbs ending in *na* at the first person sing. indic., change this syllable *na* in *j*, at the *second* person singular of the imperative; as:

VERBS.	2nd. PERS. SING. IMP.
<i>Nin pindigana</i> , I make him (her, it) go in ;	<i>pindigaj.</i>
<i>Nin nâna</i> , I fetch him, (her, it ;)	<i>nâj.</i>
<i>Nind odâbana</i> , I drag him, (her, it ;)	<i>odâbaj.</i>
<i>Nin mina</i> , I give him, (her, it ;)	<i>mij.</i>
<i>Nin wâwina</i> , I call or name him, (her, it ;)	<i>wâwij.</i>
<i>Nind ijiwina</i> , I conduct, lead, carry him, (her, it ;)	<i>ijiwij.</i>

Remark 1.—Sometimes, in hearing the above imperative pro-

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Nin go
Nind a
Nin ni
Nia ma
Nind o

Etc.,

nounced, we should think there is an *n* before *j*; as: *nânj*, *wâ-winjî*, etc. But it is heard so seldom and so indistinctly that I think we need not care about it.

Remark 2. I know no general rule which could point out those verbs ending in *na*, that make the above exception in the imperative mood. There are many, likewise ending in *na*, that make no exception in the imperative; as:

VERBS.

2nd. PERS. SING. IMP.

<i>Nin sâgidina</i> , I carry or turn him, (her, it,) out;	<i>sâgidin.</i>
<i>Nin pagidina</i> , I let him, (her, it,) go;	<i>pagidin.</i>
<i>Nin wêbina</i> , I throw him, (her, it,) away;	<i>wêbin.</i>

Remark. It seems, however, that we can say with security, that all the verbs of this Conjugation, ending in *ana*, change the last syllable *na* into *j*, at the second person singular of the imperative mood. But for those ending in *ina* and *ona*, no rule is known to me. Some of them, as you see, change the last syllable *na* into *j*, at the said person of the imp.; and some do not, they have a regular imperative.

SECOND KIND.

The verbs of this Conjugation, ending in *ssâ*, at the first person sing. of the indicative mood, change this termination in *shî*, at the second person sing. of the imp. mood; as:

VERBS.

2nd. PERS. SING. IMP.

<i>Nin gossâ</i> , I am afraid of him, (her, it,)	<i>goshî.</i>
<i>Nind assâ</i> , I put him, (her, it,)	<i>ashî.</i>
<i>Nin nissâ</i> , I kill him, (her, it,)	<i>nishî.</i>
<i>Nia mawadissâ</i> , I pay him, (her, it,) a visit;	<i>mawadishî.</i>
<i>Nind odissâ</i> , I go to him, (her, it,)	<i>odishî.</i>

Etc., etc. . . .

THIRD KIND.

The verbs ending in *owa*, form their second person *singular* of the imperative mood, by *owa* with *h*. And they form their second person *plural* of the imperative, by changing the last syllable *wa* into *g*; as :

VERBS.	2nd. PERS. IMP.	
	SINGULAR.	PLURAL.
<i>Nin pakitéowa</i> , I strike him, (her, it ;)	<i>pakitéh</i> ,	<i>pakitéhog</i> .
<i>Nin sassagâkwaowa</i> , I nail him, (her, it ;)	<i>sassagâkwah</i> ,	<i>sassagâkwahog</i> .
<i>Nin ningwaowa</i> , I bury him, (her, it ;)	<i>ningwah</i> ,	<i>ningwâhog</i> .
<i>Nin bashanjéowâ</i> , I whip him, (her, it ;)	<i>bashanjéh</i> ,	<i>bashanjehog</i> .
<i>Nin nîwanaowa</i> , I kill him, (her, it ;)	<i>nîwanâh</i>	<i>nîwanahog</i> .
<i>Nin bassanowéowa</i> , I strike him, (her, it) on the cheek ;	<i>bassanowéh</i> ,	<i>bassanowéhog</i> .

The following verbs are irregular at the second person *singular* of the imperative mood, but they are regular in the *plural*.

VERBS	2nd PERS. SING. IMP.
<i>Nind awâ</i> , I make use (of some an. obj. ;)	<i>awi</i> .
<i>Nind inâ</i> , I tell him, (her, it ;)	<i>iji</i> .
<i>Nind ondji-nanâ</i> , I kill him, her, it,) for such a reason, (for religion's sake, etc.)	<i>ondji-nâni</i> .
Etc., etc. . . .	

Remark. The verbs of all these kinds are irregular only in the *imperative mood*; but throughout all the other moods and tenses they are perfectly regular, as far as the preceding paradigms are concerned, which we have conjugated till now. But in the "*Cases*" this irregularity will come forth in all those tenses that are derived from the second person singular of the imperative mood; as you will see in the paradigms of the "*Cases*."

IV. DUBITATIVE CONJUGATION.

ACTIVE VOICE.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

Nin wābamadog, I see him perhaps,
ki wābamadog,
o wābamadogenan,
nin wābamanadog,
ki wābamawadog,
o wābamawadogenan,

Plural.

adogenag,
adogenak,
adogenan,
anadogenag,
awadogenag,
awadogenan.

IMPERFECT TENSE.

Ni wābamāwagiban, I saw him perhaps,
ki wābamāwadiban,
wābamagoban,
ni wābamawangidiban, } we saw . . .
ki wābamawangoban, }
ki wābamawegoban,
wābamagwaban,

awagwaban,
awadwaban,
agoban,
awangidwaban.
awangwaban,
awegwaban,
agwaban,

Form the remaining tenses after these two.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Waiabamāwagen, whether I see him,
waiabamāwaden,
waiabamagwen,
waiabamāwangiden, (*ninawind*),
waiabamawangen, (*kinawind*),
waiabamawagwen,
waiabamawagwen

āwagwawen,
awadwawen,
agwen,
awangidwawen,
awangwawen,
awcgwawen,
awagwen.

PERFECT TENSE.

*Ga-wâbamâw*agen, if I have perh. seen
him, âwagwawen,
Etc., after the above *present tense*.

PLUPERFECT TENSE.

*Wâbamâw*agibanen, if I had perh. seen
him, âwagwabanen,
*wâbamaw*dibanen, awedwabanen,
*wâbamaw*gobanen, agobanen,
*wâbamaw*angidibanen, } awangidwabanen,
*wâbamaw*egobanen, awangwabanen,
*wâbamaw*agobanen, awegwabanen,
*wâbamaw*agobanen, awagobanen.

The *future tense* is formed after the *present*; as: *Ge-wâbam-âw*agen, etc. . . .

PARTICIPLES.

PRESENT TENSE.

Singular.

*Nin waiabamâw*agen, I who perhaps see him,
*kin waiabamâw*aden, thou who perhaps seest him,
*win waiabamag*wen, he who perhaps sees him,
*iniw waiabamag*wenân, he whom he sees perhaps,
*ninawind waiabamaw*ângiden, } we who see him perhaps,
*kinawind waiabamaw*angen, }
*kinawa waiabamaw*egwen, you who perhaps see him,
*winawa waiabamag*wenag, they who perhaps see him,
*iniw waiabamaw*agwenan, he whom they perhaps see.

Plural.

*Nin waiabamâw*agenag, I who perhaps see them,
*kin waiabamâw*adenag, thou who perhaps seest them,
*win waiabamag*wen, he who perhaps sees them,
*iniw waiabamag*wenan, they whom he sees, perhaps,

ninaw
kinaw
kin
win
i

A
I
Etc.,

N
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iniw
ninawind
kinawind
kinawa
winawa
iniw

Ni
ki
wi
iniw
ninawind
kinawind
kinawa
winawa
iniw

ninawind waiabamawāngidenag, } we who perhaps see them,
kinawind waiabamawāngewenag, }
kinawa waiabamawegwenag, you who perhaps see them,
winawa waiabamagwenag, they who perhaps see them,
iniw waiabamawagwenan, they whom they perhaps see.

PERFECT TENSE.

Singular.

Nin ga-wābamāwagen, I who perhaps have seen him.

Plural.

Nin ga-wābamāwagenag, I who perhaps have seen them.

Etc., after the above *present tense*.

PLUPERFECT TENSE.

Singular.

Nin ga-wābamāwagibanen, I who perhaps had seen him,

kin ga-wābamawadibanen, thou who . . .

win ga-wābamagobanen, he who perhaps had seen him.

iniw ga-wābamagobanen, he whom he . . .

ninawind ga-wābamawāngidibanen, } we who had p. s. h.
kinawind ga-wābamawāngobanen, }

kinawa ga-wābamawegobanen, you who had p. seen him,

winawa ga-wābamawagobanenag, they who had p. s. h.,

iniw ga-wābamawagobanen, he whom they . . .

Plural.

Nin ga-wābamāwagwabanen, I who p. had seen them,

kin ga-wābamawadwabanen, thou who . . .

win ga-wābamagobanen, he who perhaps had seen them,

iniw ga-wābamagobanen, they whom he p. had seen.

ninawind ga-wābamawāngidwabanen, } we who perhaps had
kinawind ga-wābamawāngwabanen, } seen them,

kinawa ga-wābamawegwabanen, you who had p. s. them,

winawa ga-wābamawagobanenag, they who p. h. s. them,

iniw ga-wābamawagobanen, they whom they h. p. s.

Note. To form the *imperfect* tense, (which is not much used,) you have only to take off the prefix *ga-*, and make the *Change*; as: *nin waiabamawagibanen*, I who perhaps saw him, etc.

FUTURE TENSE.

Singular.

Nin ge-wâbamâwagen, I who perhaps shall see him.

Plural.

Nin ge-wâbamâwagenag, I who perhaps shall see them.

Etc., after the above *present* tense.

ACTIVE VOICE.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

Kawin nin wâbamassidog, I don't perhaps see him,

“ *ki wâbamassidog*,

“ *o wâbamassidogenan*,

“ *nin wâbamassinadog*,

“ *ki wâbamassiwadog*,

“ *o wâbamassiwadogenan*.

Plural.

Kawin nin wâbamassidogenag, I don't perhaps see them,

“ *ki wâbamassidogenag*,

“ *o wâbamassidogenan*,

“ *nin wâbamassinadogenag*,

“ *ki wâbamassiwadogenag*,

“ *o wâbamassiwadogenan*.

Kawin

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Kawin

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G

Etc., &

IMPERFECT TENSE.

Singular.

Kawin nin wâbamâssiwigiban, I did perhaps not see him,
“ *ki wâbamâssiwadiban*,
“ *o wâbamassigoban*,
“ *nin wâbamassiwangidiban*, } we did perhaps not . . .
“ *nin wâbamassiwangoban*, }
“ *ki wâbamassiwegoban*,
“ *o wâbamassigwaban*.

Plural.

Kawin nin wâbamassiwagwaban, I did perhaps not see them,
“ *ki wâbamassiwadwaban*,
“ *o wâbamassigoban*,
“ *nin wâbamassiwangidwaban*, }
“ *nin wâbamassiwangwaban*, }
“ *ki wâbamassiwegwaban*, }
“ *o wâbamassigwaban*.

After these two tenses all the others of the *indicative* mood are easily formed.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular.

Plural.

<i>Waiabamâssiwagen</i> , if I p. don't s. him,	<i>assiwagwawen</i> ,
<i>waiabamâssiwaden</i> ,	<i>assiwadwawen</i> ,
<i>waiabamassigwen</i> ,	<i>assigwen</i> ,
<i>waiabamassiwangiden</i> , } if we p. don't	<i>assiwangidwawen</i> ,
<i>waiabamassiwangen</i> , } see him,	<i>assiwangwawen</i> ,
<i>waiabamassiwegwen</i> ,	<i>assiwegwawen</i> ,
<i>waiabamassiwagwen</i> ,	<i>assiwagwen</i> .

PERFECT TENSE.

Ga-wâbamâssiwagen, whether I have
not seen him, *assiwagwawen*,
Etc., as above in the *present tense*.

PLUPERFECT TENSE.

<i>Wâbamassiwagibanen</i> , if I had not seen him,		<i>assiwagwabanen</i> ,
<i>wâbamassiwadibanen</i> ,		<i>assiwadwabanen</i> ,
<i>wâbamassigobanen</i> ,		<i>assigobanen</i> ,
<i>wâbamassiwâgidi banen</i> ,	} if we . .	<i>assiwangidwabanen</i>
<i>wâbamâssi wangobanen</i> ,		<i>assiwangwabanen</i> ,
<i>wâbamassiwegobanen</i> ,		<i>assiwegwabanen</i> ,
<i>wâbamaessiwagobanen</i> ,		<i>assiwagobanen</i> .

The *future* tense to be formed after the *present* ; as : *Ge-wâbamâssi wagen*, . . . *Ge-wâbamassiwaden*, etc.

PARTICIPLES.

PRESENT TENSE.

Singular.

Nin waiabamâssi wagen, I who perhaps see him not,
kin waiabamassiwaden, thou who perhaps seest him not,
win waiabamassigwen, he who perhaps does not see him,
iniw waiabamassigwenan, he whom he p. does not see,
ninawind waiabamassiwangiden, } we who don't perhaps
kinawind waiabamassiwangen, } see him,
kinawa waiabamassiwegwen, you who perhaps don't see him,
winawa waiabamassigwenag, they who perhaps don't see him,
iniw waiabamassiwagwenan, he whom they p. don't see.

Plural.

Nin waiabamâssi wagenag, I who perh. don't see them,
kin waiabamâssi wadenag, thou who dost not. p. see them,
win waiabamassigwen, he who perhaps does not see them,
iniw waiabamassigwenan, they whom he p. does not see,
ninawind waiabamassiwangidenag, } we who don't perh. see
kinawind waiabamassiwangenag, } them,
kinawa waiabamassiwegwenag, you who p. don't see them,
winawa waiabamassigwenag, they who p. don't see them.
iniw waiabamassiwagwenan, they whom they do p. . .

Etc

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kinawin
kinaw

wina

iniw

PERFECT TENSE.

Singular.

Nin ga-wâbamâssiwagen, I who have p. not seen him.

Plural.

Nin ga-wâbamassiwagenag, I who have p. not seen them
Etc., after the above *present* tense.

PLUPERFECT TENSE.

Singular.

Nin ga-wâbamâssiwigibanen, I who had p. not seen him,
kin ga-wâbamassiwadibanen, thou who hadst p. . . .
win ga-wâbamassigobanen, he who had p. not seen him,
inîw ga-wâbamassigobanenân, he whom he had p. . . .
ninawind ga-wâbamassiwangidibanen, } we who had perhaps
kinawind ga-wâbamassiwangobanen, } not seen him,
kinawa ga-wâbamassiwegobanen, you who had . . .
winawa ga-wâbamassiwagobanenag, they who had perhaps
not seen him,
inîw ga-wâbamassiwagobanenân, he whom they had . . .

Plural.

Nin ga-wâbamassiwagwabanen, I who had p. not s. th.,
kin ga-wâbamassiwadwabanen, thou who hadst p. . . .
win ga-wâbamassigobanen, he who had p. n. seen them,
inîw ga-wâbamassigobanenân, they whom he had p. not
seen,
ninawind ga-wâbamassiwangidwabanen, } we who had p. not
kinawind ga-wâbamassiwangwabanen, } seen them,
kinawa ga-wâbamassiwegwabanen, you who had perhaps not
seen them,
winawa ga-wâbamassiwagobanenag, they who had perhaps
not seen them,
inîw ga-wâbamassiwagobanenân, they whom they had
perhaps not seen.

FUTURE TENSE.

Singular.

Nin ge-wâbamâssiwagen, I who shall p. not see him.

Plural.

Nin ge-wâbamassiwagenag, I who shall p. not see them.

Etc., after the *present* tense.

EXAMPLES ON THE ACTIVE VOICE OF THE IV. DUBITATIVE
CONJUGATION, AFFIRMATIVE AND NEGATIVE FORMS.

Kawin nongom naningim ki wâbamassiwadog kimissewa, eko widiged. You do probably not see often now your sister, since she is married.

Paul gikamâgoban o widigemâganun ; mi wendji-mâdjad ganabutch aw ikwe. They say Paul scolded his wife ; that is perhaps the reason why the woman goes away.

Ki gi-wissokawadogenag metchi-gijwedjig, mi wendji-kikendaman nibiwa matchi ikkitowinan. Thou hast probably frequented persons that use bad language, therefore thou knowest so many bad words.

Kawin mashi gi-kikenimassiwadiban pindig uiad, api debadji-moian iw. Thou hadst probably not yet known that he was in the room, at the time when thou toldst that.

Bibonong anishinâbeg gi-umoâgwaban kakina o pagwegiganimivan, gi-biwa-odjitchissenig anamikodading. Last winter the Indians had eaten up all their flour (I understood,) before New year's day arrived.

Geget wedi nongom o gaganonan, endogwên dash nessitawinawagen. He is now indeed speaking to him there, but I don't know whether he recognises him.

Kawin ki kikeniwissinon, nongom geget jangenimassimaden, gutwenj dash ki gi-jingenimaban. I don't know whether now indeed thou dost not hate him, but thou hadst hated him a long time.

Kawin ganabatch o gi-adimassin. Endogwen ga-adimassigwen. He has perhaps not overtaken him. It is doubtful whether he has not overtaken him.

Endog
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Kishpi
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Mi au
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a Sie
Kakina
nima
who
who
Aw' ga
tchi
his r
Awegw
know
lgw ga
mâdi
Thos
do no
Aw ge-s
ma ge
and si

AFFIRMA

Nin wâb

ki wâb

wâb

o wâb

* See B

Endogwen wika tehi gi-ginodimassigobanen onigiigon, mi dash pitchinag tehi gi-ápitchi-gimodid. It is doubtful whether he had never stolen before anything from his parents, and that he only now committed so great a theft.

Kishpin Wawiatanong ijad, mi idog iwapi ge-wâbamagwen og-wissau, kishpin keiâbi bimâdisinigwen. If he goes to Detroit, then, I suppose, he will see his son, if he is living yet.

Mi aw inini waiabamassigwen wika Bwauan. Nibîea nin gi-wâbamag. This is, I suppose, the man who never sees (saw) a Sioux. I have seen many.

Kakina igiw weijimâgwéuag widj' anishinâbewan, o da-mikwenimawan Kije-Maniton nisi gego kekendaminidjin. All those who (perhaps) cheat their fellow-men, ought to think on God, who knows all.

Aw' ga-matchi-dotawâssigwen wika widj' anishinâben, geget kitchi jawendagosi. He that perhaps never has done wrong to his fellow-men, is very happy indeed.

Awegwen ga-nissagwen nin pakaakwéian, niulaiian gaie. I don't know him who has killed my chickens and my dog.

Igîw ga-anokitawassigobanenag Debendjigenidjin, megwa gi-bimâdisiwad aking, kawin nongom o wâbamassiwawan gijigouy. Those who had not served the Lord, while they lived on earth, do not see him now in heaven.

Aw ge-sâgiagwen, ge-jawenimagwen gaie wikanissan, ta-jaweni-ma gaie win. He who shall love his brother, (his neighbor,) and shall have mercy on him, he shall also find mercy.

PASSIVE VOICE.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Nin wâbamigomidog, I am perhaps seen,

Kawin igossimidog,

ki wâbamigomidog,

“ igossimidog,

wâbamadog,

“ assidog,

*o wâbamigodogenan, **

“ igossidogenan,

* See *Remarks*, p. 186.

<i>nin wâbamigominadog,</i>	“	igossiminadog,
<i>ki wâbamigomwadog,</i>	“	igossimwadog,
<i>wâbamadogenag</i>	“	assidogenag,
<i>o wâbamigowadogenan,</i>	“	igossiwiadogenan.

IMPERFECT TENSE.

<i>Wâbamigowâmban,</i> I was perhaps seen,	<i>Kawin</i>	igossiwâmban,
<i>wâbamigôwamban,</i>	“	igôssiwomban,
<i>wâbamawindiban,</i>	“	assiwindiban,
<i>wâbamigogoban,</i> he was per. seen by . . .	“	igossigoban,
<i>wâbamigowângiban,</i> } we <i>wâbamigôwangoban</i> } p. s.	“	igossiwângiban,
<i>wâbamigowegoban,</i>	“	igôssiwangoban,
<i>wâbamawindwaban,</i>	“	igossiwegoban,
<i>wâbamigogwaban,</i> they were p. seen by . . .	“	assiwindwaban,
	“	igossigwaban.

The remaining tenses of the *indicative* are to be formed after these two.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Waiabamigowânen,</i> if I am perhaps seen,		igossiwânen,
<i>waiabamigôwanen,</i>		igôssiwanen,
<i>waiabamâwinden,</i>		âssiwinden,
<i>waiabamigogwen,</i> if he is perhaps seen by . . .		igossigwen,
<i>waiabamigowângen,</i> } if we . . . <i>waiabamigôwangen,</i> }		igossiwângen,
<i>waiabamigowegwen,</i>		igôssiwangen,
<i>waiabamigowagwen,</i> if they are perhaps seen by . . .		igossiwegwen,
		igossiagwen.

Ga-
Etc., aft

Wât

wâba
wâba
wâba
wâba
wâba

Ge-w

Etc., af

Nin
kin
win
iniv
ninawind
kinawind
kinawa
winawa
iniv

* See No

PERFECT TENSE.

Ge-wâbamigowânen, that I have
perhaps been seen, igossi-wânen,
Etc., after the above *present tense*.

PLUPERFECT TENSE.

<i>Wâbamigowâmbanen</i> , * if I had perhaps been seen,	igossi-wâmbanen,
<i>wâbamigôwambanen</i> ,	igôssi-wambanen,
<i>wâbamâwindibanen</i> ,	assiwindibanen,
<i>wâbamigowângibanen</i> ,	igossi-wângibanen,
<i>wâbamigôwangobanen</i> ,	igôsssiwangobanen
<i>wâbamigowegobanen</i> ,	igossiwegobanen,
<i>wâbamâwindwabanen</i> ,	assiwindwabanen.

FUTURE TENSE.

Ge-wâbamigowânen, that I will be
perhaps seen, igossi-wânen.
Etc., after the above *present tense*.

PARTICIPLES.

PRESENT TENSE.

Nin waiabamigowânen, I who am perhaps seen,
kin waiabamigôwanen, thou who art perhaps seen,
win waiabamâwinden, he who is perhaps seen,
inuw waiabamigogwenan, he who is perhaps seen by . . .
ninawind waiabomigowângen, } we who are . . .
kinawind waiabamigôwangen, }
kinawa waiabamigowegwen, you are perhaps seen,
winawa waiabamâwindenag, who are perhaps seen,
inuw waiabamigowagwenan, who are perhaps seen by . . .

* See *Note*, p. 200.

Nin waiabamigossiwanen, I who am perhaps not seen,
kin waiabamigossiwanen, thou who art perhaps not seen,
win waiabamassiwinden, he who is perhaps not seen,
inuw waiabamigossigwenan, he who is perhaps not seen by..
ninawind waiabamigossiwanen, } we who are . . .
kinawind waiabamigossiwanen, }
kinawa waiabamigossiwegwen, you who are perhaps not seen,
winawa waiabamassiwindenag, they who are per. not seen,
inuw waiabamigossiwegwenan, they who are perhaps not
seen by . . .

IMPERFECT TENSE.

Nin waiabamigowambanen, I who was perhaps seen,
kin waiabamigowambanen, thou who wast . . .
win waiabamawindibanen, he who was perhaps seen,
inuw waiabamigogobanen, he who was perhaps seen by..
ninawind waiabamigowangibanen, } we who were . . .
kinawind waiabamigowangobanen, }
kinawa waiabamigowegobanen, you who were perhaps seen,
winawa waiabamawindibanenag, they who were perhaps seen,
inuw waiabamigowagobanen, they who were perhaps
seen by . . .
Nin waiabamigossiwanambanen, I who was per. not seen,
kin waiabamigossiwanambanen, thou who . . .
win waiabamassiwindibanen, he who was per. not seen,
inuw waiabamigossigobanen, he who was perhaps not
seen by . . .
ninawind waiabamigossiwanangibanen, } we who were . . .
kinawind waiabamigossiwanangobanen, }
kinawa waiabamigossiwegobanen, you who were perhaps not
seen,
winawa waiabamassiwindibanenag, they who were perhaps not
seen,
inuw waiabamigossiwegobanen, they who were perhaps
not seen by . . .

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Conjugation.

The remaining tenses are formed after these two, as: *Nin ga-wábamigowánen . . . Nin ga-wábamigowambanen . . . Nin ge wábamigowánen . . .*

EXAMPLES ON THE WHOLE PASSIVE VOICE OF THE IV DUBITATIVE CONJUGATION. *

Nin nondagomidog oma bibagiân, onjita dash ganabatch kawin awiia nin wi-nakwetâgossi. I think I am heard as I am shouting here, but perhaps purposely nobody will give me an answer.

Ossican ganabatch wábamigogwaban igiw kwewisensag, geget ta-animisiwag. These boys were probably seen by their father, they will be punished, (they will suffer.)

Kawin weweni gi-nitâwigassidogenag igiw abinodjiag, anotch sa matchi ijiwebisiwag. It seems that these children have not been well brought up, because they have many faults.

Anin enakamigak, nidji? Gi-kitchi ashamawindwaban kiwe anishinâbeg agâming. What is the news, comrade? I hear the Indians had a great dinner on the other side.

Gonima gi-kikinoamagôwamban masinaijan, bwa dagwishindn oma. Thou hadst perhaps been taught to read before I arrived here.

Kishpin kekenimigowângen oma aiaiang, pabige anishinâbeg nin ga-bi-mawâlissigonanig. If we only are known to be here, the Indians will soon come to see us. (The person spoken to, not included.)

Kawin nin debwetansin ekkitong, mi sa weweni ga-dibaamâgos-siwegwen, gi-anokiieg. I don't believe what they say, that is, that you have perhaps not been well paid for your work.

Ki gi-nôndam na, ga-kitehi-gimodimâwinden kissaie tibikong? Hast thou heard what is said, that much property has been stolen from thy brother last night?

Gi-aiawamban iwapi sagaiganing, gi-nissâwindwabanen nij Wemiligajwag. Thou hadst perhaps been on the little lake at the time when the two Frenchmen were killed there.

* The verbs ending in *awa* and *owa* make no difference in the Dubitative Conjugation.

Kishpin mino anoktiân, mi na api geminwenimigowânen ? If I work well, shall I then be (perhaps,) liked?

Mi sa aw inini anotech dejimâwinden. Anisha dash geget ina, kawin matchi ijitchigessi. This is the man who is so much spoken ill of, as I understood. But he is spoken of without truth; he does not act wrong.

Kinawa wika mashi kêkenimigossiwegobanen tchi an:enindisoieg ka na nibowin ki gotansinawa ? You who were perhaps never known to repent, are you not afraid of death?

Awegwenan ga-wâbügogwenan, kawin ninawind nin kikendan-simin ; win igo gagwedjimig. Who he is that has opened his eyes, we know not; ask him.

Kin ga-minigôwanen kitchi nibiwa jonîta, jawenim kid inawemaganag ketimâgisidjig. Thou who hast been given so much money, as I heard, have pity on thy poor relations.

Aw wika ga-ijiwinnassiwindibanen matchi minawanigosiwining megwa gi-oshkinawewid, nongom minwendam. He that probably never had been seduced into sinful pleasure during his youth, is now happy, (contented.)

Awegwen ge-debwetamogwen, ge-sigaandawâwinden gaie, takagige-bimâdîsi gjigong. Whoever shall believe and be baptized, shall live eternally in heaven.

Awegwenag abinodjiag ge-mino-ganawenimawindînak monjak, ta mino-ijiwibisîwag ketchi-anishinâbewiwadjin. Children that shall be always well guarded, (taken care of,) will behave well, when they are grown persons.

The greatest peculiarity as well as difficulty in this IV. Conjugation, consists in the connection of the verbs belonging to it, with the personal pronouns *me, thee, us, you*. We will display here the *Two Cases*, in which are comprised all possible modifications of the verbs of this Conjugation in connection with the above personal pronouns.

As the right use of these *Cases* is all-important in conversation and allocution, the learner is desired to mind well the terminations.

AFFIRMA

Ki u
ki u
ki u
ki u
ki u
ki u

Ka

* See E
† See E

FIRST CASE.

(1. . . thee.)

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Ki wābamin.</i> I see thee,	<i>Kawin</i> issinon,
<i>ki wābamigo,</i> * we see thee,	“ igōssi,
<i>ki wābamig,</i> he sees thee, †	“ igossi,
<i>ki wābamigog,</i> they see thee,	“ igossig,
<i>ki wābamininim,</i> I see you,	“ issinoninim,
<i>ki wābamigom,</i> we see you,	“ igossim,
<i>ki wābamigowa,</i> he sees you,	“ igossiwa,
<i>ki wābamigowag,</i> they see you,	“ igossiwag.

IMPERFECT TENSE.

AFFIRMATIVE FORM.

<i>Ki wābamininaban,</i> I saw thee,
<i>ki wābamigonaban,</i> we saw thee,
<i>ki wābamigoban,</i> he saw thee,
<i>ki wābamigobanig,</i> they saw thee,
<i>ki wābamininimwaban,</i> I saw you,
<i>ki wābamigowaban,</i> he saw you,
<i>ki wābamigowabanig,</i> they saw you.

NEGATIVE FORM.

<i>Kawin ki wābamissinoninaban,</i> I did no see thee,
“ <i>ki wābamigossinaban,</i> we did not see thee,
“ <i>ki wābamigossiban,</i> he . . .
“ <i>ki wābamigossibanig,</i> they . . .
“ <i>ki wābamissinoninimwaban,</i>
“ <i>ki wābamigossiminaban,</i>
“ <i>ki wābamigossiwaban,</i>
“ <i>ki wābamigossiwanig.</i>

* See *Remark* at the end of this paradigm.

† See *Remark*, p. 166.

AFFIRMATIVE FORM.

NEGATIVE FORM.

PERFECT TENSE.

Ki gi-wábamin, I have seen thee, *Kawin* issinon,
ki gi-wábamigo, we have seen thee, “ igôssi,
 Etc., after the above *present* tense, prefixing *gi*.

PLUPERFECT TENSE.

• *Ki gi-wábamininaban*, I had seen
 thee, *Kawin* issinininaban,
ki gi-wábamigonaban, we had
 seen thee, “ igossinaban,

Etc., after the above *imperfect* tense, prefixing *gi*.

The two *future* tenses are easily formed after the *present*, prefixing *ga*, and *ga-gi*; as : *Ki ga-wábamin* . . . *Ki ga-gi-wábamin* . . .

SUBJUNCTIVE MOOD.

PERFECT TENSE.

<i>Kishpin wábaminân</i> , * if I see thee,	issinowân,
“ <i>wábamigoian</i> , if we see thee,	igossiwan,
“ <i>wábamik</i> , if he sees thee,	issinog,
“ <i>wábamikwa</i> , if they see thee,	issinogwa,
“ <i>wábaminagog</i> , if I see you,	issinonagog,
“ <i>wábamigoieg</i> , if we see you,	igossiweg,
“ <i>wábamineg</i> , if he sees you,	issinoweg,
“ <i>wábaminegwa</i> , if they see you,	issinowegwa.

PERFECT TENSE.

Gi-wábaminân, because I have seen thee, issinowân,
gi-wábamigoian, because we have seen thee, igossiwan.

Etc., after the above *present tense*, prefixing *gi*.

PLUPERFECT TENSE.

Wábaminâmban, † had I seen thee, issinowâmban,
wábamigôiamban, had we seen thee, igossiwanban,

* See Remark 1, p. 110.

† See Remark 3, p. 110.

wáb
wáb
wáb
wáb
wáb
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wábami
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wábami

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winawa
Nin
ninawin
win
winawa
nin
ninawin
win
winawa

Nin
ninawin

<i>wâbamikiban</i> , had he seen thee,	issinogiban.
<i>wâbamikwaban</i> , had they seen thee,	issinogwaban,
<i>wâbaminagogoban</i> , had I seen you,	issinonagogoban,
<i>wâbamigoiegoban</i> , had we seen you,	igossiwegoban,
<i>wâbaminegoban</i> , had he seen you,	issinowegoban,
<i>wâbaminegwaban</i> , had they seen you,	issinowegwaban.

Form the two *future* tenses after the *present*, prefixing *ge-*, and *ge-gi-*, as : *Ge-wâbaminân*, when I shall see thee, . . . *Ge-gi-wâbaminân*, when I shall have seen thee, etc.

You can also form the two tenses of the *conditional mood* after the present and perfect of the *indicative mood*, (p. 211,) prefixing *da-*, as : *Ki da-wâbamin*, I would see thee, . . . *Ki da-gi-wâbamin*, I would have seen thee. . .

PARTICIPLES.

PRESENT TENSE.

Nin waiabaminân, I who see thee,
ninawind waiabamigoian, we who see thee,
win waiabamik, he who sees thee,
winawa waiabamikig, they who see thee,
nin waiabaminagog, I who see you,
ninawind waiabamigoieg, we who see you,
win waiabamineg, he who sees you,
winawa waiabaminegog, they who see you.
Nin waiabamissinowân, I who don't see thee,
ninawind waiabamigossiwan, we who don't see thee,
win waiabamissinok, he who does not . . .
winawa waiabamissinokig, they who don't see thee,
nin waiabamissinonagog, I who don't see you,
ninawind waiabamigossiweg, we who don't see you,
win waiabamissinoweg, he who does not see you,
winawa waiabamissinowegog, they who don't see you.

IMPERFECT TENSE.

Nin waiabaminâmban, I who saw thee,
ninawind waiabamigoiamban, we who saw thee,

win waiabamikiban, he who saw thee,
winawa waiabamikibanig, they who saw thee,
nin waiabaminagogoban, I who saw you,
ninawind waiabamigoiegoban, we who saw you,
win waiabaminegoban, he who saw you,
winawa waiabaminegobanig, they who saw you.
Nin waiabamissinowâmban, I who did not see thee,
ninawind waiabamigossiwbamban, we who did not . . .
nin waiabamissinogiban, he who did not see thee
winawa waiabamissinogibanig, they who did not see thee,
nin waiabamissinagogoban, I who did not see you,
ninawind waiabamigossiwegoban, we who did not see you,
win waiabamissinowegoban, he who did not see you,
winawa waiabamissinowegobanig, they who did not see you.

Form after these two the remaining tenses of these participles, as : *Nin ga-wâbaminân*, I who have seen thee . . . *Nin ga-wâbaminâmban*, I who had seen thee . . . *Nin ge-wâbaminân*, I who will see thee . . . *Nin ge-gi-wâbaminân*, I who shall have seen thee . . .

Remark. In the present tense of the indicative mood, (p. 182,) we have, *Ki wâbamigo*, for "we see thee," and *ki wâbamigom*, for "we see you." Properly, *ki wâbamigo*, means, thou art seen; and *ki wâbamigom*, you are seen. (See p. ead.) But it is certain that the Otchipwe language expresses it as above. You may ask, a hundred times, Otchipwe Indians that understand English: How do you say in Otchipwe: We see thee; we see you? They will always answer you: *Ki wâbamigo*, *ki wâbamigom*. The *Otawa* dialect of the same language has: *Ki wâbaminimi*, for "we see thee," and *ki wâbaminimmi*, for "we see you;" but this cannot be used in the *Otchipwe* dialect.

The verbs ending in *awa* at the first person singular indicative, make some little deviations from the preceding paradigm, as you will see here below. We take again the verb *Nin nândawa*, as an example.

In conjugating these verbs in our "First Case," we take off the whole termination *awa*, and then apply the terminations of

the para
tion rem

AFFIRMA

Ki nondo
ki nonda
ki nondag
ki nondag
ki nondo
ki nondag
ki nondag
ki nondag

Ki nondon
ki nondag
ki nondag
ki nondag
ki nondoni
ki nondago
ki nondago
ki nondago

Form the
as: *Ki gi-n*
had heard t
nondon, I s

Kishpin non
 " non
 " non
 " non

† See Remark

the paradigm ; because, (as you see,) nothing of this termination remains unchanged in the conjugating process of this *Case*.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Ki nondon</i> , I hear thee,	<i>Kawin ossinon</i> ,
<i>ki nondago</i> , † we hear thee,	“ <i>agossi</i> ,
<i>ki nondag</i> , he hears thee,	“ <i>âgossi</i> ,
<i>ki nondagog</i> , they hear thee,	“ <i>agossig</i> ,
<i>ki nondoninim</i> , I hear you	“ <i>ossinoninim</i> ,
<i>ki nondagom</i> † we hear you,	“ <i>agossim</i> ,
<i>ki nondagowa</i> , he hears you,	“ <i>agossiwa</i> ,
<i>ki nondagowag</i> , they hear you,	“ <i>agossiwag</i> .

IMPERFECT TENSE.

<i>Ki nondoninaban</i> , I heard thee,	<i>Kawin ossinoninaban</i> ,
<i>ki nondagonaban</i> , we heard thee,	“ <i>agossinaban</i> ,
<i>ki nondagoban</i> , he heard thee,	“ <i>agossiban</i> ,
<i>ki nondagobanig</i> , they heard thee,	“ <i>agossibanig</i> ,
<i>ki nondoninimwaban</i> , I heard you,	“ <i>ossinoninimwaban</i> ,
<i>ki nondagominaban</i> , we heard you,	“ <i>agossiminaban</i> ,
<i>ki nondagowaban</i> , he heard you,	“ <i>agossiwan</i> ,
<i>ki nondagowabanig</i> , they heard you,	“ <i>agossiwanig</i> .

Form the other tenses of the indicative mood after these two, as: *Ki gi-nondon*, I have heard thee . . . *Ki gi-nondoninaban*, I had heard thee . . . *Ki ga-nondon*, I will hear thee . . . *Ki ga-gi-nondon*, I shall have heard thee.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>kishpin nondonân</i> , if I hear thee,	<i>ossinowân</i> ,
“ <i>nondâgoian</i> , if we hear thee,	<i>âgossiwan</i> ,
“ <i>nondok</i> , if he hears thee,	<i>ossinog</i> ,
“ <i>nondokwa</i> , if they hear thee,	<i>ossinogwa</i> ,

† See *Remark* above.

<i>Kiskpin nondonagog</i> , if I hear you,	ossinonagog,
“ <i>nondâgoieg</i> , if we hear you,	âgossiweg,
“ <i>nondoneg</i> , if he hears you,	ossinoweg,
“ <i>nondonegwa</i> , if they hear you,	ossinowegwa.

PERFECT TENSE.

<i>Gi-nondonân</i> , because I have heard thee,	ossinowan,
<i>gi-nondâgoian</i> , because we have heard thee,	âgossiwan.

Etc., after the above *present tense*, prefixing *gi-*.

PLUPERFECT TENSE.

<i>Nondonâmban</i> , had I heard thee,	ossinowâmban.
<i>nondâgoiamban</i> , had we heard thee,	agossiwâmban,
<i>nondokiban</i> , had he heard thee,	ossinogiban,
<i>nondokwaban</i> , had they heard thee,	ossinogwaban,
<i>nondônagogoban</i> , had I heard you,	ossinonagogoban,
<i>nondagoiegoban</i> , had we heard you,	agossiwegoban,
<i>nondonegoban</i> , had he heard you,	ossinowegoban,
<i>nondonegwaban</i> , had they heard you,	ossinowegwaban.

Form the two *future tenses* after the *present*, as : *Ge-nondonân*, when I shall hear thee . . . *Ge-gi-nondonân*, when I shall have heard thee . . .

Form the two tenses of the *conditional mood* after the present and perfect tenses of the *indicative mood*, (p. 215,) prefixing *da*, as : *Ki da-nondon*, I would hear thee . . . *Ki da-gi-nondon*, I would have heard thee . . .

PARTICIPLES.

PRESENT TENSE.

<i>Nin nwandonân</i> , I who hear thee,
<i>ninawind nwandâgoian</i> , we who hear thee,
<i>win nwandok</i> , he who hears thee,
<i>winawa nwandokig</i> , they who hear thee,
<i>nin nwandonagog</i> , I who hear you,
<i>ninawind nwandagoieg</i> , we who hear you,
<i>win nwandoneg</i> , he who hears you,
<i>winawa nwandonegog</i> , they who hear you,

N
ninawin
w
winaw
ni
ninawin
wi
winaw

Nin
ninawind
win
winawa
nin
ninawind
win
Nin
ninawind
win
winawa
nin
ninawind
win
winawa

Form the
two, as: Ni
The verbs
tive, (p. 196
differently f
trifling; bu
plainly. Y

Nin nwandossinowán, I who don't hear thee,
ninawind nwandágossiwan, we who don't hear thee,
win nwandossinog, he who does not hear thee,
winawa nwandossinogig, they who don't hear thee,
nin nwandossinonagog, I who don't hear you,
ninawind nwandagossiweg, we who don't hear you,
win nwandossinoweg, he who does not hear you,
winawa nwandossinowegog, they who don't hear you.

IMPERFECT TENSE.

Nin nwandonâmban, I who heard thee,
ninawind nwandágoiamban, we who heard thee,
win nwandokiban, he who heard thee,
winawa nwandokibanig, they who heard thee,
nin nwandonagogoban, I who heard you,
ninawind nwandagoiegoban, we who heard you,
win nwandonegoban, he who heard you,
Nin nwandössinowâmban, I who did not hear thee,
ninawind nwandagossiwbamban, we who did not . . .
win nwandossinogiban, he who did not hear thee,
winawa nwandossinogibanig, they who did not hear thee,
nin nwandossinonagogoban, I who did not hear you,
ninawind nwandagossiwegoban, we who did not hear you,
win nwandossinowegoban, he who did not hear you,
winawa nwandossinowegobanig, they who did not hear you.

Form the remaining tenses of these participles after the above two, as: *Nin ga-nondonân* . . . *Nin ga-nondonâmban*, etc.

The verbs ending in *owa* at the first person singular, indicative, (p. 196,) are conjugated, in this *First Case*, again a little differently from those of the preceding sort. The difference is trifling; but it is important to the beginner to see it at once plainly. You will see it in the following paradigm.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Ki pakite'on</i> , I strike thee,	<i>Kawin</i> ossinou,
<i>ki pakite'ogo</i> , we strike thee,	“ ogossi,
<i>ki pakite'og</i> , he strikes thee,	“ ogossi,
<i>ki pakite'ogog</i> , they strike thee,	“ ogossig,
<i>ki pakiteoninim</i> , I strike you,	“ ossinoninim,
<i>ki pakiteogom</i> , we strike you,	“ ogossim,
<i>ki pakiteogowa</i> , he strikes you,	“ ogossiwa,
<i>ki pakiteogowag</i> , they strike you,	“ ogossiwag.

IMPERFECT TENSE.

<i>Ki pakiteoninaban</i> , I struck thee,	<i>Kawin</i> ossinoninaban,
<i>ki pakiteogonaban</i> , we struck thee,	“ ogossinaban,
<i>ki pakiteogoban</i> , he struck thee,	“ ogossiban,
<i>ki pakiteogobanig</i> , they struck thee,	“ ogossibanig,
<i>ki pakiteoninimwaban</i> , I struck you,	“ ossinoninimwaban,
<i>ki pakiteogominaban</i> , we struck you,	“ ogossiminaban,
<i>ki pakiteogowaban</i> , he struck you,	“ ogossiwan,
<i>ki pakiteogowabanig</i> , they struck you,	“ ogossiwanig.

After these two tenses all the others of the *indicative mood* are formed; as: *Ki gi-pakite'on . . . Ki gi-pakiteoninaban . . . Ki ga-pakiteon . . . Ki ga-gi-pakiteon . . .*

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Kishpin</i> pakiteonân, if I strike thee,	ossinowân,
“ pakiteogoiân, if we strike thee,	ogossiwan,
“ pakiteok, if he strikes thee,	ossinog,
“ pakiteokwa, if they strike thee,	ossinogwa,

Kishpin p
 “ p
 “ p
 “ p

Gi-pa

gi-pa

Etc., aft

Pak
paki
paki
paki
paki
paki
paki

Form the
Gepakiteon
 that I shall
 Form the
 and perfect t
 as: *Ki da-pa*

Nin pe
ninawind pe
win pe

Kiskpin pakiteonagog, if I strike you, ossinonagog.
“ *pakitéogoiég*, if we strike you, ogossiweg
“ *pakiteoneg*, if he strikes you, ossinoweg,
“ *pakiteonegwa*, if they strike you, ossinowegwa.

PERFECT TENSE.

Gi-pakitéonân, because I have struck
thee, ossinowân,
gi-pakitéogoiân, because we have
struck thee, ogossiwan.
Etc., after the *present* tense, prefixing *gi*.

PLUPERFECT TENSE.

Pakitéonâmban, had I s. thee, ossinowâmban,
pakitéogoiâmban, had we s. thee, ogossiwâmban,
pakitéokiban, had he s. thee, ossinogiban,
pakiteokwaban, had they s. thee, ossinogwaban,
pakiteonagogoban, had I s. you, ossinonagogoban,
pakiteogoiogoban, had we . . . ogossiwegoban,
pakiteonegoban, had he s. you, ossinowegoban,
pakiteonegwaban, had they s. you, ossinowegwaban.

Form the two *future* tenses after the above *present* tense; as:
Ge-pakiteonân, that I shall strike thee. . . . *Ge-gi-pakiteonân*,
that I shall have struck thee. . .

Form the two tenses of the *conditional mood* after the present
and perfect tenses of the above *indicative mood*, prefixing *da*;
as: *Ki da-pakiteon*, I would strike thee, etc.

PARTICIPLES.

PRESENT TENSE.

Nin pekiteonân, I who strike thee,
ninawind pekiteogoiân, we who strike thee,
wind pekiteok, he who strikes thee,

ninawa pekiteokig, they who strike thee,
nin pekiteonagog, I who strike you,
ninawind pekiteogoieg, we who strike you,
win pekiteoneg, he who strikes you,
winawa pekiteonegog, they who strike you.

Nin pekiteossinowān, I who don't strike thee,
ninawind pekiteogossiwan, we who don't strike thee,
win pekiteossinog, he who does not strike thee,
winawa pekiteossinogig, they who don't strike thee,
nin pekiteossinonagog, I who don't strike you,
ninawind pekiteogossiweg, we who don't strike you,
win pekiteossinoweg, he who does not strike you,
winawa pekiteossinowegog, they who don't strike you.

IMPERFECT TENSE.

Nin pekiteonāmban, I who struck thee,
ninawind pekiteogoiamban, we who struck thee,
win pekiteokiban, he who struck thee,
winawa pekiteokibanig, they who struck thee,
nin pekiteonagogoban, I who struck you,
ninawind pekiteogoiegoban, we who struck you,
win pekiteonegoban, he who struck you,
winawa pekiteonegobanig, they who struck you.

Nin pekiteossinowāmban, I who did not strike thee,
ninawind pekiteogossiwanmban, we who did not strike thee,
win pekiteossinogiban, he who did not strike thee,
winawa pekiteossinogibanig, they who did not strike thee,
nin pekiteossinonagogoban, I who did not strike you,
ninawind pekiteogossiwegoban, we who did not strike you,
win pekiteossinowegoban, he who did not strike you,
winawa pekiteossinowegobanig, they who did not strike you.

The remaining tenses of these participles are to be formed after the above two.

Anindi ...
Where
Ki jawen
gowag
obey y
K'oss nōm
father
again.
Kawin na
thee ar
Nāningim
pitchin
been ch
Nin mādje
ninim o
am goin
earth ;
Debenimii
anokito
ki ga-w
will wel
in heave
Kwiwisens
kishpin
tchi dod
are quie
you do n
Gi-bamiku
because
Enigok bib
not calle
Jesus Deben
wining ?

EXAMPLES ON THE FIRST CASE.

Anindi wendyibaieg kinawa? Kawin ki kikenimissinoninim.

Where do you come from? I don't know you.

Ki jawendagosim, kinidjanissiwag ki sagigowag, ki babamitagowag gae. You are happy, your children love you and obey you.

Koss nomaia ki bashanjogoban, minawa dash ki kiwanis. Thy father whipped thee, not long ago, and thou behavest bad again.

Kawin na ki gi-minaigossig ishкотéwábo? Have they not given thee ardent liquor to drink?

Naningim ki gi-jawénimigobanig igiw ikwéwag ga-mádjadjig pitchinágo. Those women that departed yesterday, had often been charitable to thee.

Nin mádja; kawin dash ganabatch minawa ki ga-wábamissinoninim omá aking; wedi eta gijigong ki ga-wábamininim. I am going away and perhaps I will no more see you here on earth; but there in heaven I will see you.

Debenimian, ged-ako-bimádisiian ki ga-manáuljiin, ki ga-minoanokiton, ki ga-ságin enigokodecián; gijigong dash káginig ki ga-wábamin. Lord, as long as I live, I will adore thee, I will well serve thee, I will love thee from all my heart; and in heaven I will eternally see thee.

Kwiwisensidog, wábaminegwa eta kinigigowag, ki bisán abim; kishpin dash kaginig ganawénimissinowegwa, pábige ki matchi dodám. Ye boys, only when your parents see you, you are quiet; but when they are not constantly watching you, you do mischief immediately.

Gi-bamiikwa gi-ákosian, mi wendji-ságiangidwa. We love them because they took care of thee when thou wast sick.

Enigok bibáginissinogiban, kawin ki da-gi-bi-giwessi. If he had not called thee very loud, thou wouldst not have returned.

Jesus Debenimian, ininwapi ge-wábaminán ki kitchitwáwisiwining? Lord Jesus, when shall I see thee in thy glory?

Awénen ge-nanâbikimîneg wika, kishpin mojay mino dodameg ?
Who shall ever rebuke you, if you always do right?

Ki da-sâgiigowa, ki da-jawénimigowa Kijé-Manito, kishpin wi-ânwenindisoiegoban ; God would love you and would have mercy on you, if you would repent.

Ki da-gi-wâbamin anamiéwigamigon, pîndigéiamban ; I would have seen thee in the church, hadst thou come in.

Winawa minik kekenimînegog, dibâdjimowag ejwebisiieg ; all those who know you, tell how you behave.

Gi-mâdja aw inini mojay menaikiban ishkotewâbo ; that man is gone away who always gave thee to drink ardent liquor.

Oshkinawédog, mojay mikwénimig kinigiigowag ga-minokiki-noamonegog ; young men, remember always your parents who have so well taught you.

Nikanissidog, wika ge-wanénimissinonagog, mojay gaie kinara mikwénimishig. Brethren, whom I never shall forget, do also you always remember me.

SECOND CASE.

(Thou . . . me.)

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Ki wâbam, thou seest me,
ki wâbamim, you see me,
nin wâbamig, he sees me,
nin wâbamigog, they see me,
ki wâbamimin, thou seest us,
** ki wâbamimin, you see us,*
nin wâbamigonan, he sees us,
nin wâbamigonanig, they see us,

Kawin issi,
 “ *issim,*
 “ *igossi,*
 “ *igossig,*
 “ *issimin,*
 “ *issimin,*
 “ *igossinan,*
 “ *igossinanig.*

* See Remark at the end of this paradigm.

Ki w
ki w
nin w
nin w
ki w
ké w
nin w
nin w

Ki gi-w
ki gi-w
 Etc.

Ki gi-w
ki gi-w
 Etc.,
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Kishpin u
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 “ *u
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 “ u

* These are not inclu

IMPERFECT TENSE.

<i>Ki wábinában</i> , thou sawest me,	<i>Kawin</i> issinában,
<i>ki wábinwában</i> , you saw me,	“ issimwában,
<i>nin wábinigoban</i> , he saw me,	“ igossiban,
<i>nin wábinigobanig</i> , they saw me,	“ igossibanig,
<i>ki wábiniminában</i> , thou sawest us,	“ issiminaban,
<i>ké wábiniminában</i> , you saw us,	“ issiminaban,
<i>nin wábinigonában</i> , he saw us,	“ igossinaban,
<i>nin wábinigonábanig</i> , they saw us,	“ igossinabanig.

PERFECT TENSE.

<i>Ki gi-wábam</i> , thou hast seen me,	<i>Kawin</i> issi,
<i>ki gi-wábamim</i> , you have seen me,	“ issim.

Etc., after the above *present* tense, prefixing *gi-*.

PLUPERFECT TENSE.

<i>Ki gi-wábinában</i> , thou hadst seen me,	<i>Kawin</i> issinában,
<i>ki gi-wábinimwában</i> , you had seen me,	“ issimwában.

Etc., after the above *imperfect* tense prefixing *gi-*.

Form the two *future* tenses after the present, prefixing *ga-*, and *ga-gi-*; as: *Ki ga-wábam*, thou shalt see me; . . . *Ki ga-gi-wábam*, thou shalt have seen me. . .

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Kishpin wábamiian</i> , if thou seest me,	issiwán,
<i>wábamiieg</i> , if you see me,	issiwég,
“ <i>wábamid</i> , if he sees me,	issig,
“ <i>wábamiwad</i> , if they see me,	issigwa,
“ <i>wábamiiang</i> , if thou seest us,	issiwáng,
“ <i>wábamiiang</i> , if you see us,	issiwáng,
“ * <i>wábamiiangid</i> , } if he sees	issiwangid, }
“ <i>wábinang</i> , } us,	issinowang, }
“ * <i>wábamiiangidwa</i> , } if they	issiwangidwa, }
“ <i>wábinangwa</i> , } see us,	issinowangwa. }

* These terminations are employed when the person or persons spoken to, are not included. [See Remark 3, p. 42]

PERFECT TENSE.

Gi-wábamiian, because thou hast
 seen me, issiwan,
gi-wábamiieg, because you have
 seen me, issiweg.
 Etc., after the above *present tense*, prefixing *gi-*.

PLUPERFECT TENSE.

† <i>Wábamiianban</i> , hadst thou seen me,	issiwamban,
<i>wábamiiegoba</i> , had you seen me,	issiwegoban,
<i>wábamiipan</i> , had he seen me,	issigoban,
<i>wábamiwápan</i> , had they seen me,	issigwaban,
<i>wábamiiangiban</i> , hadst thou seen us,	issiwangiban,
<i>wábamiiangiban</i> , had you seen us,	issiwangiban,
<i>wábamiiangidiban</i> , } had he seen us,	issiwangidiban,
<i>wábaminangoban</i> , }	issinowangoban.
<i>wábamiiangidwában</i> , } had they seen	issiwangidwaban,
<i>wábaminangwában</i> , } us,	issinowangwaban.

The two *future tenses* are formed after the *present*, by prefixing *ge-*, and *ge-gi-*, as: *Ge-wábamiian*, when thou shalt see me... *Ge-gi-wábamiian*, when thou shalt have seen me...

Form the two tenses of the *conditional mood* after the present and perfect tenses of the *indicative mood*, prefixing *da-*, as: *Ki da-wábam*, thou wouldst have seen me...

IMPERATIVE MOOD.

<i>Wábamishin</i> ,	} see me, (thou)	<i>Kego ishiken</i> ,
* <i>wábamishikan</i> ,		" <i>ishikegon</i> ,
<i>wábamishig</i> , see me, (you),		" <i>igossi</i> ,
<i>nin ga-wábamig</i> , let him see me,		

† See *Remarks 2 and 3*, p. 110.

* See *Remark 4*, p. 111.

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† See *No*

<i>nin ga-wábamigog</i> , let him see me,	<i>Kego</i> igossig,
<i>wábamishinám</i> , see us, (thou)	“ ishikangen,
<i>wábamishinám</i> , see us, (you),	“ ishikangen,
<i>nin ga-wábamigonan</i> , let him see us,	“ igossinan,
<i>nin ga-wábamigonanig</i> , let them see us,	“ igossinanig.

PARTICIPLES.

PRESENT TENSE.

<i>Kin waiabamiián</i> , thou who seest me,	
<i>kinawa waiabamiiég</i> , you who see me,	
<i>win waiabamid</i> , he who sees me,	
<i>winawa waiabamidjig</i> , they who see me,	
<i>kin waiabamiiáng</i> , thou who seest us,	
<i>kinawa waiabamiiáng</i> , you who see us,	
<i>win waiabamiiangid</i> , †	} he who sees us,
<i>win waiabaminang</i> ,	
<i>winawa waiabamiiangidjig</i> , †	} they who see us,
<i>winawa waiabaminangog</i>	
<i>Kin waiabamissiwan</i> , thou who dost not see me,	
<i>kinawa waiabamissiweg</i> , you who do not see me,	
<i>win waiabamissig</i> , he who does not see me,	
<i>winawa waiabamissigog</i> , they who don't see me,	
<i>kin waiabamissiwáng</i> , thou who dost not see us,	
<i>kinawa waiabamissiwáng</i> , you who don't see us,	
<i>win waiabamissiwangid</i> ,	} he who does not see us,
<i>win waiabamissinowang</i> ,	
<i>winawa waiabamissiwangidjig</i> ,	} they who don't see us.
<i>winawa waiabamissinowangog</i> ,	

IMPERFECT TENSE.

<i>Kin waiabamiiámban</i> , thou who sawest me,
<i>kinawa waiabamiiégoban</i> , you who saw me,
<i>win waiabamipan</i> , he who saw me,

† See *Note*, p. 223.

winawa waiabamipanig, they who saw me,
kin waiabamiiāngiban, tho who sawest us,
kinawa waiabamiiūngiban, you who saw us,
win waiabamiiāngidiban, } he who saw us,
win waiabaminangoban, }
winawa waiabamiiāngidibanig, } they who saw us,
winawa waiabaminangobanig, }
Kin waiabamissiwamban, thou who didst not see me,
kinawa waiabamissiwégoban, you who did not see me,
win waiabamissigoban, he who . . .
winawa waiabamissigobanig, they who . . .
kin waiabamissiwāngiban, thou who didst not see us,
kinawa waiabamissiwāngiban, you who . . .
win waiabamissiwāngidiban, } he . . .
win waiabamissinowangoban, }
winawa waiabamissiwāngidibanig, } they . . .
winawa waiabamissinowangobanig, }

The other tenses are formed after these two.

The verbs ending in *awa* make also here some little exceptions from the preceding paradigm. The difference is especially perceptible in the third persons. In order to conjugate easily these verbs in the *Second Case*, you will have to take off the last syllable *wa*, and place instead of it the terminations of the following paradigm.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Ki nondâw</i> , thou hearest me,	<i>Kawin wissi</i> ,
<i>ki nondâwim</i> , you hear me,	“ <i>wissim</i> ,
<i>nin nondâg</i> , he hears me,	“ <i>gossi</i> ,
<i>nin nondâgog</i> , they hear me,	“ <i>gossig</i> ,
<i>ki nondâwimin</i> , thou hearest us,	“ <i>wissimin</i> ,
<i>ki nondâwimin</i> , you hear us,	“ <i>wissimin</i> ,
<i>nin nondâgonan</i> , he hears us,	“ <i>gossinan</i> ,
<i>nin nondâgonanig</i> , they hear us,	“ <i>gossinanig</i> .

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IMPERFECT TENSE.

<i>Ki nondâwinaban</i> , thou heardst me,	<i>Kawin</i> wissinaban,
<i>ki nondâwiminaban</i> , you heard me,	“ wissiminaban,
<i>nin nondâgoban</i> , he heard me,	“ gossiban,
<i>nin nondâgobanig</i> , they heard me,	“ gossibanig,
<i>ki nondâwiminaban</i> , thou heardst us,	“ wissiminaban,
<i>ki nondâwiminaban</i> , you heard us,	“ wissiminaban,
<i>nin nondâgonaban</i> , he heard us,	“ gossinaban,
<i>nin nondâgonabanig</i> , they heard us,	“ gossinabanig.

After these two tenses you may form all the others of the indicative mood.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Nondâwiian</i> , if thou hearest me,	wissiwan,
<i>nondâwiieg</i> , if you hear me,	wissiweg,
<i>nondâwid</i> , if he hears me,	wissig,
<i>nondâwiwad</i> , if they hear me,	wissigwa,
<i>nondâwiiâng</i> , if thou hearest us,	wissiwâng,
<i>nondâwiiâng</i> , if you hear us,	wissiwâng,
<i>nondâwiiângid</i> , } if he hears us,	wissiwângid,
* <i>nondonang</i> , }	ossinowang,
<i>nondâwiiângidwa</i> , } if they hear	wissiwângidwa,
* <i>nondonangwa</i> , } us,	ossinowangwa.

Now in the following conjugations, we mention no more the perfect and imperfect tenses of the indicative mood, so for the future, conditional and participles, the signs or prefixes of which are : *gi, ga, ge, da*, etc.

PLUPERFECT TENSE.

<i>Nondâwiiâmban</i> , hadst thou heard me,	wissiwamban,
<i>nondâwiiégoban</i> , had you heard me,	wissiwégoban,
<i>nondâwipan</i> , had he heard me,	wissigoban,

* *Note.* In these third persons you have not only the last syllable *wi* to take off, but the whole terminations *awa*, before you add the terminations of the Conjugation to the verb.

<i>nondâwiwâpan</i> , had they heard me,		<i>wissigwaban</i> ,
<i>nondâwiiângiban</i> , hadst thou heard us,		<i>wissiwângiban</i> ,
<i>nondâwiiûgiban</i> , had you heard us,		<i>wissiwângiban</i> ,
<i>nondâwiiangidiban</i> , } had he heard	} us,	<i>wissiwangidiban</i> ,
<i>nondonangoban</i> ,		<i>ossinowangoban</i> ,
<i>nondâwiiangidwaban</i> , } had they heard	} us,	<i>wissiwadgidwaban</i> ,
<i>nondonangwaban</i> ,		<i>ossinowangwaban</i> .

IMPERATIVE MOOD.

<i>Nondâwishin</i> ,	} hear me (thou,)	<i>Kego wishiken</i> ,
<i>nondâwishikan</i> ,		“ wishikegou,
<i>nondâwishig</i> , hear me (you,)		“ gossi,
<i>nin ga-nondâg</i> , let him hear me,		“ gossig,
<i>nin ga-nondâgog</i> , let them hear me,		“ wishikangen,
<i>nondâwishinâm</i> , hear us (thou,)		“ wishikangen,
<i>nondâwisbinâm</i> , hear us (you,)		“ gossinan,
<i>nin ga-nondâgonan</i> , let him hear us,		“ gossinanig.
<i>nin ga-nondâgonanig</i> , let them hear us,		

PARTICIPLES.

PRESENT TENSE.

<i>Kin nwandâwiian</i> , thou who hearest me,	
<i>kinawa nwandâwiieg</i> , you who hear me,	
<i>win nwandâwid</i> , he who hears me,	
<i>winawa nwandâwidjig</i> , they who hear me;	
<i>kin nwandâwiiâng</i> , thou who hearest us,	
<i>kinawa nwandâwiiâng</i> , you who hear us,	
<i>win nwandâwiiangid</i> ,	} he who hears us,
<i>win nwandonang</i> ,	
<i>winawa nwandâwiiangidjig</i> ,	} they who hear us,
<i>winawa nwandonangog</i> ,	
<i>Kin nwandâwissiwan</i> , thou who dost not hear me,	
<i>kinawa nwandâwissiweg</i> , you who don't hear me,	
<i>win nwandâwissig</i> , he who does not hear me,	
<i>winawa nwandâwissigog</i> , they who don't hear me,	
<i>kin nwandâwissiwâng</i> , thou who dost not hear us,	

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kinawa nwanđawissiwang, you who don't hear us,
win nwanđawissiwangid, } he who does not hear us,
win nwanđossinowang, }
winawa nwanđawissiwangidjig, } they who don't hear us.
winawa nwanđossinowangog, }

IMPERFECT TENSE.

Kin nwanđawiiamban, thou who heardst me,
kinawa nwanđawiiogoban, you who heard me,
win nwanđawipan, he who heard me,
winawa nwanđawipanig, they who heard me,
kin nwanđawiiangiban, thou who heardst us,
kinawa nwanđawiiangiban, you who heard us,
win nwanđawiiangidiban, } he who heard us,
win nwanđonangoban, }
winawa nwanđawiiangidibanig, } they who heard us,
winawa nwanđonangobanig, }
Kin nwanđawissiwamban, thou who didst not hear me,
kinawa nwanđawissiwogoban, you who did not . . .
win nwanđawissigoban, he who . . .
winawa nwanđawissigobanig, they . . .
kin nwanđawissiwangiban, thou who didst not hear us,
kinawa nwanđawissiwangiban, you who . . .
win nwanđawissiwangidiban, } he who . . .
win nwanđossinowangoban, }
winawa nwanđawissiwangidibanig, } they . . .
winawa nwanđossinowangobanig, }

Form the remaining tenses of these participles after these two.

The verbs of the *three kinds* we mentioned on p. 194, which are irregular at the second person, singular, imperative, conserve this irregularity almost throughout the whole "*Second Case*," as you will see in the following paradigms.

Let us now consider the verbs of the *first kind*, ending in *na*. The irregularity of these verbs, which consists in changing this termination *na* in *j*, appears then throughout all the moods, tenses and persons, which are irregular.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PERFECT TENSE.

<i>Kid</i> <i>anoj</i> , thou employest me,	<i>Kawin</i> <i>jissi</i> ,
<i>kid</i> <i>anojim</i> , you employ me,	“ <i>jissim</i> ,
<i>nind</i> <i>anonig</i> , he employs me,	“ <i>nigossi</i> ,
<i>nind</i> <i>anonigog</i> , they employ me,	“ <i>nigossig</i> ,
<i>kid</i> <i>anojimin</i> , thou employest us,	“ <i>jissimin</i> ,
<i>kid</i> <i>anojimin</i> , you employ us,	“ <i>jissimin</i> ,
<i>nind</i> <i>anonigonan</i> , he employs us,	“ <i>nigossinan</i> ,
<i>nind</i> <i>anonigonanig</i> , they employ us,	“ <i>nigossinanig</i> .

IMPERFECT TENSE.

<i>Kid</i> <i>anojināban</i> , thou employedst me,	<i>Kawin</i> <i>jissināban</i> ,
<i>kid</i> <i>anojimwāban</i> , you employed me,	“ <i>jissimwāban</i> .
<i>nind</i> <i>anonigoban</i> , he employed me,	“ <i>nigossiban</i> ,
<i>nind</i> <i>anonigobanig</i> , they employed me,	“ <i>nigossibanig</i> ,
<i>kid</i> <i>anojiminaban</i> , thou employedst us,	“ <i>jissiminaban</i> ,
<i>kid</i> <i>anojiminaban</i> , you employed us,	“ <i>jissiminaban</i> ,
<i>nind</i> <i>anonigonaban</i> , he employed us,	“ <i>nigossinaban</i> ,
<i>nind</i> <i>anonigonabanig</i> , they employed us,	“ <i>nigossinabanig</i> .

The remaining tenses of the indicative are formed after the present and the imperfect.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Kishpin</i> <i>anojiian</i> , if thou employest me,	<i>jissiwan</i> ,
“ <i>anojiieg</i> , if you employ me,	<i>jissiweg</i> ,
“ <i>anojid</i> , if he employs me,	<i>jissig</i> ,
“ <i>anojiwad</i> , if they employ me,	<i>jissigwa</i> ,
“ <i>anojiiāng</i> , if thou employest us,	<i>jissiwāng</i> ,
“ <i>anojiiāng</i> , if you employ us,	<i>jissiwāng</i> ,
“ <i>anojiangid</i> , } if he em. us,	<i>jissiwangid</i> ,
“ <i>anoninang</i> , } if they employ	<i>nissinowang</i> ,
“ <i>anojiangidwa</i> , } us,	<i>jissiwangidwa</i> ,
“ <i>anoninangwa</i> , }	<i>nissinowangwa</i> .

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PLUPERFECT TENSE.

<i>Anojiiâmban</i> , hadst thou employed me,	<i>jissiwâmban</i> ,
<i>anojiiegoban</i> , had you employed me,	<i>jissiwegoban</i> ,
<i>anojipan</i> , had he employed me,	<i>jissigoban</i> ,
<i>anojiwâpan</i> , had they employed me,	<i>jissigwaban</i> ,
<i>anojiiangiban</i> , hadst thou employed us,	<i>jissiwangiban</i> ,
<i>anojiiangiban</i> , had you . . .	<i>jissiwangiban</i> ,
<i>anojiiangidiban</i> , } had he employed	<i>jissiwangidiban</i> .
<i>anoninangoban</i> , } us,	<i>nissinowangoban</i> ,
<i>anojiangidwâban</i> , } had they employed	<i>jissiwangidwaban</i> ,
<i>anonina ngwâban</i> , } us,	<i>nissinowangwaban</i> ,

IMPERATIVE MOOD.

<i>Anojishin</i> , } employ me,	
<i>anojishikan</i> , } (thou,)	<i>Kego</i> <i>jishiken</i> ,
<i>anojishig</i> , employ me, (you,)	“ <i>jishikegon</i> ,
<i>nin gad-anonig</i> , let him employ me,	“ <i>nigossi</i> ,
<i>nin gad-anonigog</i> , let them employ me,	“ <i>nigossig</i> ,
<i>anojishinâm</i> , employ us, (thou)	“ <i>jishikangen</i> ,
<i>anojishinâm</i> , employ us, (you,)	“ <i>jishikangen</i> ,
<i>nin gad-anonigonan</i> , let him employ us,	“ <i>nigossinan</i> ,
<i>nin gad-anonigonanig</i> , let them emp. us,	“ <i>nigossinanig</i> .

The *second kind* of irregular verbs comprehends the verbs ending in *ssâ*. (See page 195.) These verbs are perfectly regular in the active and passive voices, except in the second person sing. imper. in the active voice. They also perfectly agree with the paradigm of the “First Case,” *Ki wâbamin*; but they deviate a little from the paradigm of the “Second Case,” *Ki wâban*. You will see the difference here below.

We have seen, (p. 195) that these verbs change their termination *ssâ* into *shi*, at the second pers. sing. imper.; and this *sh* appears in the moods and tenses, which are irregular; as you will see in the following paradigm.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Ki gosh</i> , thou fearest me,	<i>Kawin shissi</i> ,
<i>ki goshim</i> , you fear me,	“ <i>shissim</i> ,
<i>nin gossig</i> , he fears me,	“ <i>ssigossi</i> ,
<i>nin gossigog</i> , they fear me,	“ <i>ssigassig</i> ,
<i>ki goshimin</i> , thou fearest us,	“ <i>shissimin</i> .
<i>ki goshimin</i> , you fear us,	“ <i>shissimin</i> ,
<i>nin gossigonan</i> , he fears us,	“ <i>ssigossinan</i> ,
<i>nin gossigonanig</i> , they fear us,	“ <i>ssigossinanig</i> .

IMPERFECT TENSE.

<i>Ki goshinaban</i> , thou fearedst me,	<i>Kawin shissinaban</i> ,
<i>ki goshimwaban</i> , you feared me,	“ <i>shissinwaban</i> ,
<i>nin gossigoban</i> , he feared me,	“ <i>ssigossiban</i> ,
<i>nin gossigobanig</i> , they feared me,	“ <i>ssigossibanig</i> ,
<i>ki goshiminaban</i> , thou fearedst us,	“ <i>shissiminaban</i> ,
<i>ki goshiminaban</i> , you feared us,	“ <i>shissiminaban</i> ,
<i>nin gossigonaban</i> , he feared us,	“ <i>ssigossinaban</i> ,
<i>nin gossigonabanig</i> , they feared us,	“ <i>ssigossinabanig</i> ,

The other tenses of the indicative mood are formed after these two.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Kishpin goshiian</i> , if thou fearest me,	“ <i>shissiwān</i> ,
“ <i>goshiieg</i> , if you fear me,	“ <i>shissiwēg</i> ,
“ <i>goshid</i> , if he fears me,	“ <i>shissig</i> ,
“ <i>goshiwad</i> , if they fear me,	“ <i>shissigwa</i> ,
“ <i>goshiiang</i> , if thou fearest us,	“ <i>shissiwang</i> ,
“ <i>goshiiang</i> , if you fear us,	“ <i>shissiwang</i> ,
“ <i>goshiiangid</i> , } if he fears	“ <i>shissiwangid</i> ,
“ <i>gossinang</i> , } us,	“ <i>ssissinowang</i> ,
“ <i>goshiiangidwa</i> , } if they	“ <i>shissiwangidwa</i> ,
“ <i>gossinangwa</i> , } fear us,	“ <i>ssissinowangwa</i> .

Kin
kinawa
win
winawa
kin
kinawa
win
win
winawa
winawa

PLUPERFECT TENSE.

<i>Goshiiâmban</i> , hadst thou feared us,	<i>shissiwamban</i> ,
<i>goshiiegoban</i> , had you feared me,	<i>shissiwegoban</i> ,
<i>goshiipan</i> , had he feared me,	<i>shissigoban</i> ,
<i>goshiwapan</i> , had they feared me,	<i>shissigwaban</i> ,
<i>goshiangiban</i> , hadst thou feared us,	<i>shissiwângiban</i> ,
<i>goshiiangiban</i> , had you feared us,	<i>shissiwângiban</i> ,
<i>goshiiangidiban</i> , } had he	<i>shissiwangidiban</i> ,
<i>gossinangoban</i> , } feared us,	<i>ssissnowangoban</i> ,
<i>goshiiangidwaban</i> , } had they	<i>shissiwangidwaban</i> ,
<i>gossinangwaban</i> , } feared us,	<i>ssissinowangwaban</i> .

IMPERATIVE MOOD.

<i>Goshishin</i> , } fear me,	
<i>goshishikan</i> , } (thou)	<i>Kego</i> <i>shishiken</i> ,
<i>goshishig</i> , fear me, (you)	" <i>shishikegon</i> ,
<i>nin ga-gossig</i> , let him fear me,	" <i>ssigossi</i> ,
<i>nin ga-gossigog</i> , let them fear me,	" <i>ssigossig</i> ,
<i>goshishinâm</i> , fear us, (thou)	" <i>shishikangen</i> ,
<i>goshishinâm</i> , fear us, (you)	" <i>shishikangen</i> ,
<i>nin ga-gossigonan</i> , let him fear us,	" <i>ssigossinan</i> ,
<i>nin ga-gossigonanig</i> , let them fear us,	" <i>ssigossinanig</i> .

PARTICIPLES.

AFFIRMATIVE FORM.

PRESENT TENSE.

<i>Kin gweshiiian</i> , thou who fearest me,	
<i>kinawa gweshiieg</i> , you who fear me,	
<i>win gweshid</i> , he who fears me,	
<i>winawa gweshidjig</i> , they who fear me,	
<i>kin gweshiiang</i> , thou who fearest us,	
<i>kinawa gweshiiang</i> , you who fear us,	
<i>win gweshiiangid</i> , } he who fears us,	
<i>win gwessinang</i> , }	
<i>winawa gweshiiangidjig</i> , } they who fear us,	
<i>winawa gwesinangog</i> , }	

IMPERFECT TENSE.

kin gweshiiamban, thou who fearest me,
kinawa gweshiiogoban, you who feared me,
win gweshipan, he who feared me,
winawa gweshipanig, they who feared me,
kin gweshiiangiban, thou who fearest us,
kinawa gweshiiangigan, you who feared us,
win gweshiiangidiban, } he who feared us,
win gwessinangoban, }
winawa gweshiiangidibanig, } they who feared us.
winawa gwessinangobanig, }

The *third kind* of irregular verbs contains the verbs ending in *owa*. (See p. 196.) We have already noticed some irregularities of these verbs, (p. 218, etc.,) but there are some more, which you will find in the following paradigm.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Ki pakité, thou strikest me,
ki pakiteom, you strike me,
nin pakiteog, he strikes me,
nin pakiteogog, they strike me,
ki pakiteomin, thou strikest us,
ki pakiteomin, you strike us,
nin pakiteogonan, he strikes us,
nin pakiteogonanig, they strike us,

Kawin ossi,
 “ *ossim*,
 “ *ogossi*,
 “ *ogossig*,
 “ *ossimin*,
 “ *ossimin*,
 “ *ogossinân*,
 “ *ogossinanig*.

IMPERFECT TENSE.

Ki pakiteonaban, thou struckest me,
ki pakiteomwaban, you struck me,
nin pakiteogoban, he struck me,
nin pakiteogobanig, they struck me,
ki pakiteominaban, thou struckest us,
ki pakiteominaban, you struck us,
nin pakiteogonabanig, they struck us,

Kawin ossinaban,
 “ *ossimwaban*,
 “ *ogossiban*,
 “ *ogossibanig*,
 “ *ossiminaban*,
 “ *ossiminaban*,
 “ *ogossinabanig*.

nin ga-
nin ga-

nin ga-
nin ga-

PRESENT
gaie
thou
say so
how I
Kawin
ki pis
what

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Pakiteoian</i> , if thou strikest me,	ossiwan,
<i>pakiteoieg</i> , if you strike me,	ossiweg,
<i>pakiteod</i> , if he strikes me,	ossig,
<i>pakiteowad</i> , if they strike me,	ossigwa,
<i>pakiteoiang</i> , if thou strikest us,	ossiwang,
<i>pakiteoiang</i> , if you strike us,	ossiwang,
<i>pakiteoiangid</i> , } if he s. us,	ossiwangid,
<i>pakiteonang</i> , } if they s.	ossinowang,
<i>pakiteoiangidwa</i> , } if they s.	ossiwangidwa,
<i>pakiteonangwa</i> , } us,	ossinowangwa.

IMPERATIVE MOOD.

<i>Pakiteoshin</i> , } strike me, (thou)	<i>Kego</i> oshiken,
<i>pakiteoshikan</i> , }	
<i>pakiteoshig</i> , strike me, (you)	“ oshikegon,
<i>nin ga-pakiteog</i> , let him strike me,	“ ogossi,
<i>nin ga-pakiteogog</i> , let them strike me,	“ ogossig,
<i>pakiteoshinam</i> , strike us, (thou.)	“ oshikangen,
<i>pakiteoshinam</i> , strike us, (you.)	“ oshikangen,
<i>nin ga-pakiteogonan</i> , let him strike us,	“ ogossinan,
<i>nin ga-pakiteogonanig</i> , let them strike us,	“ ogossinanig.

EXAMPLES ON THE SECOND CASE.

INDICATIVE MOOD.

PRESENT TENSE. *Iebénimian, mājag ki ganawūbam, ki nōndaw gaie nūngōt ekkiōiān; kīd āpitchi kikerim ejīwēbisiūn.* Lord, thou lookest always upon me, and thou hearest me when I say something; thou knowest me perfectly how I am, (or, how I behave.)

Kawin ganabatch ki nissitōtāwissim ekkiōiān; kawin weweni ki pisindawissim. Perhaps you don't well understand me what I am saying; you don't well listen to me.

Ki sâgiiyonan Debéniminang, kid inéimigonan gaie, kâginiŋ tchi jawendâgosiŋg gijigong. The Lord loves us, and it is his will, that we should be eternally happy in heaven.
Kawin ninidjanissinaniŋ moŋaŋ nin babamitayossinaniŋ. Our children don't always obey us.

IMPERFECT TENSE. *Ki ganôjinaban, bêkish gaie kissaié nin ganô-nigoban ; kawin dash nin kikéndansin ga-ikkitoian.* Thou spokest to me, and at the same time thy brother spoke to me ; and so I don't know what thou hast said.

Nin na ki nandawâbamimwaban jêba ? Kawin na gego ki wi-gaqwêdjimissimwaban ? Did you look for me this morning ? Had you not some question to ask me ?

SUBJUNCTIVE MOOD.

PRESENT TENSE. *Ninidjaniss, kishpin geget sâgiiŋ, ki ga-babâmitaw ; kishpin dash babamitawiiŋ, ki ga-jawendâgos.* My child, if thou truly lovest me, thou wilt obey me ; and if thou obeyest me, thou wilt be happy.

Nikanissidoŋ, kishpin anishinâbeg jingeniminangwa, bonigide-iawadani. Brethren, if any persons hate us, let us forgive them. (The persons spoken to, included.)

Kawin nin gi-qanonigossig, gi-kikenimissigwa, wika giwâbamissigwa. They have not spoken to me, because they have not known me, they have never seen me.

Gi-wâbamiiŋ, Thomas, ki-gidebweiendam. Thomas, because thou hast seen me, thou hast believed.

PLUPERFECT TENSE. *Nandômipan nin dâ-gi-tja êndad.—Gag-wêdjimipan nin dâ-gi-nakwôtawa.* If he had called me, I would have gone to his house. If he had asked me, I would have answered him.

Wâbang ta-dagwêshin mekatewikwanaie ; mi sma ge-daji-gagi-kiminang. The priest will come to-morrow ; and here he will preach to us.

Ganaw
damî
have

Ninidja
towin
receiv

Mâno na
gossig
be aft

Ashâmis
endai
Take

Kego sag
Don't

Mâno na
let us

Aw ikwe
That w
little v

Debenimî
tchi d
soon ju

Let us
Cases" of
you, whe

IMPERATIVE MOOD.

Ganawâbamishin Debenimian, kitimâgenimishin; maskawendamishin tchi wika batâ-ijwebissiwân. See me, Lord, and have mercy on me; give me strength that I may never sin.

Ninidjânissidog, babamitawishig, odapinamâwishig nind ikkitowin; kego agonwetawishikegon. My children, listen to me, receive my word; don't disobey me, (gainsay me.)

Mâno nin ga-nasikâgog abinodjiag bebiwijnidjig, kego nin gaggossig. Let the little children come to me, let them not be afraid of me.

Ashâmishinâm, nin bakademin. Pindigajishinâm endâian, (or, endâieg,) nin gikadjimin. Give us to eat, we are hungry. Take us in thy house, (or, your house,) we are cold.

Kego sagidjinajaoshikangen, kawin nîngotchi nin pindigessimin. Don't turn us out, we have no house to go in.

Mâno nin ga-boniigonanig metchi-ikkitodjig. Let ill-speakers let us alone.

Aw ikwe netâ-jawenimipan, o gi-nagadan kid odenawensinân. That woman who used to be so charitable to me, has left our little village.

Debenimian, kin ge-dibakonian wâiba, gâssiamâwishin nin matchi dodamowinan, tchi bwa nandomian. Lord, who shalt soon judge me, blot out my iniquities, before thou callest me.

— — —

Let us now consider the verb, *Nin wâbama*, in the "Two Cases" of connection with the personal pronouns, *me, thee, us, you*, when used in a *dubitative* manner.

FIRST CASE.

(I . . . thee.)

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Ki wábamininâdog, I see thee perhaps,
ki wábamigôdog, we see thee perhaps,
ki wábamigodog, he sees thee perhaps,
ki wábamigodogenag, they see thee perhaps,
ki wábamininimwadog, I see you perhaps,
ki wábamigômidog, we see you perhaps,
ki wábamigowadog, he sees you perhaps,
ki wábamigowadogenag, they see you perhaps.

NEGATIVE FORM.

Kawin ki wábamissinoninâdog, I do perhaps not see thee,
“ *ki wábamigôssidog*, we do perhaps not see thee,
“ *ki wábamigossidog*, he does p. . . .
“ *ki wábamigossidogenag*, they
“ *ki wábamissinoninimwadog*,
“ *ki wábamigôssimidog*,
“ *ki wábamigossiwiadog*,
“ *ki wábamigossiwiadogenag*.

IMPERFECT TENSE.

Wábaminowâmban, I saw thee perhaps,
wábamigôwâmban, we saw thee perhaps,
wábaminogoban, he saw thee perhaps,
wábaminogwaban, they perhaps saw thee,
wábaminowagogoban, I saw you perhaps,
wábamigowegoban, we saw you perhaps,
wábaminowegoban, he saw you perhaps,
wábaminowegwaban, they saw

Káwin u
“ *u*
“ *u*
“ *u*
“ *u*
“ *w*
“ *w*

Kish
“
“
“
“
“
“

Kishy
“
“
“
“
“
“

Wá
wáb
wáb
wáb

- Káwin wâbamissinowâmbân*, I did perhaps not see thee,
“ *wâbamigossiwbân*, we did perhaps not . . .
“ *wâbamissinogoban*, he did perhaps not . . .
“ *wâbamissinogwaban*, they did perhaps not . . .
“ *wâbamissinowagoban*,
“ *wâbamigossiwegoban*,
“ *wâbamissinowegoban*,
“ *wâbammissinowegwaban*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

- Kishpin waiabaminowânen*, if I see thee perhaps,
“ *waiabamigowânen*, if we see thee perhaps,
“ *waiabaminogwen*, if he sees thee,
“ *waiabaminogwawen*, if they see thee,
“ *waiabaminogwawen*, if I see you perhaps,
“ *waiabamigowegwen*, if we see you,
“ *waiabaminowegwen*, if he sees you,
“ *waiabaminowegwawen*, if they see you.
Kishpin waiabamissinowânen, if I perhaps see thee not,
“ *waiabamigossiânen*, if we see thee not,
“ *waiabamissinogwen*, if he does not see . . .
“ *waiabamissinogwawen*, if they don't . . .
“ *waiabamissinonogwawen*,
“ *waiabamigossiwegwen*,
“ *waiabamissinowegwawen*.

PERFECT TENSE.

- Ga-wâbaminowânen*, whether I have seen thee,
Ga-wâbamissinowânen, whether I have not seen thee.
Etc., after the *present tense*.

PLUPERFECT TENSE.

- Wâbaminowâmbanen*, if I had perhaps seen thee,
wâbamigôwbanen, if we had perhaps seen thee,
wâbaminogobanen, if he had seen thee,
wâbaminogwabanen, if they had seen thee,

wâbaminagogobanen, if I had perhaps seen you,
wâbamiogewogobanen, if we had seen you,
wâbaminowegobanen, if he had seen you,
wâbaminowegwabanen, if they had seen you.
Wâbamissinowâmbanen, if I had perhaps not seen thee,
wâbamiğôssiwambanen, if we . . .
wâbamissinogobanen, if he . . .
wâbamissinogwabanen,
wâbamissinagogobanen,
wâbamiğossiwegobanen,
wâbamissinowegobanen,
wâbamissinowegwabanen.

SECOND CASE.

(*Thou . . . me.*)

INDICATIVE MOOD.

PRESENT TENSE.

Ki wâbamidog, thou seest me perhaps,
ki wâbamimidog, you see me perhaps,
nin wâbamiğodog, he sees me perhaps,
nin wâbamiğodogenag, they see me perhaps,
ki wâbamiminadog, thou seest us perhaps,
ki wâbamiminadog, you see us perhaps,
nin wâbamiğonadog, he sees us perhaps,
nin wâbamiğonadogenag, they see us perhaps.

NEGATIVE FORM.

Kawin ki wâbamissidog, thou dost perhaps not see me,
 “ *ki wâbamissimidog*, you do perhaps not . . .
 “ *nin wâbamiğossidog*,
 “ *nin wâbamiğossidogenag*,
 “ *ki wâbamissiminadog*,
 “ *ki wâbamissiminadog*,
 “ *nin wâbamiğossinadog*,
 “ *nin wâbamiğossinadogenag*.

Gonima

“

“

“

“

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Gonima k

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After th

Kishpin w

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IMPERFECT TENSE.

- Gonima wábamiwamban*, perhaps thou sawest me,
“ *wábamiwegoban*, perhaps you saw me,
“ *wábamigoban*, perhaps he saw me,
“ *wábamigwaban*, perhaps they saw me,
“ *wábamiwângiban*, perhaps thou sawest us,
“ *wábamiwângiban*, perhaps you saw us,
“ *wábamiwângidiban*, } perhaps he saw us,
“ *wábaminowangoban*, }
“ *wábamiwângidwaban*, } perhaps they saw us,
“ *wábaminowângwaban*, }
- Gonima kawin wábamissiwanban*, perhaps thou didst not see me,
“ “ *wábamissiwegoban*, perhaps you did not . . .
“ “ *wábamissigoban*,
“ “ *wábamissigwaban*,
“ “ *wábamissiwângiban*,
“ “ *wábamissiwângidiban*, }
“ “ *wábamissinowangoban*, }
“ “ *wábamissiwangidwaban*, }
“ “ *wábamissinowangwaban*, }

After these two tenses form the others of the indicative.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

- Kishpin waiabamiwanen*, if thou perhaps seest me,
“ *waiabamiwegwen*, if you perhaps see me,
“ *waiabamigwen*, if he perhaps sees me,
“ *waiabamiwagwen*, if they perhaps see me,
“ *waiabamiwângen*, if thou perhaps seest us,
“ *waiabamiwângen*, if you perhaps see us,
“ *waiabamiwangiden* } if he perhaps sees us,
“ *waiabaminowangen*, }
“ *waiabamiwangidwawen*, } if they perhaps see us,
“ *waiabaminowangwawen*, }

Kishpin waiabamissiwanen, if thou perhaps see me not,
 “ *waiabamissiwegwen*, if you perhaps . . .
 “ *waiabamissigwen*,
 “ *waiabamissiwagwen*,
 “ *waiabamissiwangen*,
 “ *waiabamissiwangen*,
 “ *waiabamissiwangiden*, }
 “ *waiabamissinowangen*, }
 “ *waiabamissiwangidwawen*, } if they perhaps see us not.
 “ *waiabamissinowangwawen*, }

PERFECT TENSE.

Ga-wábamiwanen, as thou perhaps hast seen me, *issiwänen*.
 Etc., after the above *present tense*.

PLUPERFECT TENSE.

Wábamiwambanen, if thou perhaps hadst seen me,
wábamiwegobanen, if you perhaps had seen me,
wábamigobanen, if he perhaps had seen me,
wábamiwagobanen, if they perhaps had seen me,
wábamiwângibanen, if thou perhaps hadst seen us,
wábamiwângibanen, if you perhaps had seen us,
wábamiwangidibanen, } if he perhaps had seen us,
wábaminowangobanen, }
wábamiwangidwabanen, } if they perhaps had . . .
wábaminowangwabanen, }
Wábamissiwambanen, if thou perhaps hadst not seen me,
wábamissiwagobanen, if you perhaps . . .
wábamissigobanen,
wábamissiwagobanen,
wábamissiwângibanen,
wábamissiwângibanen, }
wábamissiwangidibanen, }
wábamissinowangobanen, }
wábamissiwangidwabanen, }
wábamissinowangwabanen, }

Form the *future* tenses after the *present*, as: *Ge-wábamiwanen* . . . *Ge-gi-wábamiwanen* . . .

EXAMPL

Kego ow ikk
wábamiy
 sees me, (certainly
Ki gi-wábam
 probably
Aw oshkina
dash ijáke
 to dancing
Endogwen, n
si. I don't
 dost not of
Mi ga-ondji-b
 Lord, I hav
 loved thee
Kishpin kinig
bashanjeog
 thou hast d
Gayansomissi
miássimin.
 ver have be
Nogisiss nin
wen minaw
 think) you
Waiabamigwe
 who perhap
Kiu wika wá
mou ge-dod
 (preaching)
Karin nin w
 don't want t
Kiu ga-wábam
mikweenim?
 was a boy, d

EXAMPLES ON THE TWO CASES OF THE IV. DUBITATIVE
CONJUGATION.

kego ow ikkitoken: Nin wâbamigodog Kije-Manito.—Gweciak nin wâbamiy misiwe; ikkiton mojay. Do not say: I suppose God sees me, (or perhaps he sees me.) Always say: He sees me certainly everywhere.

Ki gi-wâbamigowadog gi-dagwiskineg; wâba ta-bi-ija. He has probably seen you when you arrived; he will soon come here.
Ar oshkinaïwe ki ga-naandomigodog gaïe kin nimîding; kego dash ijâken. That young man will perhaps invite thee also to dancing, but don't go.

Endogwen, ninîljâniss, saïagiïwanew; kawin sa ki babâmitawisi. I don't know, my child, whether thou lovest me; thou dost not obey me.

Mi ga-ondji-bata-diân, Debenimîian, weweni ga-sâgiïssinowânen. Lord, I have behaved sinfully, because, I think, I have not loved thee enough.

Kishpin kinigiïgog kikenîminogwabanen ga-dodaman, ki da-gi-bashanjeogog ganabatch. If thy parents had known what thou hast done, they would perhaps had whipped thee.

Gagausomissiwângibanen, kawin ganabatch wika nin da-gi-ana-miâssimin. Had you not exhorted us, we would perhaps never have become Christians.

Nogisiss nin gad-inend; mi dash api ganabatch ge-wâbamiweg-wew minawa. I will be absent four months; and then (I think) you will see me again.

Wâbamigwenag nongom ta-dibâdjimoway endodamân. Those who perhaps see me now, will tell what I am doing.

Kin wika nwândawissiwambanen, nongom weweni ki wi-kikinoamou ge-dodaman. Thou who perhaps never heardst me, (preaching,) I will now instruct thee exactly what thou shalt do.

Kawin nin wi-kikenimassiwîwanig ga-dajimiwangidenag. We don't want to know those that have spoken ill of us.

Kin ga-wâbamiwambanen megwa kwîwisensiwîiân, keiabi na ki mikwenim? Thou who hadst seen me (as they say) when I was a boy, dost thou yet remember me?

Aw inini wika ga-ganonissinogobanen, ki bi-anamikag. This man, who perhaps never had spoken to thee, comes to salute thee.

Anishinâbédog, awegwenag wiku ge-minaissinowegwenag ishko-terâbo, ta-mino-dodamog. Ye Indians, those who shall never give you ardent liquor to drink, shall do well.

Remark. In regard to the *second* third person in the "Two Cases," we have to observe that in the I. Case it does not alter the verb. We say: *Aw oshkinawe ki wâbamig*, that young man sees thee; and likewise: *Aw oshkinawe ossan ki wâbamig*, that young man's father sees thee. But in the II. Case there is some difference, F. i.

Kishpiu aw oshkinawe ossan wâbaminid, ta-bi-ijâwan oma. If that young man's father sees me, he will come here.

Aw ikwe o gi-inan odânissan tchi ijimid ga-nondaminid. That woman told her little daughter to tell me what she heard.

Kawin win nin nondagossi, ogwissan iniw ucandaminidjin He does not hear me, it is his son that hears me.

Etc., etc.

Kishpiu ossan wâbamissinig, kawin ta-bi-ijâssiwan. If his father sees me not, he will not come.

O gi-inan odânissan tchi ijissinig ga-nondaminid. She told her little daughter, not to tell me what she heard.

Anawi win nin ganonig iko; ogwissan dash iniw wiku genojissinigon. He uses to speak to me; but it is his son that never speaks to me.

Before we close the IV. Conjugation, let us consider, in short Examples, the verb *Nin wâbama*, in regard to the *second* third person.

Nin
ki
o
nin
ki
o

Kawin nin
" ki
" o
" nin
" ki
" o

Nin
ki
o
nin
ki
o

Kawin nin w
" ki w
" o w
" nin w
" ki w
" o w

* *Nin debwet*
in God, and I be

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Nin wâbamimân ossan, * I see his father,
ki wâbamimân “ thou seest his father,
o wâbandamawan ossiniwan, he sees his father,
nin wâbamimânan, ossan, we see his father,
ki wâbamimâwan, “ you see his father,
o wâbandamawawan’ ossiniwan, they see . . .

NEGATIVE FORM.

Kawin nin wâbamimâssin ossan, I don’t see his father,
“ *ki wâbamimâssin*, “ thou dost not see his father,
“ *o wâbandamawassin ossiniwan*, he does not see his f.
“ *nin wâbamimâssinan, ossan*, we don’t see . . .
“ *ki wâbamimâssiwan* “ you don’t see . . .
“ *o wâbandamawassiwawan ossiniwan*, they don’t see his
father.

IMPERFECT TENSE.

Nin wâbamimabanin ogin, I saw his mother,
ki wâbamimabanin “ thou sawest his mother,
o wâbandamawabanin, oginiwan, he saw his mother,
nin wâbamimabanin ogin, we saw his mother,
ki wâbamimawabanin “ , you saw his mother,
o wâbandamawawabanin oginiwan, they saw his
mother,

Kawin nin wâbamimassibanin ogin, I did not see his mother,
“ *ki wâbamimassibanin* “ , thou didst not see his mother,
“ *o wâbandamawassibanin oginiwan*, he did not see his
mother,
“ *nin wâbamimassinabanin ogin*, we did not see his mother,
“ *ki wâbamimassiwabanin* “ , you did not see his mother,
“ *o wâbandamawassiwabanin oginiwan*, they did not see
his mother.

* *Nin debwetawa Kije Manito, nin debwetawiman gait Ogiwissan.* I believe
in God, and I believe in his Son.

After these two tenses you can form all the remaining tenses of the *indicative*, and all the tenses of the *conditional* mood.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

- Kishpin* *wâbamimag ogwissan*, if I see his son,
“ *wâbam* “ if thou seest his son,
“ *wâbandamawad ogwissiniwan*, if he sees his son,
“ *wâbamimagid ogwissan*, } if we see his son,
“ *wâbamimag* “ }
“ *wâbamimeg*, “ if you see his son,
“ *wâbandamawawad ogwissiniwan*, if they see his son.
Kishpin *wâbamimassiwag, ogwissan*, if I don't see his son,
“ *wâbamimassiwad* “ if thou dost not see
his son,
“ *wâbandamawassig ogwissiniwan*, if he does not see
his son,
“ *wâbamimassiwagid ogwissan*, } if we don't see
“ *wâbamimassiwag* “ } his son,
“ *wâbamimassiweg* “ if you don't see his
son,
“ *wâbandamawassigwa ogwissiniwan*, if they don't
see his son.

PLUPERFECT TENSE.

- Wâbamimagiban ossaieian*, had I seen his brother,
wâbamimadiban “ hadst thou s. h. b.
wâbandamawapan ossaieiniwan, had he seen his br.
wâbamimagidiban ossaieian, } had we seen
wâbamimagoban “ } his brother,
wâbamimegoban “ had you seen his br.
wâbandamawawapan ossaieiniwan, had they seen
his brother,
Wâbamimâssiwigiban ossaieian, had I not seen.....
wâbamimassiwadiban “ hadst thou not seen
his brother,

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Remark
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sentence.

Remark
sions. Ni
sons. O u
or, his dau

Besides t
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other kind
indicative ;
belong to th
Here are

Nind ijânan
Nind atâwan
Nind atâwan
Nin gimôdin
Nind apénim
Nin manitok
Nind anokin
Nin bôdawen

wābandamawassigoban ossaieiniwan, had he not
seen his brother,
wābamimassiwangidiban ossaieian, } had we not
wābamimassiwangobau, “ } seen his br.
wābamimassiwegoban “ had you not seen
his brother,
wābandamawassigwaban ossaieiniwan ? had they
not seen his brother?

At these two tenses all the others are formed in the *sub-
jective* mood.

Remark 1. You see in these Examples, that the syllable *in* is
inserted between the *body* of the verb and the *terminations*; and
this syllable indicates the report to a *second* third person in the
sentence.

Remark 2. The number makes no difference in these expres-
sions. *Nin wābamiman ogwissan*, means, I see his son, or, his
sons. *O wābandamawan odanan*, means, he sees his daughter,
or, his daughters.

V. CONJUGATION.

Besides the transitive or active verbs *animate*, belonging to
the preceding Conjugation, which all terminate in *a*, there is an-
other kind of these verbs, ending in *nan*, at the first person sing.
indicative; and likewise so at the third person. And these verbs
belong to this V. Conjugation.

Here are some verbs of this Conjugation.

1. pers.

Nind ijānan, I go to him, or, I visit him,
Nind atāwenan, I sell him,
Nind atāwangenan, I borrow him,
Nin gimōdinan, I steal him,
Nind apēnimonan, I trust in him,
Nin manitokenan, I adore him, (*an idol*),
Nind anokinan, I order it to be made,
Nin bōdawenan, I burn it up for fuel,

3. pers.

od ijānan,
od atāwenan,
od atāwangenan,
o gimōdinan,
od apenimonan,
o manitokenan,
od anokinan,
o bodawenan,

Nind ashangenan, I give it for food, or as food, *od ashangenan*,
Nin mîgiweuan, I give it away as a present, *o mîgiweuan*.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

<i>Nind apênimonan</i> , I trust in him,	<i>Kawin</i> ssinan,
<i>kid apênimouan</i> ,	“ ssinan,
<i>od apênimonan</i> ,	“ ssinan,
<i>nind apênimomin</i> ,	“ ssimin,
<i>kid apênimonawa</i> ,	“ ssinawa,
<i>od apênimonawan</i> ,	“ ssinawan.

Plural.

<i>Nind apênimonag</i> , I trust in them,	<i>Kawin</i> ssinag,
<i>kid apênimonag</i> ,	“ ssinag,
<i>od apênimonan</i> ,	“ ssinan,
<i>nind apênimomin</i> ,	“ ssimin,
<i>kid apênimonawag</i> ,	“ ssinawag,
<i>od apênimonawan</i> ,	“ ssinawan.

IMPERFECT TENSE.

Singular.

<i>Nind apênimouaban</i> , I trusted in him,	<i>Kawin</i> ssinaban,
<i>kid apênimonaban</i> ,	“ ssinaban,
<i>od apênimonabanin</i> ,	“ ssinabanin,
<i>nind apênimominaban</i> ,	“ ssinabanin,
<i>kid apênimomwaban</i> ,	“ ssimwaban,
<i>od apênimonawabanin</i> ,	“ ssinawabanin.

Plural.

<i>Nind apênimonabanig</i> , I trusted in them,	<i>Kawin</i> ssinabanig,
<i>kid apênimonabanig</i> ,	“ ssinabanig,
<i>od apênimonabanin</i> ,	“ ssinabannin,
<i>nind apênimominabanig</i> ,	“ ssiminabanig,
<i>kid apênimomwabanig</i> ,	“ ssimwabanig,
<i>od apênimonawabanin</i> ,	“ ssinawabanin.

Ape
ape
ap
ap
ap
ape
ape
a gad-apin
apen
apen
a gad-apen

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular and Plural.

<i>Apénimoiân</i> , because I trust in him, (them,)	ssiwân,
<i>apenimoiun</i> ,	ssiwan,
<i>apenimod</i> ,	ssig,
<i>apenimoiâng</i> ,	ssiwâng,
<i>apenimoiâng</i> , } because we	ssiwang,
trust . . .	ssiweg,
<i>apenimoieg</i> ,	ssigwa.
<i>apenimowad</i> ,	

PLUPERFECT TENSE.

Singular and Plural.

<i>Apenimoiûmban</i> , had I tr. in him, (them,)	ssiwâmban,
<i>apinimoiamban</i> ,	ssiwamban,
<i>apenimopan</i> ,	ssigoban,
<i>apenimoiângiban</i> ,	ssiwangiban
<i>apenimoiangoban</i> , } had we	ssiwangoban,
trusted.	ssiwegoban,
<i>apenimoiegoban</i> ,	ssigwaban,
<i>apenimowapan</i> ,	

IMPERATIVE MOOD.

Singular and Plural.

<i>Apenimon</i> ,	} trust (thou) in	<i>Kego ken</i> ,
<i>apenimokan</i> ,		
<i>a gad-apinemonan</i> , let him tr. in h. (them,)		“ <i>ssinan</i> ,
<i>apenimoda</i> , let us trust in him,		“ <i>ssida</i> ,
<i>apenimodanig</i> , let us trust in them,		“ <i>ssidanig</i> ,
<i>apenimoiog</i> , trust (you) in him, (them)		“ <i>kegon</i> ,
<i>a gad-apenimonawan</i> , let them trust in him,		“ <i>ssinawan</i> .
(them,)		

PARTICIPLES.

PRESENT TENSE.

Singular and Plural.

Nin epênimoian, I who trust in him,
(them,)

ssiwân,

kin epênimoian, thou who trustest,
win epenimod, he who trusts.

ssiwan,

ssig.

Remark. The verbs of the V. Conjugation cannot be given in the *Two Cases* by themselves, but only by the help of the following substantives with possessive pronouns, viz : *niïaw*, my body ; *kiiaw*, thy body ; *wiïaw*, his (her) body ; *niïawinânin*, our bodies ; *kiiawinanin*, our bodies ; *kiiawiwân*, your bodies ; *wiïawiwân*, their bodies ; which are employed to express the personal pronouns, I, me ; he, she, it, him, her ; we, us ; you, ye ; they, them. In the "Examples on the V. Conjugation," and "on the V. Dubitative Conjugation," you will find several which contain the above words, by which, as you will see, the "Two Cases" are expressed, (I . . . thee ; thou . . . me.) These expressions are so natural to the Otehipwe language, that they are correctly applied even to the Lord God, who has no body ; because they stand for the personal pronouns, and are not used with the intention to signify a material body.

Here follow some Examples illustrating the use of the above surrogates of personal pronouns.

Mi aw inini bemitod niïaw ; (mi aw inini bemiid, nin widigemagan.) This is the man that takes care of me, (my husband.)

Nin jâwendan niïaw ; (nin jawenindis.) I have pity on myself.

Kishpin matchi ijîwebisiian, nin kikendan jîngendamân niïaw ; (jîngenindisoiân.) If I behave bad, I know that I hate myself.

O gi-nton wiïaw ga-apitch-kashkendng ; gi-nissidiso.) He was so sad, that he killed himself.

Jesus a gi-kitimâgton wiïaw, kinawind oudji ; (gi-kitimâgiidiso.)
Jesus made himself poor for our sake.

*Aw os
dasc
Nin w
wân
care
not i
Ki ban
miew
we do
Enamia
bisiss
care o
Enamias
kitugi
dameg
yourse
sery, i
Osam wil
disowa
Nind inag
ijawad
to clear

Hebenjige
mossim
Awishinâb
mitigoji
No, I do
Aw kwîwis
comes o
Waieshkat
gi-wiking
dians ; I
Kabé-bibon
tehi oden
in the cit*

*Aw oshkinawe o mino dodan wiaw mino ijiwebisid; (mino do-
doso.)* This young man does good to himself in behaving well.
*Nin wi-mino-ganawendamin niawinânin tchi-bata-ijiwebisissi-
wâng; (nin wi-mino-ganawenindisomin.)* We will take well
care of ourselves, that we may not sin; (the person spoken to,
not included.)

*Ki banadjitomin kiawinânin, kishpin babamendansiwang ana-
miewin; (ki banadjiidisomin.)* We ruin (injure) ourselves, if
we don't care for religion; (the person spoken to, included.)

*Enamiatæg, weweni ganawendamog kiawivan, tchi matchi j-
bisissiwæg; (weweni ganawenindisoioj.)* Christians, take well
care of yourselves, in order not to behave bad.

*Enamiassiwæg, jawendamog kiawivan; (jawenindisog;) kajige
kitagitowiwing kid apagitonawan kiawivan, kishpin jingên-
dameg anamiewin; (kid apaidisom.)* Pagans, have mercy on
yourselves; you are precipitating yourselves into eternal mi-
sery, if you hate religion.

*Osam nibineu wassinidjig oil akositonawan wiawivan; (akosii-
disowag.)* Those that eat too much, make themselves sick.

*Nind inag abinogjiag tchi binitowad wiawivan, tchi bea bi-
ijawad kikinoamuling, (tchi biniidisowad.)* I tell the children
to clean themselves before they come to school.

EXAMPLES ON THE V. CONJUGATION.

*Debenjiged nind apenimomin, kawin bekânisid awia nind apeni-
mossimin.* We trust in the Lord, we don't trust in any other.

*Akishinâbeg na kid ijanag? Kawin nongom nind ijassinag; We-
mitigoji aiakêsid nind ijânan.* Dost thou go to see the Indians?

No, I don't go to see them to-day; I go to a sick Frenchman.

Aw kwîwisens naningim o bi-gimodinan mishiminan. That boy
comes often here to steal apples.

*Waieshkat naningim nind ijânâbarig anishinâbeg, anamiewin
gi-kikinoamawagwa.* In the beginning I went often to the In-
dians; I taught them to say prayers.

*Kabé-bibon kawin kid ijassinwâbawig kid inawemagawicag ki-
tchi odenang.* All winter you did not go to see your relations
in the city.

Juda o gi-atâwenan Jesusan, nissimidana dasswâbik joniian gi-missawenimad. Judah has sold Jesus, because he has coveted the thirty pieces of silver.

Anishinâbeg enamiâssigog o gi-gimodinawan abinodjiian ode-nang. Some pagan Indians have stolen a child in the village.

Ki gi-bôdawenag na nabagissagonsag oma ga-abidjig? Kawin nin gi-bodawessinag. Hast thou burnt up the little boards that were here? No, I have not burnt them up.

Ki minwendâm na, kid inawemaganuway ijaieg nongom? Are you glad to go on a visit to your relations to-day?

Kishpin wi-atâwessiwân pakwejigan, mi go gaic nin tehi wi-atawessiwân. If thou dost not want to sell any flour, then I don't want to sell any.

Ki gi-jawenimâg igic enamiadjig, Debeudjigeian, kin eta gi-apenimowad kiîaw. Thou hast had mercy on these Christians, O Lord, because they have trusted in Thee alone.

Kawin ki gi-mino-dodansi gi-ijâssiwân mekatewikwanaie, Pak gi-odjitchisseg. Thou hast not done right that thou hast not gone to the Missionary at Easter, (in the Easter-time.)

Atawangessiwâmban jêba pakwejigan, kawin nongom ki da-amoussi; kawin awiia pakwejigan kid aiawassiwanan. If I had not borrowed this morning some flour, thou wouldst not eat bread now; we have no flour.

Debendjiged ki Kije-Manitom eta enigokodecian apenimon, kego dash gweteh awiia bemâdisid apenimoken. Trust in the Lord thy God only from all thy heart, but don't trust much in anybody living on earth.

Ijâkan aw aiakosid inini, jawenim, geget kitchi kotagito. Go to that sick man, be charitable to him, he suffers much indeed.

O gad-atâwenan od opwâganan, kego dash o moshweman o gad-atâwessinan; nind ina aw anishinâbe. I say to that Indian thus: Let him sell his pipe, but let him not sell his handkerchief.

Ijâdânig anishinâbeg awi-gagikimangwa; kego dash atawe wiwini nongom ijassida. Let us go to the Indians to preach to them, (to exhort them,) but let us not go to-day to the trader.

Enish
anin
will
Ogad-
give
Kawin
ga-w
who
Epenim
apen
often
Apitchi
assign
an im
are th

AFFIRMA

Nind ape
kid ape
od ape
nind ape
kid ape
od ape

Nind ape

kid ape
od ape
nind ape
kid ape
od ape

Enishinâbewiey, kego gimodikegon opiniy kitiganing; ki gad-animisim. Ye, Indians, don't steal potatoes in the field; you will be punished for it.

Ogad-oshangenawan kokoshan, pakwejiganan gaie. Let them give pork and flour, (for food, not for sale, etc.)

Kawin wika nin ga-waneumassig epenimodjig niïaw, kaqiniy nin ga-widokâwag; ikkito Debeniminang. I will never forget those who trust in me, I will always assist them, saith the Lord.

Epénimod anishinâben, naningim waiejima, Kijemaniton dash apenimod, ka wika waiejimassi. He that trusts in man, is often deceived; but he that trusts in God, is never deceived.

Apitchi matchi dodam aw masinitchiganan menitoked. Enami-assigog mi igiw menitokedjig masinitchiganan. He that adores an image, (idol,) does exceedingly wrong. Pagans (heathen) are those who adore images, (idols.)

V. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

NEGATIVE FORM

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

Nind apenimonadog, I trust perhaps in

him,

Kawin ssinadog,

kid apenimonadog,

“ ssinadog,

od apenimonadogenan,

“ ssinadogenan,

nind apenemominadog,

“ ssiminadog,

kid apenimomwadog,

“ ssimwadog,

od apenimonawadogenan,

“ ssinawadogenan.

Plural.

Nind apenimonadogenag, I trust perhaps in them,

Kawin ssinadogenag,

kid apenimonadogenag,

“ ssinadogenag,

od apenimonadogenan,

“ ssinadogenan,

nind apenimominadogenag,

“ ssiminadogenag,

kid apenimomwadogenag,

“ ssimwadogenag,

od apenimonawadogenan,

“ ssinawadogenan.

The *perfect* tense is formed by prefixing *gi-* to the verb, as:
Nin gi-apenimonadog. . .

PLUPERFECT TENSE.

Singular and Plural.

Gonima gi-apenimowâmban, I had perhaps
 trusted in him, (them,)

“ <i>gi-apenimôwamban</i> ,	} we } . . .	<i>Kawin</i> ssiwâmban,
“ <i>gi-apenimogoban</i> ,		“ ssiwamban,
“ <i>gi-apenimomowângiban</i> ,		“ ssigoban,
“ <i>gi-apenimôwangoban</i> ,		“ ssiwângiban,
“ <i>gi-apenimowegoban</i> ,		“ ssiwegoban,
“ <i>gi-apenimogwaban</i> ,		“ ssigwaban.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular and Plural.

Epenimowânen, that I perhaps trust in him,
 (them,)

<i>epênimowanen</i> ,	}	ssiwânen,
<i>epenimogwen</i> ,		ssiwanen,
<i>epenimowângen</i> ,		ssigwen,
<i>epenimowangen</i> ,		ssiwângen,
<i>epenimowegwen</i> ,		ssiwangen,
<i>epenimowagwen</i> ,		ssiwegwen,
		ssiwagwen,

PARTICIPLES.

PRESENT TENSE.

Singular and Plural.

Nin epenimowânen, I who perhaps trust in him, (them.)
kin epenimowanen, thou who perhaps tr. . . .
win epenimogwen, he who perhaps tr. . . .
ninawind epenimowângen, } we who perhaps trust in him,
kinawind epenimowangen, } (them,)

kinawa
winawa
Nin
kin
win
ninawind
kinawind
kinawa
winawa

Nin

kin
win
ninawind
kinawind
kinawa
winawa

E

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Kawin abis
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Kid apenim
nasikawi
 dence in

Kid nawem
gijig ki
 thy relati

kinawa epenimowegwen, you who perhaps tr. . .

winawa epenimagwenag, they who perhaps tr. . . .

Nin epenimossiawen, I who perhaps do not tr. . . .

kin epenimossiwanen, thou who . . .

win epenimossigwen,

ninawind epenimossiwanen, } we who perhaps do not . . .

kinawind epenimossiwanen,

kinawa epenimossiwegwen,

winawa epenimossigwenag,

IMPERFECT TENSE.

Singular and Plural.

Nin epenimowambanen, I who perhaps trusted in him,

(then,)

kin epenimowambanen, thou who . . .

win epenimogobanen,

ninawind epenimowangibanen, } we . . .

kinawind epenimowangobanen,

kinawa epenimowegobanen,

winawa epenimogobanenag.

EXAMPLES ON THE V. DUBITATIVE CONJUGATION.

Kawin Kije-Maniton od apenimossinadogenan, mi apitchiwendjisegisid. He does probably not put his trust in God ; that is the reason he fears so much.

Kawin abissiwag ; anishinâben od ijanawadogenan. They are not at home ; they probably are visiting the Indians, (on a visit to the Indians.)

Kid apenimomwadog nîiaw, ininîwidog, mi ganabatch wendjinasikawîieg nongom. Men, I suppose you place your confidence in me ; that is perhaps the reason you come to me to-day.

Kid inawemaganag ki gi-ijânadogenag pitchinâgo ; kawin sa kabegijig ki gi-wâdamissinon. Thou hast probably been to see thy relations yesterday ; so I did not see thee all day.

Aw oshkinawe osâm o gi-apenimonadogenan, kakina`gego anisha tchi ondinamagod kawin dash gi-anokissi. That young fellow relied perhaps too much on him, that he would let him have all things for nothing ; and so he did not work.

Endogwen aw inini epenimogwen nitaw ; kawin gwaiak nin kike-nimigossi. I doubt whether that man has any confidence in me ; he does not know me well.

Namândj êjitchigegwen, ejugwen ossan, gonima gaité ejassigwen. I don't know what he is doing, and whether he goes to his father, or not.

Kinawa ketchi-apenimowegwen nitaw, wegonen ge-iji-gashkito-wânbânen tchi dodonagoy ? You who have perhaps much confidence in me, what would I be able to do for you ?

Kin aiâpitchi-apenimowanen aw inini, ki ga-kitchiwairjimigo ningoting. Thou who trustest so much in that man, (as I heard,) thou shalt be once much deceived.

Kinawa ejâwegwen mojay aiâkosidjig, ki ga-jawenimigowa Jesus dibakonige-gijiyak, kishpin win wendji-dodameg. You who visit frequently the sick, (as I understood,) Jesus will be merciful to you on the day of judgment, if you do it for his sake.

VI. CONJUGATION.

To this Conjugation belong all the verbs *transitive* or *active*, *INANIMATE*. The object, upon which acts the subject of these verbs, is always comprised in the verb; as: *Nin wâbandân*, does not mean only, I see; but, I see it, (some *inanimate* object. See page 14.)

All the verbs of this Conjugation end in *n*, (*ân, en, in, on,*) at the first person sing. present, indicative; and likewise so at the characteristic *third* person.

Here are a few verbs belonging to this Conjugation.

1. pers.

Nin débwetân, I believe it,

Nin kikéndân, I know it,

Nin minikwén, I drink it,

3. pers.

o debwetân,

o kikéndân,

o minikwen,

Nind apânu

Nin mîdjîn

Nind agwîn

Nin bîdon,

Nin bîton,

Note. In

nations, be

AFFIUM

Nin wâband

ki wâband

o wâband

wâband

nin wâband

ki wâband

o wâband

Nin wâband

ki wâband

o wâband

nin wâband

ki wâband

o wâband

Nin wâband

ki wâband

o wâband

nin wâband

ki wâband

o wâband

Nind apândjigen, I eat it with some other
thing,

Nin midjin, I eat it, (some *in. obj.*)

Nind agwin, I put it on, (clothing,)

Nin bidon, I bring it,

Nin biton, I wait for it,

cd apandjigen,

o midjin,

od agwin,

o bidon,

o biton.

Note. In the paradigm, this final *n* is placed among the *terminations*, because it does not always remain with the verb.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

Nin wâbandân, I see it,

ki wâbandân

o wâbandân,

wâbandâm, they see it, (on le voit,)

one sees it,

nin wâbandâmin,

ki wâbandânawa,

o wâbandânawa,

Kawin nsin,

“ nsin,

“ nsin,

“ nsim,

“ nsimin,

“ nsinawa,

“ nsinawa.

Plural.

Nin wâbandânan, I see them, (*in. obj.*)

ki wâbandânan,

o wâbandânan,

nin wâbandâmin,

ki wâbandânawan,

o wâbandânawan,

Kawin nsinan,

“ nsinan,

“ nsinan,

“ nsimin,

“ nsinawau,

“ nsinawan.

IMPERFECT TENSE.

Singular.

Nin wâbandânaban, I saw it,

ki wâbandânaban,

o wâbandânaban,

nin wâbandâminaban,

ki wâbandânawaban,

o wâbandânawaban,

Kawin nsinaban,

“ nsinaban,

“ nsinaban,

“ nsiminaban,

“ nsinawaban,

“ nsinawaban.

Plural.

Nin wābandānabanin, I saw them, (*in*
objects,)

ki wābandānabanin,
o wābandānabanin,
nin wābandāminabanin
ki wābandānawabanin,
o wābandānawabanin,

Kawin nsinabanin,
“ *nsinabanin*,
“ *nsinabanin*,
“ *nsiminabanin*,
“ *nsinawabanin*,
“ *nsinawabanin*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular and Plural.

Wābandāmān, because I see it, (them,)
wābandāman,
wābandāng,
wābandāming, (qu'on le (les) voie,)
wābandāmāng, * } because we see it,
wābandāmang, } (them,)
wābandāmēg,
wābandāmowad,

nsiwān,
nsiwan,
nsig,
using,
nsiwāng,
nsiwang,
nsiwēg,
nsigwa.

PLUPERFECT TENSE.

Singular and Plural.

Wābandāmāmban, † had I seen it, (th.)
wābandāmāmban,
wābandāngiban,
wābandāmingiban, (si on l'eût vu,)
wābandāmāngiban, } had we . . .
wābandāmangoban, }
wābandāmēgoban,
wābandāmowapan,

nsiwāmban,
nsiwāmban,
nsigoban,
nsingiban,
nsiwongiban,
nsiwangoban,
nsiwēgoban,
nsigwaban.

* See *Remark 3*, p. 42.
† See *Remark 3*, p. 110.

Wāban
wāban
o ga-wāban
o ga-wāban
wāban
wāban
o ga-wāban
o ga-wāban

Nin wa
kin wa
win wa
wa
ninawind wa
kinawind wa
kinawa wa
winawa wa

Nin wa
kin wa
Remark 1.
from the above
mood and the
AFFIRMATIVE

Aiād, bec
aiāng, be
aiāwal, l

IMPERATIVE MOOD.

<i>Wâbandan</i>	} see it, (them,)	<i>Kego ngen,</i>
<i>wâbandâmokan,</i>		
<i>o ga-wâbandân,</i>	let him see it,	“ <i>nsin,</i>
<i>o ga-wâbandânan,</i>	let him see them,	“ <i>nsinan,</i>
<i>wâbandânda,</i>	let us see it, (them,)	“ <i>nsida,</i>
<i>wâbandamog,</i>	see it, (them,)	“ <i>ngegon,</i>
<i>o ga-wâbandânawa,</i>	let them see it,	“ <i>nsinawa,</i>
<i>o ga-wâbandânawan,</i>	let them see them,	“ <i>nsinawan.</i>

PARTICIPLES.

PRESENT TENSE.

<i>Nin waiâbandamâr,</i>	I who see it, (them,)
<i>kin waiâbandaman,</i>	thou who seest it, (them,)
<i>win waiabandang,</i>	he who sees it, (them,)
<i>waiabandaming,</i>	(ce que l'on voit,)
<i>ninawind waiabandamâng,</i>	} we who see it, (them,)
<i>kinawind waiabandamang,</i>	
<i>kinawa waiabandameg,</i>	you who see it, (them,)
<i>winawa waiabandangig,</i>	they who see it, (them,)

Nin waiabandansiwân, I who do not see it, (them,)

kin waiabandansiwân, thou who dost not . . .

Remark 1. The verb, *nind aiân,* I have it, makes an exception from the above paradigm in the *third* persons of the subjunctive mood and the participles ; as follows :

AFFIRMATIVE FORM.

NEGATIVE FORM.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular and Plural.

<i>Aiâd,</i>	because he has it, (them,)	<i>ssig,</i>
<i>aiâng,</i>	because one has it,	<i>ssing,</i>
<i>aiâwal,</i>	because they have it,	<i>ssigwa.</i>

PLUPERFECT TENSE.

Singular and Plural.

Aiâpan, had he had it, (them,)
aiâwapan, had they, . . .

ssinoban,
ssigwabun,

PARTICIPLES.

PRESENT TENSE.

Singular and Plural.

Eiâd, who has it, (them,)
eiâdjig, who have it, (them,)

ssig,
ssigog.

IMPERFECT TENSE.

Singular and Plural.

Eiâpan, who had it, (them,)
eiapanig, who had it, (them,)

ssigoban,
ssigobanig.

Remark 2. All the verbs of this Conjugation, ending in *âu*, are exactly conjugated after the preceding paradigm, *Nin wâbandân*. But the verbs ending in *en*, *in*, and *on*, undergo a little difference in some moods and tenses. We shall point out here this difference. The moods and tenses which are not mentioned in the following paradigm, are conformable to the above paradigm, *Nin wâbandân*.

We take the verb, *Nin sâgiton*, I like it, for an example: but the verbs in *en*, and *in*, are conjugated exactly like those in *on*.

In the AFFIRMATIVE form the whole *indicative mood* of *Nin sâgiton*, is exactly conjugated as in *Nin wâbandân*.

But in the NEGATIVE form you have to remember, that in the terminations of this form, the letters *ns* in the preceding paradigm, are always changed into *ss*, for the verbs in *en*, *in* and *on*. So, for instance, you say: *Kawin nin wâbandansin*; change this *ns* in *ss*, for the verb, *Nin sâgiton*, and you will have: *Kawin nin sâgitossin*. And so on, always changing *ns* into *ss*. This is the only little difference between *Nin wâbandân* and *Nin sâgi-*

ton, etc., for
mood there

AFFIRMATIVE

Sâgiton
sâgiton
sâgiton
Sâgiton
sâgiton
sâgiton
sâgiton
sâgiton

Sâgiton
sâgiton
sâgiton
sâgiton
sâgiton
sâgiton
sâgiton

Sâgiton
sâgiton
o ga-sâgiton
o ga-sâgiton
sâgiton
sâgiton
sâgiton
o ga-sâgiton
o ga-sâgiton

lon, etc., for the whole *indicative* mood. But in the *subjunctive* mood there is some more discrepance, as you see here below.

AFFIRMATIVE FORM.

NEGATIVE FORM.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular and Plural.

<i>Sâgitoiân</i> , because I like it, (them,) <i>in</i> .objects,	<i>ssiwân</i> ,
<i>sâgitoian</i> ,	<i>ssiwân</i> ,
<i>sâgitod</i> ,	<i>ssig</i> ,
<i>Sâgitong</i> , (qu'on l'aime,)	<i>ssing</i> ,
<i>sâgitoiâng</i> ,	<i>ssiwâng</i> ,
<i>sâgitoang</i> ,	<i>ssiwang</i> ,
<i>sâgitoieg</i> ,	<i>ssiweg</i> ,
<i>sâgitowad</i> ,	<i>ssigwa</i>

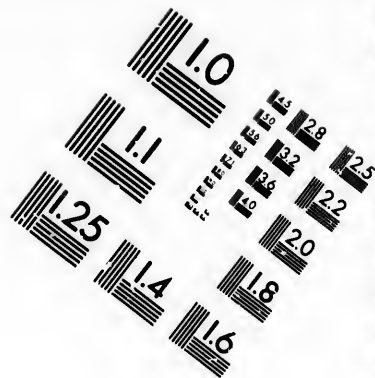
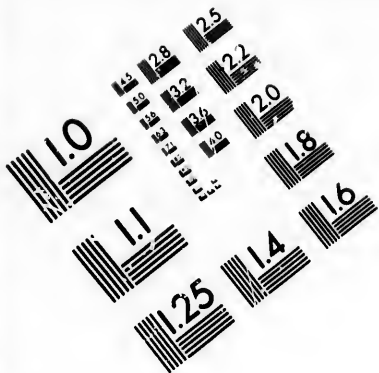
PLUPERFECT TENSE.

Singular and Plural.

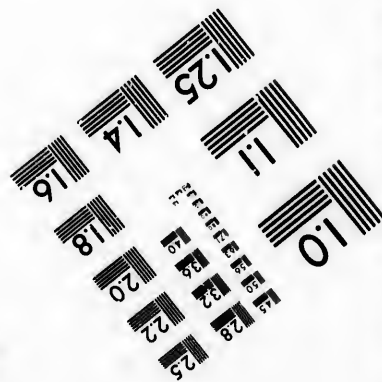
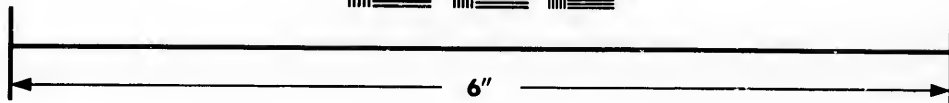
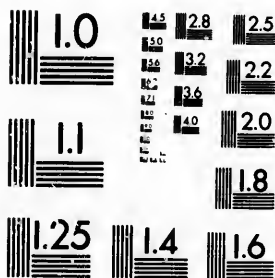
<i>Sâgitoiâmban</i> , had I like it, (them,)	<i>ssiwâmban</i> ,
<i>sâgitoiamban</i> ,	<i>ssiwamban</i> ,
<i>sâgitopan</i> ,	<i>ssigoban</i> ,
<i>sâgitongiban</i> , (si on l'eût aimé,)	<i>ssingiban</i> ,
<i>sâgitoiângiban</i> ,	<i>ssiwangiban</i> ,
<i>sâgitoiangoban</i> ,	<i>ssiwangoban</i> ,
<i>sâgitoiegoban</i> ,	<i>ssiwegoban</i> ,
<i>sâgitowapan</i> ,	<i>ssigwaban</i> .

IMPERATIVE MOOD.

<i>Sâgiton</i> ,	} like it, (them,)	<i>Kego ken</i> ,
<i>sâgitokan</i> ,		" <i>ssin</i> ,
<i>o ga-sâgiton</i> , let him like it,		" <i>ssinan</i> ,
<i>o ga-sâgitonan</i> , let him like them,		" <i>ssida</i> ,
<i>sâgitoda</i> , let us like it, (them,)		" <i>kegon</i> ,
<i>sâgitoiog</i> ,	} like it, (them,)	" <i>ssinawa</i> ,
<i>sâgitog</i> ,		" <i>ssinawan</i> .
<i>o ga-sâgitonawa</i> , let them like it,		
<i>o ga-sâgitonawan</i> , let them like them,		



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10

PARTICIPLES.

PRESENT TENSE.

Singular and Plural.

- Nin saiagitoiân*, I who like it, (them,
kin saiagitoiân, thou who likest it, (them,)
win saiagitod, he who likes it, (them,)
saiagitong, what one likes,
ninawind saiagitoiâng, }
kinawind saiagitoiang, } we who like it, (them,)
kinawa saiagitoieg, you who like it, (them,)
winawa saiagitodjig, they who like it, (them,)
Nin saiagitossiwan, I who don't like it, (them,)
kin saiagitossiwan, thou who dost not like . . .
win saiagitossig, he who does not like it, (them,)
ninawind saiagitossiwang, }
kinawind saiagitossiawang, } we who don't . . .
kinawa saiagitossiweg, you who don't like,
winawa saiagitossigog, they who . . .

IMPERFECT TENSE.

Singular and Plural.

- Nin saiagitoiâmban*, I who liked it, (them,)
kin saiagitoiâmban, thou who likedst it, (them,)
win saiagitopan, he who . . .
saiagitongiban, (ce qu'on aimait),
ninawind saiagitoiângiban, }
kinawind saiagitoiangoban, } we who liked . . .
kinawa saiagitoiegoban, you who liked . . .
winawa saiagitopanig, they who . . .
Nin saiagitossiwanban, I who did not like it, (them,)
kin saiagitossiwanban, thou who didst not like . . .
win saiagitossigoban, he who did not . . .
saiagitossingiban, what one did not like,

ninawind
kinawind
kinawa
winawa
Form
Exact
which v
These v
present
ing bein
Kid ikk
Anamie
bids r
Kitchi a
to us,
Nitam b
first si
Here a
gratia.

AFFI

Nind odi
kid odi
od odi
nind odis
kid odis
od odis

Nind odis

kid odis
od odis

ninawind saiagitossiwângiban, } we who did not . . .
kinawind saiagitossiwangoban, }

kinawa saiagitossiwegoban, you who did . . .

winawa saiagitossigobanig, they who . . .

Form after these two tenses all the others of these participles.

Exactly as the verb, *Nin sâgiton*, are conjugated the verbs which we call *personifying*. (See page 81.) They all end in *on*. These verbs *personify inanimate* things, that is to say, they represent them as doing actions, which only persons or other living beings can do. F. i.

Kid ikkitowin nin nibwâkâigon. Thy word makes me wise.

Anamiewin nin ginaamagon matchi dodamowin. Religion forbids me bad actions.

Kitchi akosiwîn ki gi-odissigomin. A great sickness has come to us, (has visited us.)

Nitam batâdowin kakina amishinâbeg o gi-inigaigonawa. The first sin has injured all men, (all mankind.)

Here are some moods and tenses of these verbs, only exempli gratia.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

<i>Nind odissigon,</i>	it comes to me,	<i>Kawin</i> ssin,
<i>kid odissigon,</i>	“ “ “ thee,	“ ssin,
<i>od odissigon,</i>	“ “ “ him,	“ ssin,
<i>nind odissigomin,</i>	“ “ “ us,	“ ssimin,
<i>kid odissigonawa,</i>	“ “ “ you,	“ ssinawa,
<i>od odissigonawa,</i>	“ “ “ them,	“ ssinawa.

Plural.

<i>Nind odissigonan,</i>	they come to me,	
	(in. obj.)	<i>Kawin</i> ssinan,
<i>kid odissigonan,</i>	they come to thee,	“ ssinan,
<i>od odissigonan,</i>	“ “ “ him,	“ ssinan,

<i>nind odissigomin</i> , they come to us,	<i>Kawin</i> ssimin,
<i>kid odissigonawan</i> , “ “ “ you,	“ ssinawan
<i>od odissigonawan</i> , “ “ “ them,	“ ssinawan.

IMPERFECT TENSE.

Singular.

<i>Nind odissigonaban</i> , it came to me,	<i>Kawin</i> ssinaban,
<i>kid odissigonaban</i> , “ “ “ thee,	“ ssinaban,
<i>od odissigonaban</i> , “ “ “ him,	“ ssinaban,
<i>nind odissigominaban</i> , etc. . .	“ ssiminaban,
<i>kid odissigonawaban</i> ,	“ ssinawaban,
<i>od odissigonawaban</i> ,	“ ssinawaban.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular and Plural.

<i>Odissigoian</i> , if it comes (they come) to me,	esiwan,
<i>odissigoian</i> , if it “ “ to thee,	ssiwang,
<i>odissigod</i> , if it “ “ to him,	ssig,
<i>odissigoiang</i> , } if it “ “ to us,	ssiwang,
<i>odissigoiang</i> , }	ssiwang,
<i>odissigoieg</i> , if it “ “ to you,	ssiwang,
<i>odissigowad</i> , if it “ “ to them,	ssigwa.

Etc. . . Etc. . .

PARTICIPLES.

PRESENT TENSE.

<i>Nin wedissigoian</i> , I to whom it comes, (they come),
<i>kin wedissigoian</i> , thou to whom . . .
<i>win wedissigod</i> , he to whom . . .
<i>ninawind wedissigoiang</i> , } we to whom . . .
<i>kinawind wedissigoiang</i> , }
<i>kinama wedissigoieg</i> , you . . .
<i>winawa wedissigodjig</i> , they . . .

M
k
u

ninawi
kinawi
kinaw
winaw
Etc . .

1 pers. p
Nin wab
Nin niss
Nin gan
Nin wish
me ang
Nin sagi
Nin nopi
Nind an
proach
Nin jing
Nin kiken
Etc . .

AFFIR

Nin waban
ki waban
o waban
nin waban
ki waban
o waban

PRESENT TENSE.

Nin wedissigossiwan, I to whom it does (they do) not come,
kin wedissigôssiwan, thou . . .
win wedissigossig, he . . .
ninawind wedissigossiawang, }
kinawind wedissigossiawang, } we . . .
kinawa wedissigossiweg, you . . .
winawa wedissigossigog, they . . .
Etc . . , etc . . .

Examples.

1 pers. pass voice, personifying verbs.
Nin wâbanigo, I am seen, *nin wâbanigon*, it sees me.
Nin nissigo, I am killed, *nin nissigon*, it kills me.
Nin ganônigo, I am spoken to, *nin ganonigon*, it speaks to me.
Nin nishkimigo, I am made angry, *nin nishkimigon*, it makes
me angry.
Nin sâgigo, I am loved, *nin sâgigon*, it loves me.
Nin nôpinanigo, I am followed, *nin nôpinanigon*, it follows me.
Nind ânwenimigo, I am reproached, *nind ânwenimigon*, it re-
proaches me.
Nin jingénimigo, I am hated, *nin jingénimigon*, it hates me.
Nin kikenimigo, I am known, *nin kikenimigon*, it knows me.
Etc . . . etc . . .

VI. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

<i>Nin wâbandanadog</i> , I see it perhaps,	<i>Kawin</i> nsinadog,
<i>ki wâbandanadog</i> ,	“ nsinadog,
<i>o wâbandanadog</i> ,	“ nsinadog,
<i>nin wâbandaminadog</i> ,	“ nsiminadog,
<i>ki wâbandanawadog</i> ,	“ nsinawadog,
<i>o wâbandanawadog</i> ,	“ nsinawadog.

Plural.

<i>Nin wâbandanadogenan</i> , I see them perhaps, (<i>in. objects,</i>)	<i>Kawin</i> nsinadogenan,
<i>ki wâbandanadogenan</i> ,	“ nsinadogenan,
<i>o wâbandanadogenan</i> ,	“ nsinadogenan,
<i>nin wâbandaminadogenan</i> ,	“ nsiminadogenan,
<i>ki wâbandanawadogenan</i> ,	“ nsinawadogenan,
<i>o wâbandanawadogenan</i> ,	“ nsinawadogenan.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Waiabandamowânen</i> , * whether I see it, (<i>them,</i>)	nsiwânen,
<i>waiabandamowanen</i> ,	nsiwanen,
<i>waiabandamogwen</i> ,	nsigwen,
<i>waiabandamowângen</i> ,	nsiwângen,
<i>waiabandamowangen</i> ,	} whether we . . . nsiwangen,
<i>waiabandamowegwen</i> ,	nsiwegwen,
<i>waiabandamowagwen</i> ,	nsiwagwen.

PLUPERFECT TENSE.

<i>Wâbandamowâmbânen</i> , if I had seen it, (<i>them,</i>)	nsiwâmbânen,
<i>wâbandamowambanen</i> ,	nsiwambanen,
<i>wâbandamogobanen</i> ,	nsigobanen,
<i>wâbandamowângibanen</i> ,	nsiwângibanen,
<i>wâbandamowangobanen</i> ,	} if we had . . . nsiwangobanen,
<i>wâbandamowegobanen</i> ,	nsiwegobanen,
<i>wâbandamowagobanen</i> ,	nsiwagobanen,

Form the *future* tense after the *present*; as : *Ge-wâbandamowânen* . . .

* See *Remark* at the end of this paradigm.

L
i
w
ninawin
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kinawin
winawin

Nin
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ninawin
kinawin
kinawa
winawa
Nin

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win
ninawin
kinawin
kinawa
winawa

PARTICIPLES.

PRESENT TENSE.

Nin waiabandamowānen, I who perhaps see it, (them,)

kin waiabandamowanen, thou who . . .

win waiabandamogwen,

ninawind waiabandamowāngen, } we who perhaps see . . .

kinawind waiabandamowangen,

kinawa waiabandamowegwen,

winawa waiabandamogwenag.

PRESENT TENSE.

Nin waiabandansiwānen, I who p. don't see it, (them,)

kin waiabandansiwānen, thou who p. . .

win waiabandansigwen,

ninawind waiabandansiwāngen, } we who p. . .

kinawind waiabandansiwāngen,

kinawa waiabandansiwegwen,

winawa waiabandansigwenag.

IMPERFECT TENSE.

Nin waiabandamowāmbanen, I who perh. saw it, (them,)

kin waiabandamowāmbanen, thou who p . . .

win waiabandamogobanen,

ninawind waiabandamowāngibānen, } we who . . .

kinawind waiabandamowāngobānen,

kinawa waiabandamowegobānen,

winawa waiabandamogobānenag,

Nin waiabandansiwāmbānen, I who did perhaps not see it,

(them,)

kin waiabandansiwāmbānen, thou who . . .

win waiabandansigobānen,

ninawind waiabandansiwāngibānen, } we who . . .

kinawind waiabandansiwāngobānen,

kinawa waiabandansiwegobānen,

winawa waiabandansigobānenag.

Remark. Respecting the verbs ending in *en*, *in* and *on*, (page 256,) you will please remember, that in all the cases where the verbs ending in *ân*, take the syllable *mo* in the Dubitative Conjugation, this syllable is taken out, for the verbs ending in *eu*, *in* and *ou*. So you say: *Waiabandanowânen*, *waiabandamogwen*, etc . . . but you will not say: *Saiagitomowânen*, *saiagitomogwen*; but: *Saiagitowânen*, *saiagitogwen*; and so forth, always taking out the syllable *mo*, for the verbs in *eu*, *in*, *ou*.

EXAMPLES ON THE WHOLE VI. CONJUGATION.

Béjig eta wâkaiyan nin wâbandan, kawin nij nin wâbandansinan.

I see only one house, I don't see two.

Nin bitomin nâbikwân tchi bagamassing. Kawin nin kikendansimîn api ge-dagwishinomagadogwen. We are waiting for the vessel to come in. We don't know when it shall arrive.

Au kwîwisens kawin gego o kikendansinaban bwa-dagwising oma, nongom dash weweni o wâbandan masinaigan. This boy knew nothing when he came here, but now he reads well.

Ki gi-giwéwidouan na anokâsowinan? Béjig eta nin gi-giwéridou; nij dash kawin mashi nin gi-aiossinan. Hast thou carried back the tools? I have carried back (returned) one only; but the other two I have not yet used.

Nin gwînawâbandan wîâss oma ga-ateg; animosh o gi-bi-gimodînadog. I cannot find (I miss) the meat that was here; I suppose a dog has stolen it away.

Weweni nin ga-ganawendanan Kije-Manito o ganasongewinan, kawin minawa ondjita nin ga-wi-bigobidossinan. I will faithfully keep the commandments of God, I will no more break them purposely.

Ninidjâniss, kishpin gego dibâdodaman, gonima gaie gego ojitoian, mikwenim Debendjiged misi gego waiâbandang. My child, if thou art telling something, or doing something, remember the Lord who sees all.

Kishpin wa-aiâmowanen gego, gagwedjimishin, ki ga-minin. Bidâdjimowin nwandamowegwen, kego pakige debwetangegon. If thou perhaps wishest to have something, ask me, I will give

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Minik
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wor
Ge-gi-
man
shai
shai
Ki da-
non
Lord
Nij jai
da-a
posse
he di
Ki da-u
to re
Wewen
mino
pleas
Gijigad
Pleas
Kego wi
ver st
Nin nag
mossi
them
Ambe ij
go, le
Kego ba
tôssi

it to thee. If you happen to hear reports, don't believe them immediately.

Navatch waiba mikamângiban tchimân, mewija nin da-gi-dagwi-shinimîn. Had we found a canoe sooner, we would have arrived long ago.

Minikwéssiwamban iw wenijishing mashkikiwâbo, ginwenj ki da-gi-akos. Hadst thou not taken this good medicine, thou wouldst have been sick a long time.

Ge-gi-kitigadameg Kije-Manito o kitigânîng, enamiâieg, mi iw gemamaieg wedi, ge-ishkwu-bimâdisiieg aking. Whatever you shall have sown on the field of God, Christians, that you shall reap there, after your life on earth.

Ki da-wanandanawa Debeniminang od ikkitowin, kishpin wika nondansiweg gagikwewin. You would forget the word of the Lord, if you never heard sermons.

Nij jaigwa wâkaiganan o da-dibendanan, nij gale kitigânan o da-aianan aw inini, minikwessig. That man would already possess two houses, and would have two fields, (gardens,) if he did not drink.

Ki da-wâbandan masinaigan, wendamitâssiwanin. Thou oughtst to read when thou hast leisure time.

Weweni sâgîton kid anamiewin, minotan anamie-gagikwewin, mino inâbadjîton dash. Like well thy religion. Listen with pleasure to religious sermons, and make a good use of them.

Gijigado-masinaigan ojîtokan, tchi kikendamâng gijigadon. Please make a calendar, that we may know the days.

Kego wika gego gimodiken, ki wâbamig sa aw ge-dibakonik. Never steal anything, because he who will judge thee, sees thee.

Nin nagadanan oma anind nind aiiman; kego awiia o gamamossinan. I leave here some of my things; let nobody take them away.

Ambe ijâda, awi-wâbandanda ga-ijiwekak Bethleheming. Let us go, let us see what happened in Bethlehem.

Kego babamendansida matchi minawanigosiwîn aking, tchi wani-tôssiwang iw kagige minawanigosiwîn gijigong. Let us not

care for sinful pleasures on earth, lest we lose that everlasting joy in heaven.

Kin waiābandamamban nibiwa maianadak, kego iw bāpish kiki-nowābandangen. Thou who sawest so many evil things, do not take any example on those things.

Nin, ga-pisindamān iw gigitowin, nin igo nin dibādjim ; debwētawishig. I who have listened to that discourse, I do report ; believe me.

Kawin bekānisidjig da-gagwedjimassiwag ; igiw sa ininiwag ga-

A few Examples in regard

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Kawin win gego o wābandansin, ogwissan o wābandamini. He sees nothing, his son sees it.

Kawin winawa o bi-nadissinawan masinaiganan, oshimeiwān sa o bi-nadimini. They don't come for the books, their brothers (sisters) come for them.

And so on in all the tenses

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin ossan wābandaminid ga-ij-anokinid, ta-minwendamon.

When his father sees how he has worked, he will be contented.

Kishpin onigiigon wābandaminig minik ga-ojitonid, o ga-minigon gego. When his parents see how much he has done, they will give him something.

*wāban
others
ill do
Jawenda
Bless
Ge-mino
gijigon
good
happy*

to the se

*Win eta o
knows
Winawa g
wan o s
dren do*

derived fr

*Kishpin o
If her m
self.
Kishpin o
his pare
nothing.*

wâbandamogwenag matchi dodamowin, dagagwedjimawag. Not others ought to be questioned; those men who have seen the ill doing, (as I understood,) ought to be called.

Jawendagosiwag ga-wâbandansigoy, anawi dash gi-debwetamog.

Blessed are they that have not seen, and yet have believed.

Ge-mino-ganawendany od anamiewin ged-akobimâdistid, kaginig gijigoy ta-debisi. He who shall keep well his religion (be a good Christian) as long as he shall live shall eternally be happy in heaven.

to the second third person.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Win eta o kikendan, kawin ossaieian o kikendansinini. He only knows it; his brother knows it not.

Winawa geget o sâgitonawa anamiewin, kawin dash onidjânissivan o sâgitossinini. They truly like religion, but their children don't like it.

derived from the *present*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin ogin odapinansinig iw wâboian, win igo o gadodapinan.

If her mother does not take that blanket, she will take it herself.

Kishpin onigigon gego odapinansinig, anisha ta-gi-anokiwan. If his parents take no payment, they shall have worked for nothing.

PARTICIPLES.

PRESENT TENSE.

Mi sa witau waiabaudaminidjin mo jag masinaiyan. It is his brother-in-law that is always reading, (looking in the book.)
Kawin win o dibandasin iw ; omishomissan mi iniw debendamidjin. He does not own this ; it is his grandfather that owns it.

And so in other tenses

VII. CONJUGATION.

In order to accommodate all the verbs of the Otchipwe language, we must establish three more conjugations, for the *unipersonal verbs* ; (see page 83.) One of these Conjugations will be for the unipersonal verbs ending in a *vowel* ; the two others will be for those ending in a *consonant*.

To this VII. Conjugation then belong all the *unipersonal* verbs ending in a *vowel*. This vowel may be *a, e, i, or o*.

Here are a few verbs belonging to this Conjugation.

Kissinâ, it is cold, (speaking of the weather.)

Sasagâ, it is full of brushes, or underwood.

Jibéia, there are no brushes, no underwood.

Ijinikâde, it is called, (some *inanimate* object.)

Ijitchigâde, it is made, constructed.

Dagonigâde, it is mixed with . . .

Kijite, it is warm, (speaking of the weather.)

Até, there is of it ; it is.

Odjitchisse, it arrives, (speaking of a certain day or time.)

Dimî, it is deep, (a river, etc.)

Mi iniw
that
thing
Nibéa
dans
that

derived

Mashka
Miskwâ
Makaté
Dagô, th
Sôgipo,

To thi
Abundan
personal
and som
ending in
Some
singular
person s
ate wa

AFFIRMA

Ijini
ijini

PARTICIPLES.

PRESENT TENSE.

Mi iniw onidjânissan gego kekendansinigon. This is his child that knows nothing, (or, these are his children that know nothing.)

Nibiwa win o dibendan aki ; widjikiwéian dash iniw gego debendansinigon. He owns much land ; it is his friend (brother) that owns none.

derived from the *present*.

Mashkawâgami, it is strong, (a liquid.)

Miskwâgami, it is red, (a liquid.)

Makatêwagami, it is black, (a liquid.)

Dagô, there is, it is.

Sôgipo, it snows.

To this Conjugation also belong all the verbs which we call *Abundance-verbs*, (see p. 83,) which all end in *ka*, and are *unipersonal*. You will find a few of these verbs on the same page, and some of the *in. Numeral verbs*, which have only the *plural*, ending in *wan*.

Some verbs of this Conjugation have only the third person *singular*, as : *Kissina, kijâte, sogipo*, etc. Others have the third person *singular* and *plural*, as : *ljinikâde, ijinikâdewan ; até, ate wan*, etc.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

ljinikâde, it is called
ijinikâdewan, they are called, (*in. obj.*)

Kawin ssinon,
“ *ssinon*.

IMPERFECT TENSE.

<i>ljinikâdeban</i> , it was called,	<i>Kawin</i> ssinoban,
<i>ijinikâdebanin</i> , they were called,	“ ssinobanin.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Kishpin ijinikâdeg</i> , if it is called,	ssinog,
“ <i>ijinikâdeg</i> , if they are called,	ssinog.

PLUPERFECT TENSE.

<i>ljinikâdegiban</i> { had it been called,	} ssinogiban.
{ had they been called,	

PARTICIPLES.

PRESENT TENSE.

<i>Ejinikâdeg</i> , called, (which is called,)	ssinog,
<i>ejinikâdegin</i> , called, (which are called,)	ssinogin.

IMPERFECT TENSE.

<i>Ejinikâdegiban</i> , which was called,	ssinogiban,
<i>ejinikâdegibanin</i> ,	ssinogibanin.

VII. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>ljinikâdedog</i> , it is perhaps called,	ssinodog,
<i>ijinikâdedogenan</i> , they are perhaps called, (<i>inanimate</i> objects.)	ssinodogenan.

IMPERFECT TENSE.

<i>ljinikâdegoban</i> , it was called, (they say,)	ssinogoban,
<i>ijinikâdegobanin</i> , they were called, (they say,)	ssinogobanin.

Gonima

“

Ga-ijina

ljinikâde

Adopowin

This is

Kitchi so

snows

Nopiming

atëssin

shoes,

Gî-apitche

had be

Kawin gu

gak. I

day.

Waiba o

metcha

and an

Kawin w

mino bi

work w

when it

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Gonima ejinikâdegwen, whether it is called,
Gonima ssinogwen,
“ *ejinikâdegwen*, whether they are
called, “ *ssinogwen*.

PERFECT TENSE.

Ga-ijinakâdegwen, { whether it has been
called, } *ssinogwen*.
{ whether they have b. c. }

PLUPERFECT TENSE.

Ijinikâdegobanen, { if it had been called, }
{ if they had been called, } *ssinogobanen*.

EXAMPLES ON THE WHOLE VII. CONJUGATION.

Adopowin ijinikâde ow ; onow dash apabiwinan ijinikâdewan.

This is called a table; and these are called chairs, (or benches.)

Kitchi sogipo nongom, kawin dash anawi kissinâssinon. It
snows much to-day, but it is not very cold.

*Nopiming atédog ki wâgakwod ; ki makisinan dash kawin wedi
atéssinodogenan.* I think thy axe is in the woods; but thy
shoes, I think, are not there.

Gi-apitchi, âteban kid ishkotemiwa bwa bi-mâdjaian. Your fire
had been quite out, before I started to come here.

Kawin gwetch gi-sogipossinoban bibonong bwa Nibâanamiegijigak.
Last winter it had not much snowed before Christmas-
day.

*Waiba ow wâkaigan ta-bigobidjigâde, bekanak dash nawatch
metchag ta-ojitchigâde.* This house will soon be taken down,
and another one larger than this will be constructed.

*Kawin weweni anokissim, kishpin osâm kijâteg ; kawin gaic
mino bimossessim, kishpin sogipog kabe-gijig.* One does not
work well when it is too warm; and one does not travel well
when it is snowing all day.

Kishpin pangi eta bodawâdeg kijapikisiganing, pabige kitchi kijide oma pindig. When a little fire only is made in the stove, it is immediately very warm in this room.

Endogwen degonigadessinogwen ishkotewâbo oma mishiminâbong. I don't know whether there is no ardent liquor mixed with this eider.

Akosiwin, nibowin gaie kawin da-atessinon, kishpin batadowin atessinog. There would be no sickness and no death, if there be no sin.

Da-kitchi-kijâte nongom, kishpin nodinsinog.—Da-gijigate nongom tibikak, kishpin mijakwak, (mijakwanitibikak.) It would be very warm to-day if there be no wind.—It would be light this night, if there be clear weather.

Mewija onow wâkaiyanan da-gi-sakidewan, kakina da-gi-tchâgidewan, oma aiassiwâm'an. These houses would have caught fire long ago, and would have all burnt down, had I not been here.

Kawin mashkossiwan da-gi-debissessinon kabe-bibon, bejig pijiki nissassiwindiban. Hay would not have been sufficient all winter, had one of the oxen not been killed.

Minik ejibûgâdeg Kije-Manito o masinaiganing, âpitchi debewinagad. All that is written in the Bible, (in God's book,) is perfectly true.

Kakina aking eteg kawin nin babamendansin, mekwendamânin minik gijigong endageg. For all that is on earth I don't care, as soon (or, as often) as I remember what is in heaven.

Wegonin iw endagogobanen kitchi kitiganing, ga-daji-bimâdisiwad nitam ânishinabeg? What is that that was (or, what was) in the great garden, (Paradise,) where the first man lived?

Pitchinâgo kakina nind aiiman misiwe etegibanin nin gi-mawandjïtonan; nongom weweni nin wi-ganawendanan. Yesterday I gathered all my things together, that were scattered about; I will now well take care of them.

To this
in ad, as :
Sanagad,
Wênipana
Manadad,
Mindokad,
Anakwad,
Mijakwad,
Etc.

Note. The
verbs of thi
gad, which
Kijâte, it is
Kissina, it is
Sôgipo, it is
Mitcha, it is
Agâssa, it is

To this C
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Note. Som
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AFFIRMATIVE

Sanagad, it
sanagadon, t

Sanagadobar
sanagadoban

VIII. CONJUGATION.

To this Conjugation belong all the *unipersonal* verbs ending in *ad*, as :

Sanagad, it is difficult, hard, disagreeable ; dear, high in price.

Wênipanad; it is easy ; cheap.

Manadad, it is bad, wrong, malicious.

Mindokad, there is dew on the ground.

Anakwad, it is cloudy.

Mijakwad, the weather is fair, clear, no clouds.

Etc., etc.

Note. The verbs of the preceding Conjugation become often verbs of this VIII. Conjugation, by taking the termination *magad*, which do not alter at all their signification, as :

Kijâte, it is warm weather ;

kijâtemagad,

Kissina, it is cold weather ;

kissinâmagad,

Sôgipo, it snows ;

sôgipomagad,

Mitcha, it is big, large ;

mitchâmagad,

Agâssa, it is small, narrow ;

agâssamagad.

To this Conjugation also belong the *personifying* verbs of the second kind, (see p. 81,) which are formed by adding *magad* to the third person singular, present, indicative, of verbs belonging to the I. II. and III. Conjugations. (See examples of these verbs on the same page.)

Note. Some verbs of this Conjugation have only the third person *singular* ; others have the *plural* also.

Here is the paradigm of a verb of the VIII. Conjugation.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Sanagad, it is difficult ; dear,

Kawin ssinon.

sanagadon, they are dear, (*inan*. obj.)

“ *ssinon*,

IMPERFECT TENSE.

Sanagadoban, it was difficult ; dear,

Kawin ssinoban,

sanagadobanin, they were dear ; diff.

“ *ssinobanin*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Sanagak, because it is (they are) diff. . . ssinog.

PERFECT TENSE.

Mi-sanagak, because it has been (they have been) diff. . . ssinog.

PLUPERFECT TENSE.

Sanagakikan, { had it been diff. . .
had they been dear, . . . ssinogiban.

IMPERATIVE MOOD.

Ta-sanagad, be it diff. ; dear, *Kego* ssinon,
ta-sanagadon, let them be dear, “ ssinon.

PARTICIPLES.

PRESENT TENSE.

Senagak, something difficult ; dear, ssinog
senagakin, things dear ; diff. ssinogin.

IMPERFECT TENSE.

Senagakiban, that was difficult ; dear, ssinogiban,
senagakibanin, things that were diff. . . ssinogibanin.

VIII. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Sanagadodog, it is perhaps diff. ; dear, *Kawin* ssinodog,
sanagadodogenan, they are perhaps dear, “ ssinodogenan.

IMPERFECT TENSE.

Sanagadogoban, { it was perh. diff. . .
they were perh. . . *Kawin* ssinogoban.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Gonima senagadogwen, where it is dear ;
diff. . . *Gonima ssinogwen*,
“ *senagadogwen*, whether they are
dear ; diff. . . “ *ssinogwen*.

PERFECT TENSE.

Ga-sanagadogwen, { whether it has been diff. . .
{ whether they have been . . . *ssinogwen*.

PLUPERFECT TENSE.

Sanagadogobanen, { if it had been dear,
{ if they had been dear, *ssinogobanen*.

PARTICIPLES.

PRESENT TENSE.

Senagadogwen, that is perhaps dear, diff. . . *ssinogwen*,
senagadogwenan, that are perhaps dear, *ssinogwenan*.

IMPERFECT TENSE.

Senagadogobanen, a thing that was perh.
diff. *ssinogobanen*,
senagadogobanen, things that were perh.
dear. *ssinogobanen*.

*Some Examples in regard to the second third person, expressed
by an inanimate object.*

*Sanagadini od anokiwin. Kawin gwetch sanagassinini, nind
inendam.* His work is hard, (difficult). It is not very hard, I
think.

*Sanagadiniwan aw atawewinini od aiiman. O waboianan kawin
gwetch sanagassininiwan.* The goods (or things) of this trader
are dear. His blankets are not very dear.

Missawa sanagadinig od âkosiwin, weweni od odâpinan. Although his sickness be difficult, (painful,) he accepts it well, (he takes it with resignation.)

Kishpin osâm sanagadinig od anokiwinan, kawin kakina o gagjitossinan. If his works are too difficult, he will not do them all.

Kishpin sanagassininig bimossewin, wâbang ta-dagwishin. If walking is not difficult, he will arrive to-morrow.

Kishpin sanagassininig aw atawewenini o babisikawâganan, nibwa o gad-atawenan. If this trader's coats are not too dear, he will sell many.

Senagadinig anogadjigan nin gi-wâbandamawa nongom ; (senagassininig.) I have seen to-day his dear (valuable) merchandise ; (not dear.)

Senagadinigin od aiiman ânind o gi-wanitonan ; (senagassininigin.) He has lost some of his dear (valuable) things ; (not dear.)

IX. CONJUGATION.

To this Conjugation belong the *unipersonal* verbs ending in *aw*, or *in* ; as :

Onijishin, it is fair, handsome ; good, useful ; (an *inanimate* object.)

Nângan, it is light, not heavy.

Kosigwan, it is heavy.

Biwan, the snow is driven by the wind.

Mikanâwan, there is a road, a trail.

Nibiwan, it is wet, (a piece of clothing, etc.)

Sôngan, it is strong.

Nodin, it blows, it is windy.

Anwâtin, it is calm, there is no wind.

Pangissin, it falls, (an *in.* object.)

Gashkadin, it freezes over, (a lake, or river, etc.)

Mashkawadin, it freezes, (any *in.* object.)

To this Conjugation also belong some of the *in.* *Numeral* verbs, ending in the *plural* in *non*.

Note.
third p
plural.
Here

AFFIRMA

Onij
oniji

Onij
oniji

Oniji

Oniji

Ta-on
ta-on

Wenij
weniji

Wenij

Note. Some verbs of this Conjugation are used only in the third person *singular*; and some have also the third person *plural*.

Here follows the paradigm of one of these verbs.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Onijishin, it is fair, good, useful,
onijishinon, they are good, (*in. obj.*)

Kawin sinon,
“ *sinon*.

IMPERFECT TENSE.

Onijishinoban, it was fair, good,
onijishinobanin, they were good,

Kawin sinoban,
“ *sinobanin*.

SUBJUNCTIVE MOOD.

Onijishing, because it is (they are) fair,

sinog.

PLUPERFECT TENSE.

Onijishingiban, { had it been fair,
 { had they been fair,

sinogiban.

IMPERATIVE MOOD.

Ta-onijishin, let it be fair, good,
ta-onijishinon, let them be fair, good,

Kego sinon,
“ *sinon*.

PARTICIPLES.

PRESENT TENSE.

Wenijishin, what is fair, good,
wenijishingin, things that are fair,

sinog,
sinogin.

IMPERFECT TENSE.

Wenijishingibanin, things that were fair,

sinogibanin.

IX. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

<i>Onijishinodog</i> , it is perhaps fair, good,	<i>Kawin sinodog</i> ,
<i>onijishinodogenan</i> , they are perh. fair,	
(<i>in. obj.</i>)	sinodogenan,

IMPERFECT TENSE.

<i>Onijishinogoban</i> ,	{ it was perhaps fair, they were p. fair, }	<i>Kawin sinogoban</i> .
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Form after these two tenses, all the others of the *indicative*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Wenijishinogwen</i> , whether it is (they are) fair,	<i>sinogwen</i> .
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PERFECT TENSE.

<i>Ga-onijishinogwen</i> , whether it has (they have) been good,	<i>sinogwen</i> .
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PLUPERFECT TENSE.

Onijishinogobanen, if it (they) had been fair, good, *sinogobanen*.

PARTICIPLES.

PRESENT TENSE.

<i>Wenijishinogwen</i> , a thing that is perhaps good,	<i>sinogwen</i> .
<i>wenijishinogwenan</i> , things that are perh. good,	<i>sinogwenan</i> .

IMPERFECT TENSE.

<i>Wenijishinogobanen</i> , a thing that was perhaps good,	<i>sinogobanen</i> .
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A few Examples in regard to the second third person, expressed by an inanimate object.

Oñjishinini o babasikawágan, o wíwákwân eta kawin onijishinini. His coat is nice, (good,) but his hat is not nice.

Oñjishininiwan o makissinan, o wáboianan dash kawin onijishinsininiwan. His shoes are good, (fine,) but his blankets are not good.

Kishpin onijishininig, od anokiwin, weweni ta-dibaamawa. If his work is good, (fair,) he will be well paid.

Kishpin ode onijishinsininig, kawin gaie od ikkitowinan ta-onijishinsininiwan. If his heart is not good, (clean,) neither will his words be good, (fair.)

Missawa onijishininig kakina o masinaiganan, kawin gwetch o wábandansinan. Although his books are good, (useful,) he does not much read them, (look into them.)

Kishpin onijishininig od ikkitowinan, kawin gaie ode binassinini. If his words are not decent, neither is his heart clean.

Wenijishininig o kitiganens o gi-atawen, (wenijishinsininig.) He has sold his fine garden, (not fine.)

O kitchi sâgítowan wenijishininig o masinaiganan ; (wenijishininig.) He likes very much his fine (useful) books ; (not fine.)

EXAMPLES ON THE VIII. AND IX. CONJUGATIONS.

Nin nâbikawágan nokéndagwad, nin bimíwanan dash nâgan ; ikkito Debendjiged. My yoke is sweet, and my burden is light ; says the Lord.

Sanagad na iw wejitoian ? Kawin sanagassinon. Is that difficult what thou art doing ? No, it is not difficult.

Oñjishinoban keiabi nin masinaigan ga-wanitoân, oshkinagwadoban. The book that I have lost, was good yet, it appeared like new.

Gi-kitchi-niskadad pitchinâgo kabegijig ; tibikong gaie kabebibik gi-gimivan. It has been bad weather yesterday all day ; and last night it has rained all night.

Apegisk mijukwak, inendam awiita; minawa dash bejig; apeshki kimiwang, inendam. Anin dash ged-ijiwebakiban? One person thinks: I wish it would be clear weather; another again thinks: I wish it would rain. Now how should it be?
Missawa sogipomagak, kitchi niskadak gaie, potch nin wi-mâdja. Even if it snows, and if the weather is very bad, I will still depart.

Osâm sanagassiuogiban bimossewin, mino gijigakiban gaie, pitchinâgo nin da-gi-dagweshinimin. Had walking not been so difficult, and had the weather been fair, we would have arrived yesterday.

Minwanimakiban, kimiwansiuogiban gaie, jéba ki da-gi-bosimin. Had the wind been fair, and had it not rained, we would have embarked this morning.

Da-kitchi-sanagad kakina gego, kishpin bejig eta atawéwinini oma aiad. Every thing would be very dear, if there be only one merchant here.

Kawin bapish da-minwendagwassinon oma, geget da-kitchi-kushdagwad, kishpin kin mâdjaian. It would not be agreeable at all here, it would be very sad indeed, if thou shouldst go away from here.

Ta-wasseiamagak, gi-ikkito Debenimang Kije-Manito; mi dash ga-iji-wasseiamagak. Let there be light, said our Lord God; and there was light.

Kego osâm ta-sanagassiuon kid aïman, mano ta-weudadon; nin gi-ina atawéwinini. Let your goods not be too dear, let them be cheap; said I to the merchant.

Pindigeioy egassadéiamagak ishkwandeming, tchi mikamey kagige minawanigosiwîn. Go in through the narrow gate, to find joy everlasting.

Kagina gego maianadak, keshkendagwak gaie, atemagak oma akiny; gijigong dash aiapitchi-minwendagwak eta dagomagad. All that is evil, and all that causes sorrow, is here on earth; but in heaven is only that which gives the greatest contentment, (joy.)

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Ojindan kakina weujishiasinogin ikkitowinan. Shun all words that are not fair, (indecent.)

Dibâkonige-gijigak kakina ta-kikendjigâde, minik ge-gi-ijiwebak oma aking. On the day of judgment all will be known that shall have happened here on earth.

Kakina ge-gi-kâdjigâdemagak nongom aking, wedi mijishâ tanugwad. All that shall have been hid now on earth, will appear there openly.

DEFECTIVE VERBS.

Defective verbs are called those which are not used in all the moods, tenses and persons of common verbs. There are some defective verbs in the Otchipwe language ; as :

heca, he (she, it) says, (inquit.)

heûban, he (she, it) said.

heûbanig, they said.

Gi-iwâ, he (she, it) has said.

This is all I ever heard of this verb. There is another defective, and also irregular verb, which is somewhat more complete than the above. In the following paradigm are exhibited the moods, tenses and persons, which are commonly used of this verb. It has several significations ; it signifies : I do, I am, I conduct myself, etc.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Nind ind, I do, I am,

kid ind,

(*di*), *ino*, he (she, it) is,

ino, it is, (*in*. object,)

nind indimin, (*nin dimin*),

kid indim, (*ki dim*),

dowag,

NEGATIVE FORM.

<i>Kawin nind indissi,</i>	or : <i>Kawin nin dissì,</i>
“ <i>kid indissi,</i>	“ <i>ki dissì,</i>
“ <i>dissi,</i>	“ <i>dissi,</i>
“ <i>nind indissimin</i>	“ <i>nin dissimin,</i>
“ <i>kid indissim,</i>	“ <i>ki dissim,</i>
“ <i>dissiwag,</i>	“ <i>dissiwag.</i>

PERFECT TENSE.

(No affirmative.)

Kawin nin gi-dissi, I have not done, been,
Etc., as above.

FUTURE TENSE.

(No affirmative.)

Kawin nin ga-dissi, (*kawin nin ga-wi-dissi.*)
Etc., after the *present tense.*

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Tchi diiân, that I do, be,
 “ *diiân,*
 “ (*did, digid;*) *ing,* (*bata-digid,*)
 “ *diiâng, bata-diiâng,*
 “ *diiang, (bata-diiang,*)
 “ *diiëg, (bata-diiëg,*)
 “ *dowad, (bata-dowad)*

Tchi dissiwân,
 “ *dissiwân,*
 “ *dissiy,*
 “ *dissiwâng,*
 “ *dissiwang,*
 “ *dissiwëg,*
 “ *dissigwa,*

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PARTICIPLES.

PRESENT TENSE.

Nin endiiân, I who do, who am,
kin endiiân, thou who dost, who art,
win endid, (*endigid*), he (she, it) who.....
iw eng, it which is, (*in. obj.*)

ninawind endiiâng, }
kinawind endiiang, } we who are, who do,

kinawa endiiæg, you who do, are,
winawa endidjig, they who do, are, etc.

Nin endissiwân, I who was not, etc.,
kin endissiwân, thou who wast not,
win endissig, he who . . .

ninawind endissiwâng, }
kinawind endissiwang, } we who . . .

kinawa endissiwæg, you who do, are,
winawa endissigog, they who do, are, etc.

PERFECT TENSE.

Nin ga-diiân, I who have been, done,
kin ga-diiân,
win ga-did, (*ga-digid*)
iw ga-ing, it that has been, (*in. obj.*)
Nin ga-dissiwân, I who have not done,
kin ga-dissiwân, thou who, etc . . .

Etc., after the *present* tense.

Here are some of the most common cases of *Change* in this defective verb.

PRESENT TENSE.

Mi endiiân, it is thus I am, I do, I behave,
mi endiiân, it is thus thou art so,
mi endid,
mi eng, it is thus it is, it is so,
mi endiiâng, (*ninawind*,) }
mi endiiang, (*kinawind*,) }
mi endiiæg,

mî endowad, it is thus they are, they do so, etc.,
Endiîânin, when I am so, when I do so, etc.,
ëndiîânin, when thou art so, etc.,
endidjin,
endîîângon, (endîîangon.)
endîîegon,
endowadjîa,

PERFECT TENSE.

Mî ga-dîîân, it is thus I have done, I have been, etc.,
mî ga-dîîan,
mî ga-dîd, (*ga-digid*),
mî ga-ing, it was thus it happened, it has been so, etc.
mî ga-dîîâng,
mî ga-dîîang,
mî ga-dowad, so they have been, done, etc.

Remark. The prefix *en* in *endîîân*, *ëndiîan*, etc., is only an effect of the *Change*, (see p. 118.) It is omitted in compositions; as: *Ga-dîîân*, *ge-dîîân*; *nin baiatâ-dîîan*, I a sinner; *baiatâ-digid*, a sinner; *baiatâ-didjig*, sinners, etc. The end-syllable *in*, in *endîîanin*, etc., is likewise an effect of the *Change*, in another case.

Here are some specimens of the *Dubitative* of this defective verb.

Endowânen, I don't know how I am, how I do, etc.,
endowanen " how thou art, etc.,
endogwen, " how he (she, it) does, etc.,
endowângen, } " how we are, do, behave, etc.,
endowangen, }
eudwegwen, " how you are, do, . . .
endowaywen, " how they are, behave, etc.
Endogobqnen, how he (she, it) was, did,
endowagobanen, how they did, were, etc.,
Ga-dowânen, how I have been, how I have done,
Ga-dowanen, how thou hast been, etc.,
ga-dogwen, how he, . . .

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 verbs.

ga-inogwen, how it has been, (*in. obj.*)
ga-dowângen, how we have been, etc., etc. . .
Ge-dowânen, how I shall be, how I will do, etc.,
ged-inogwen, how it shall be, how it will happen,
ge-dowângen, how we shall be, how we will be, behave, etc., etc.

A few Examples on the Defective Verbs.

Wâbang nin wi-mâdja, kitchi ginwenj dash nin gad-inend, iwâ.

He says: I will depart (start) to-morrow, and will be absent very long.

Ki gi-wâbama na ? nind uno gagwedjima.—Kawin ki wi-winda-mossinon, iwâ dash. I ask him indeed: Hast thou seen him? but he says: I will not tell thee.

Nin ga-gosimin wâbang ; iwibanig pitchinâgo. They said yesterday: We will move to-morrow.

Wegoneu garikkitod awishtoia ?—Nin gad-ajiton wâgakwad ; gi-iwâ sa. What has the blacksmith said?—He has said: I will make the axe.

Egatchingin nind indimin, mojay bata-diiâng. We behave shamefully, because we are sinning always.

Debenimiang, widokawishinâm ningot endiiangin ; angotama-wishinâm gaie ga-bi-aindiiâng, (ga-bi-diiâng.) Lord, assist us when anything happens us; and take from us what we have done, (committed,) (our sins.)

Debenimiang, kaginig dibendan ge-dowângen, minik gaie gekitimâgisiwângen. Lord, always govern, (be master of,) whatever we shall be, and whatever misery (poverty,) shall befall us.

Anin endiiân nongom ? Endiiân sa nind ind. How dost thou do to-day? I do as I do.

FORMATION OF VERBS.

There are several kinds of modifications of verbs in the Otchipwe language, which are formed from principal verbs, * or from substantives, to express different circumstances, which use

* We call *principal verbs*, the *transitive-proper*, and the *intransitive-proper verbs*.

to be expressed in other languages by the combination of two or more parts of speech.

We will exhibit here these kinds of verbs, and give the rules for their formation, in as much as *rules* can be indicated for that.

I. RECIPROCAL VERBS.

They show a reaction of the subject on itself. They all end in *as* or *dis*, at the first person singular, indicative, present; and at the third person in *o*, belong to the I. Conjugation. Here are the Rules for their formation.

RULE 1. Transitive verbs ending in *awa*, change their last syllable *wa* into *s*, in order to form reciprocal verbs.

EXAMPLES.

Nin babâmitawa, I obey him; *nin babamitas*, I obey myself.
Nin nôndawa, I hear him; *nin nondas*, I hear myself.

RULE 2. Transitive verbs ending in *aa*, *ea*, *ia*, *oa*, or *a* with a consonant before it, (excepting *m* and *w*), change the final *a* into *idis*.

EXAMPLES.

Nin minaa, I give him to drink; *nin minaidis*, I give to drink to myself.
Nin ganoua, I speak to him; *nin ganonidis*, I speak to myself.

RULE 3. Transitive verbs ending in *owa*, change their last syllable *wa* into *dis*.

EXAMPLE.

Nin pakiteowa, I strike him; *nin pakiteodis*, I strike myself.

RULE 4. Transitive verbs ending in *ma*, change this syllable into *ndis*.

EXAMPLES.

Nin wâbama, I see him; *nin wâbandis*, I see myself.
Nin kikénima, I know him; *nin kikenindis*, I know myself.

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II. COMMUNICATIVE VERBS.

These verbs show a mutual action of two or more subjects upon each other. They have only the *plural* number, and they all end in *dimin*, at the first person plural, indicative, present. (To the I. Conj.) They are formed after the reciprocal verbs, according to the following Rules.

RULE 1. The reciprocal verbs ending in *as*, change this *as* into *adimin*, in order to make communicative verbs

EXAMPLES.

Nin nondas, I hear myself ; *nin nondadimin*, we hear each other.
Nin nissitotas, I understand myself ; *nin nissitotadimin*, we understand each other.

Nind anokitas, I work for myself ; *nind anokitadimin*, we work for each other.

RULE 2. The reciprocal verbs ending in *dis*, change this syllable into *dimin*.

EXAMPLES.

Nin bamiidis, I take care of myself ; *nin bamiidimin*, we take care of each other.

Nin nishkiidis, I make myself angry ; *nin nishkidiidimin*, we make each other angry.

Note. The personal pronoun *ki* is to be employed instead of *nin* in the communicative verbs in the first person, when the person spoken to is *included*. (See *Rem.* 3, p. 45.)

III. PERSONIFYING VERBS

They serve to represent an *inanimate* thing as doing actions of an *animate* being. There are two kinds of these verbs ; the one ending in *on*, and the other in *magad*.

IV. REPROACHING VERBS.

A reproaching verb is used in order to signify that its subject has a habit or quality, which is a *reproach* to him. They are all

derived from intransitive verbs of the I. Conjugation, and they also all belong to this Conjugation, because they all end in *i* at the characteristical third person.

The only Rule for their formation is this: Take the verb you want to transform into a reproaching verb, in the third person singular, indicative, present, affirmative form, and add *shk* to this person, and you have the reproaching verb.

EXAMPLES.

Nin niba, I sleep; 3 pers. *niba*; *nin nibashk*, I sleep too much.
Nin minikwe, I drink; 3 pers. *minikwe*; *nin minikweshk*, I drink too much; I am a drunkard.
Nin masinaige, I make debts; 3 pers. *masinaige*; *nin masinai-
geshk*, I make always debts.

V. SUBSTANTIVE VERBS PROPER.

This kind of verbs is derived from substantives. They end in *i* at the third person. (I. Conj.) In regard to the formation of these verbs, two Rules are to be observed, viz:

RULE 1. To a substantive *animate* or *inanimate*, ending in a *vo-
wel*, only a *w* is added, to form a verb.

EXAMPLES.

<i>mini</i> , man;	<i>nind ininiw</i> , I am a man.
<i>ikwe</i> , woman;	<i>nind ikwew</i> , I am a woman.
<i>Ogtma</i> , chief;	<i>nind ogimaw</i> , I am a chief.
<i>Aki</i> , earth;	<i>nind akiw</i> , I am earth.
<i>Sibi</i> , river;	<i>nin sibiw</i> , I am a river.

Exception. To a substantive ending in a vowel that has the *nasal* sound after it, (*â, é, î, ô, **) you have to add the syllable *iw*, to form a verb.

EXAMPLES.

<i>Akiwesî</i> , an old man;	<i>nind akiwesîiw</i> , I am an old man.
<i>Mindimôîé</i> , an old woman;	<i>nin mindimôîéiw</i> , I am an old woman.

* See page 16, No. 3.

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† See p

Abinodji, a child; *nind abinodjiw*, I am a child.
Gigô, a fish; *nin gigôw*, I am a fish.

RULE 2. To a substantive, *animate* or *inanimate*, ending in a *consonant*, the syllable *iw* is added, to make a verb of it. Only those substantives ending in a consonant, whose mutative vowel is *o*, † (which make their plural in *oy*, and some in *wag*,) take the syllable *ow*, to become verbs.

EXAMPLES.

Wâbigan, clay; *nin wâbiganiw*, I am clay.
Jiwitâgan, salt; *nin jiwitâganiw*, I am salt.
Assin, a stone; *nind assiniw*, I am a stone.

Note. There is yet another kind of substantive verbs in this language. They are *unipersonal* and belong to the IX. Conjugation. They are derived from *inanimate* substantives ending in *win*; and their formation consists in adding *iw* to the end-syllable *win*.

EXAMPLES.

Minawânigosiwin, joy; *minawânigosiwiniwan*, there is joy.
Kashkendamowin, sorrow; *kashkendamowiniwan*, there is sorrow.
Bâpiwin, laughter; *bâpiwiniwan*, there is laugh.
Mâwiwin, weeping; *mâwiwiniwan*, there is w.
Bakadewin, starvation; *bakadewiniwan*, there is st.

VI. ABUNDANCE-VERBS.

These verbs are also substantive-verbs, being formed from substantives. But as they signify at the same time *abundance* of what they express, they justly form a distinct class of verbs, called as above. They are unipersonal verbs, belonging to the VII. Conjugation.

There are two Rules for their formation, somewhat relating to those of the preceding number.

† See p. 32.

RULE 1. To form an abundance-verb, add the syllable *ka* to a substantive ending in a *vowel*, may it be *animate* or *inanimate*.

EXAMPLES.

<i>Anishinâbe</i> , Indian ;	<i>anishinâbeka</i> , there is plenty of Indians.
<i>Sagime</i> , moscheto ;	<i>sagimeka</i> , there is plenty of mos.
<i>Nibi</i> , water ;	<i>nibika</i> , there is much water.
<i>Animiki</i> , thunder ;	<i>animikika</i> , there is a thunder-storm.

Exception. Substantives ending in a vowel which has the *nasal* sound, take *ika*, to become abundance-verbs.

EXAMPLES.

<i>Gigô</i> , fish ;	<i>gigôika</i> , there is plenty of fish.
<i>Abinodji</i> , a child ;	<i>abinodjiika</i> , there is abundance of children.
<i>Assabikeshî</i> , a spider ;	<i>assabikshîika</i> , there is abundance of spiders.
<i>Mishiké</i> , a turtle ;	<i>mishikéika</i> , there is plenty of turtle.

RULE 2. Substantives *animate* or *inanimate*, ending in a *consonant*, require the addition of *ika* or *oka*, to be transformed into verbs of this class. (The mutative vowel *o* requires *oka*.)

EXAMPLES.

<i>Mikwam</i> , ice ;	<i>mikwamika</i> , there is much ice.
<i>Gon</i> , snow ;	<i>gonika</i> , there is much snow.
<i>Ashishk</i> , dirt, (on the road, etc.)	<i>ashishkika</i> , there is much dirt, mud.
<i>Namégoss</i> , trout ;	<i>namégossika</i> , there is abundance of trout.
<i>Miskwimin</i> , a raspberry ;	<i>miskwiminika</i> , there is plenty of raspberries.
<i>Anâng</i> , a star ;	<i>anangoka</i> , there are many stars.
<i>Mitig</i> , a tree ;	<i>mitigoka</i> , there is abundance of trees.
<i>Wâbos</i> , a rabbit ;	<i>wâbosoka</i> , there are many rabbits.

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Aki, cart
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VII. POSSESSIVE VERBS.

These verbs indicate possession or property, in a very peculiar manner. They are substantive-verbs, being derived from substantives, *animate* or *inanimate*, by prefixing *o* or *od*, and the personal pronoun *nin* or *nind* in the first person, etc.; and they belong to the I. Conjugation, being intransitive verbs, ending in a vowel at the characteristic third person; that is, in *i* or *o*. (This *o* refers to the mutative *o*.)

Those that terminate in a *consonant* at the first person singular, indicative, present, do ordinarily not take the possessive terminations. Some may take them occasionally.

But those that end in a *vowel* at the said person, take the possessive terminations. These all end in *i* at the characteristic third person.

EXAMPLES.

<i>Tchimân</i> , canoe ;	<i>nind otchimân</i> , I have a canoe.
<i>Mokomân</i> , a knife ;	<i>nind omôkomân</i> , I have a knife.
<i>Odâbân</i> , a sledge ;	<i>nind ododâbân</i> , I have a sledge.
<i>Noss</i> , (<i>n-oss</i>), my father ;	<i>nind ooss</i> , I have a father.
<i>Ningwiss</i> , (<i>nin-gwiss</i>), my son ;	<i>nind ogwiss</i> , I have a son.

Note. These end in *i* at the third person, *otchimâni*, etc.
Wâgâkwad, an ax ; *nind owâgâkwad*, I have an axe.
Makak, a box ; *nind omakak*, I have a box.
Akik, a kettle ; *nind odakik*, I have a kettle.
Mitig, a tree or wood ; *nind omitig*, I have a tree or wood.

Note. These end in *o* at the third person, *owâgâkwado*, . .
Jonîia, silver, money ; *nind ojonîiâm*, I have money.
Pijiki, a cow ; *nind opijikim*, I have a cow.
Opin, a potatoe ; *nind odopinim*, I have potatoe.
Aki, earth, land ; *nind odakim*, I have land.
Ishkote, fire ; *nind odishkotem*, I have fire.

Note. These have the possessive terminations, ending in *i* at the third person, *ojonîiâmi*, *opijikimi*. . .

VIII. WORKING VERBS.

The verbs of this class signify the *doing of a work*; and so I think they are properly called *working* verbs. They are substantive-verbs, all being derived from substantives, *animate* or *inanimate*, and follow the same Rules in their formation, as the abundance-verbs of No. VI. These verbs belong all to the I. Conjugation.

EXAMPLES.

Mikana, path, road; *nin mikanâke*, I make a road.
Ishkote, fire; *nind ishkoteke*, I make fire.
Akakanje, charcoal; *nind akahânjeke*, I burn charcoal.
Jonîa, silver; *nin jonîake*, I work silver.
Mashkikiwâbo, medicine; *nin mashkikiwâboke*, I prepare a medicine.

IX. FEIGNING VERBS.

These verbs are used to designate *feigning* or *dissimulation*. A verb of this kind represents its subject doing something for show only, or by dissimulation. They all terminate in *kâs*, at the first person singular, indicative, present; and in *o* at the characteristic third person; and consequently belong to the I. Conjugation. Some of them are derived from other verbs, and some from substantives.

Those derived from *substantives*, follow in their formation exactly the Rules established in No. VI. All you have additionally to do is, to add *s* to an abundance-verb, and to prepose *nin* (*nind*), and you have a feigning verb, *nind anishinâbekâs*, I play or act the Indian, I feign to be an Indian. *Abinodjûika*; feigning verb, *nind abinodjûikâs*, I play the child. *Wâbosoka*; feigning verb, *nin wâbasokâs*, I feign to be a rabbit, (in fables.)

Those feigning verbs that are derived from *verbs*, add the syllable *kâs* to the characteristic third person of the verbs from which they are formed.

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EXAMPLES.

Nin niba, I sleep; 3d. person, *niba*; *nin nibâkâs*, I feign to sleep.
Nin gagibishe, I am deaf; 3d. person, *gagibishe*; *nin gagibishckâs*,
I dissemble to be deaf.
Nind âkos, I am sick; 3d. person, *âkosi*; *nind âkosikâs*, I feign
to be sick.
Nin nib, I die; 3d. person, *nibo*; *nin nibôkâs*, I feign to die.

X. CAUSING VERBS.

These verbs are called so, because they indicate that the subject of such a verb *causes* some animate object to *be* in a certain circumstance, or to *do* something. They are all *animate* verbs, belonging to the IV. Conjugation. They are obtained from the characteristic third person of intransitive verbs, by adding *a*, *ia*, or *oa*; according to the following Rules.

RULE 1. When the characteristic third person ends in a *vowel*, the letter *a* only is added, to form a causing verb.

EXAMPLES.

Nind âbitchiba, I rise from the dead; 3d. person, *âbitchiba*;
nind âbitchibaa, I raise him from the dead.
Nin manisse, I chop; 3d. person *manisse*; *nin manissea*, I make
him chop wood.
Nin widige, I am married; 3d. person, *widige*; *nin widigea*, I
make him be married.
Nind anoki, I work; 3d. person, *anoki*; *nind anokia*, I make
him work.

RULE 2. When the characteristic third person ends in a *consonant*, the syllable *ia* or *oa* is added to make a causing verb. (The syllable *oa* refers to the mutative vowel *o*.)

EXAMPLES.

Nin kashkendam, I am sad; 3d. person, *kashkendam*; *nin kash
kendamia*, I make him sad.
Nin mashkawendam, I am firmly resolved; 3d. person, *mashka-
wendam*; *nin mashkawendamia*, I cause him to be firmly re-
solved.

Nin dôdam, I do it ; 3d. person, *dodam* ; *nin dodamoa*, I make him do it.

Nin twâshin, I break through the ice ; 3d. person, *twâshin* ; *nin twâshinoa*, I cause him to break through the ice.

Note 1. All the verbs of the II. and III. Conjugations, when transformed into causing verbs, ought to end in *oa*, because their mutative vowel is *o*. But usage seems to require to add *ia* to those that are composed of *inendam*, (he thinks,) as the first two of these Examples, and many others.

Note 2. It must be observed here, that not *all* the verbs of the first three (or other) Conjugations use to be transformed into causing verbs ; and some have their own way of becoming verbs of this kind, as : *Niba*, he sleeps ; *nin nibeoa*, I cause him to sleep. *Kitimâgisi*, he is poor : *nin kitimâgisi*, I make him poor. *Widigendiway*, they are married together ; *nin widigendaoy*, I marry them together. *O wâbandan*, he sees it ; *nin wâbandaoa*, I cause him to see it, I show it to him. *O kikendân*, he knows it ; *nin kikendamoa*, I cause him to know it, I make it known to him, etc., etc. These are verbs by themselves.

XI. FREQUENTATIVE VERBS.

This kind of verbs is used to indicate a repetition or reiteration of the action expressed by the verb. The contrivance which makes common verbs become frequentative, is, to double the first syllable of the verb.

EXAMPLES.

Nin pakiteowa, I strike him ; *nin papakiteowa*, I strike him repeatedly.

Nin tângishkawa, I kick him ; *nin tatângishkawa*, I kick him several times.

But sometimes, especially when the first syllable of the common verb has the vowel *i*, this *i* is changed in *a* in the first syllable of the frequentative verb.

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EXAMPLES.

Nin gigit, I speak (a short time); *nin gâgigit*, I speak long, much.

Nin pindige, I come in; *nin pâpindige*, I come often in.

Nin nibaw, I stand; *nin nânibaw*, I stand here and there.

XII. PITVING VERBS.

This modification of verbs is used to manifest *pity*, which the subject of these verbs has on himself, or on others. In English it requires a whole phrase to express the meaning of such a verb. We will exhibit here some of them; and below are the English phrases which express their meaning.

<i>Pit. v. 1 pers.</i>	<i>3 pers.</i>	<i>Subj. mood, pres.</i>
<i>Nin debimâsh</i> ; *	<i>debimâshi</i> ;	<i>debimâshan.</i>
<i>Nin bakadesh</i> ; †	<i>bakadeshi</i> ;	<i>bakadeshan.</i>
<i>Nin gagibishesh</i> ; ‡	<i>gagibisheshi</i> ;	<i>gagibisheshan.</i>
<i>Nind âkosish</i> ;	<i>âkosishi</i> ;	<i>âkosishan.</i>
<i>Nind ijivesish</i> ; §	<i>ijiwesishi</i> ;	<i>ijiwesishan.</i>

* It is but too true what they say of me.

† I am worth pity, being so hungry.

‡ I am worth pity, being deaf.

|| I am worth compassion, being sick.

§ I am miserable, being so.

Debimâshinâdog; I think, what they say of that poor fellow, is but too true. (Thirteen words for one.)

Remark 1. Many active verbs ending in *amawa*, indicate by this termination something belonging to the object of the verb, or relating and alluding to it. This modification of verbs is much used in the Otchipwe language, and is expressive.

SOME EXAMPLES.

Nin wâbandamawa od inanokiwin; I see his work.

Nin gi-wâbandamawa od ijibiigan; I have seen his writing.

Nin jingendamawa o batadowin; I hate his sin.

Nin jingendamawa o gaginawishkiwin; I hate his habit of lying.

You could, indeed, say: *Nin wâbandan od inaukiwin*; *nin jingendan o gagiawishkiwin*; *nin kikendan od ijwëbisiwin*; *nin nondan o matchi giwëwin*; etc. . . This would be understood by Indians, but it is not genuine Otchipwe.

You see by these Examples, that the *last* syllable of the verb, (which always is a verb of the VI. Conjugation,) from which a verb of this description is formed, is changed into *amâwa*, (which makes it become a verb of the IV. Conjugation) But in some verbs ending in *on*, this last syllable is not changed in *amâwa*, but in *awa*; as:

Nin mâdjidon, I carry it away; *nin mâdjidawa*, I carry it to him.

Nin bidou, I bring it; *nin bidawa*, I bring it to him.

Nind aton, I put it; *nind atawa*, I put it to him, or for him.

Nin kâdon, I hide it; *nin kâdawa*, I conceal it to him.

Nin sâgiton, I like (keep) it; *nin sâgitawa*, I don't give it to him.

Etc. . . etc. . .

It is evident that the verbs ending in *ân*, change invariably this syllable in *amâwa*, to become verbs of this description. But for those ending in *on*, I can discover no Rule which could show us those that change this *on* in *amâwa*, and those that change it in *awa*.

Remark 2. Let me now say a word of *contracted verbs*. The Otchipwe language is full of them. There are no fixed Rules for this contraction; usage contracted or abbreviated them, and established them in the language. Nor is it the business of the *Grammar*, to give a detailed account of them; this is the duty of the *Dictionary*. I will here only give you a few specimens of contracted verbs, and at the same time a hint, to be attentive and diligent in the analyzing of compound and contracted verbs and other parts of speech. Here are a few specimens.

Nin nâdonlân, I fetch and bring it on my back, (*Nin nâdin*, I fetch it; *nin bimondân*, I carry it on my back.)

Bidâssimishka, he is coming here in a canoe. (*Bi*, denoting approach; *ondâss*, come here; *bimishka*, he goes or comes in a canoe, boat, etc.)

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Nin bidâdjim, I come and tell something. (*Bi*, denoting coming ;
nin bidâdjim, I tell it.)
And innumerable others.

CHAPTER IV.

OF ADJECTIVES.

An *Adjective* is adjoined or added to a substantive to express its quality or manner of existing.

The Otchipwe adjectives, like the English, are perfectly invariable, respecting gender, number and case. So we say: *Minô kwîwisens*, a good boy ; *minô ikwesens*, a good girl ; *minô dodamowin*, a good action. As long as they are adjectives they are invariable ; but they are ordinarily transformed into verbs, and then they are conjugated.

There are only a few adjectives *proper* in the Otchipwe language, they are almost all *adjective-verbs*.

1. *Here are some of the first sort, adjectives proper.*

Minô, good. *Geget mino inini kissaie* ; thy brother is indeed a good man.

Minô ikwêban aw o gi-kitchi-nita-jawenimân widj' anishinâben ; she was a good woman, she was very charitable towards her neighbor.

Minô akî na endaji-kitigeieg? Is the soil good where your field is ?
Matchî, bad, evil. *Matchî manito ki wi-mûnigonan matchî inendamowinan* ; the evil spirit suggests us bad thoughts.

Matchî anishinâbeg anôtch matchî ijîwêbisîwinan od aianawan, matchî nibi gâté o sâgîtonawa ; bad Indians have many evil habits, and they also like liquor, (bad water.)

Matchî abinodjiag ; bad children.

Geté, old, ancient. *Geté anishinâbeg gi-kitchi-bataînowag* ; the Indians of old were very numerous .

Nin getê masinaigan nin bidon, bekânak dash mijishikan ; I bring my old book, please give me another one. *Gete kitiganan* ; old fields.

Oshki, new, recent ; young. *Oshki masinaigan ki bi-nandotamon* ; I come to ask thee for a new book.

Gwaiak, good, just, right, upright, straight.—*Gwaiak wâni*, a good or just man ; *gwaiak atawêwinûiwag*, good traders.

Kagigê, eternal, everlasting.—*Gwaiak enamiadiig kagigê bimûdisiwin gijigong ta-minâwag* ; to good Christians life everlasting will be given in heaven.

Kitchitwâ, holy, saint.—*Kitchitwa Marie* ; Saint Mary. *Kitchitwâ Paul* ; Saint Paul. *Kitchitwâ Anamiêwigamiig* ; the holy Church.

Nibiwa, much, many. *Nibiwa aki o gi-gishpinadon* ; he bought much land.

Pangi, some, a little, a few.—*Panji jiwitâgan mijishikan* ; give me some salt.

Note. These two adjectives, *nibiwa* and *pangi*, are oftener adverbs than adjectives.

2. *Here are some of the second sort, adjective-verbs.*

Nibwâkâ aw inini ; this is a wise man.

Nita-anoki aw ikwê ; this is an industrious woman.

Nêta-anokidjig kitigêwininiwag kitchi dâniwag ; industrious farmers are wealthy.

Kakina ninidjânissag âkosiwag, my children are all sick.

Bakadê, he is hungry ; *nibâgwe*, he is thirsty ; *kitimâgisi*, he is poor ; *jawendâgosi*, he is happy.

Kissinâ, it is cold ; *kijate*, it is warm ; *awatin*, it is calm ; *nôdin*, it is windy.

Remark 1. Where we use in English an *adjective* with the auxiliary verb *to be*, the Otchipwe language will employ a verb, in which the adjective and the auxiliary verb are joined in one verb. For this reason we call these words *adjective-verbs*. So, for instance, in the above sentences, *nibwakâ*, does not signify

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only *wise*, but, *he is wise*; *bakadé*, means not only *hungry*, but, *he is hungry*; *kissina*, not only *cold*, but, *it is cold*, etc.

Remark 2. These adjective-verbs are true verbs denoting *quality*, and are conjugated. They don't belong all to the same Conjugation. The characteristical third person and the quality of the verb indicate the Conjugation to which an adjective-verb belongs.

Nin wâbishkis, I am white; *nin makatewis*, I am black; *nin jawendagos*, * I am happy; *nin sâgiigos*, I am amiable, (or loved.) To the I. Conjugation.

Nind ugôdjîn, I am hanging; *nin minoshin*, I am well placed, (lying down.) To the III. Conjugation.

Wâbishka, it is white; *bigoshka*, it is broken; *wâsséia*, it is light; *minosse*, it is convenient, it goes well, fits well.) To the VII. Conjugation.

Wâbishkamagad, it is white; *manâdad*, it is bad; *oshkendagwad*, it is melancholy, sorrowful. To the VIII. Conjugation.

Gwanâtchiwan, it is beautiful; *songan*, it is strong; *onijishin*, it is fair, useful. To the IX. Conjugation.

DEGREES OF COMPARISON IN ADJECTIVES.

There are *three* degrees of qualification or comparison which can be expressed in adjectives, the *Positive*, *Comparative* and *Superlative*. In the Otchipwe language these degrees of comparison are expressed in the *adjective-verbs*, by placing before them certain adverbs, as the Examples of No. 2 and 3 will show.

1. *The Positive.*

Adjectives in the *Positive* express the quality of objects simply, without respect to other objects, as:

Bekâdisi, tabassênindiso gait aw oshkinawe; this young man is meek and humble, (without respect to the meekness and humility of others.)

* By the intercalation of the syllable *wi*, between the final *o* and *s*, in the last syllable of adjective-verbs ending in *gos*, the Otchipwe language gives to these verbs the signification of the *influence of Divine Power or Goodness*, F. I. *Nin sâgiigowis*, I am loved by God, (God loves me.)

Giwashkwébiwag igiw anishinâbeg; these Indians are drunk, (without expressing whether they are more or less drunk than others.)

Gwanâtechivan ki kitigan; thy field is beautiful.

Onijishin ôw mashkiki; this medicine is good.

Note. All the adjectives *proper*, and the *adjective-verbs* of the *Dictionary* are in the *Positive*.

2. The Comparative.

Adjectives in the *Comparative* express the quality of an object in a higher or lower degree than that of another; and according to these two kinds of comparison, the comparative also is double,—the comparative of *superiority*, and the comparative of *inferiority*.

a. The comparative of *superiority* is formed, in the Ojibwe language, by placing the adverbs *awashime* or *nawatch* before an adjective-verb in the positive. These two adverbs have both the same signification; they signify *more*.

Paul nawatch kitimi, John dash; Paul is more lazy than John. *Awashime apitendâgicad anamiewin, kakina dash aking endagoy*; religion is more worth than all other things on earth.

Nin jâwendagos geget awashime dash kin ki jâwendagos; I am happy indeed, but thou art more happy, (happier.)

Nawatch gisiss wassési, tibikigisiss dash; the sun is brighter (more bright) than the moon

b. The comparative of *inferiority* is formed by placing before an adjective-verb the two adverbs *nawatch pangî*, which signify *less*, or *not so much*, as:

Nawatch pangî kissinamagad nongom, bibinong dash; it is not so cold now than it was last winter.

Nawatch panji âkosi nongom, pitchinâgo gu-digid; he is not so sick to-day, as he was yesterday.

3. The Superlative.

Adjectives in the *Superlative* express the quality in a very high or low, or even in the highest or lowest degree in one ob-

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ject compared with one or more others; and according to this distinction, the superlative also is double, *relative* and *absolute*.

a. The *relative* superlative (which expresses a very high or low, but not the highest or lowest degrees of all,) is constructed by placing the adverbs *âpitchi*, or *kitchi*, before an adjective-verb. These adverbs signify *very*, *very much*. Sometimes also, to give more strength to the superlative, both adverbs, *âpitchi* and *kitchi*, are put together.

EXAMPLES OF THIS SUPERLATIVE.

Kitchi ginôsi aw inini; this man is very tall, (but not the tallest of all.)

Apitchi mino bimâdisi aw kwiwisens; this is a very good-natured boy.

Kitchi minwendâgossiwag ogôw abinôdjiag; these are very amiable children.

Apitchi kitchi âkosi; he is extremely sick.

Apitchi kitchi kitimâgisi netâ-giwashkwébid; a drunkard is extremely miserable.

b. The *absolute* superlative, which expresses the highest or lowest degree of all,) is constructed by placing before an adjective-verb, the adverb *mamâwi*, which signifies *together*, or, *at all*. (In the *Change* it sounds *maiâmawi*.)

EXAMPLES OF THE ABSOLUTE SUPERLATIVE.

Mi aw maiâmawi-ginôsid inini; this man is the tallest of all.

Aw kwiwisens mâmawi nibwâka endashiwad nin kikinoamakanag; this boy is the wisest of all my scholars.

Maiâmawi-nigânisid Kitchi-mekatewikwanaie; The Sovereign Pontiff, (the highest or foremost Bishop.)

Maiâmawi-Ishpêndâgosid; the Most-High.

Remark. By the right use of the above adverbs, the strictest distinction of the degrees of comparison can be expressed. It must, however, be observed, that in common speaking the adverb *âpitchi* is often employed to denote the *absolute* superla-

tive. F. i. *Kije Manito âpitchi kijewâdisi, âpitchi gaie gwaiak ijwebisi*; God is most merciful and most just, (in the highest degree, of course.)

CHAPTER V.

OF NUMBERS.

Numbers, (which are properly adjectives, adverbs and verbs,) serve to express exactly the quantity and succession of objects that can be counted.

There are in the Otchipwe language *five* distinct sorts of numbers. These sorts of numbers I have arranged here according to their derivation from each other. This order is unusual in Grammars, but natural in the Otchipwe Grammar, (*Nij, nênij. Nijing, nênjing, êko-nijing.*)

1. *Cardinal* numbers, which express an exact quantity of objects without any report.

2. *Distributive* numbers, which denote distribution and repartition.

3. *Multiplying* numbers, which indicate reiteration or repetition.

4. *Multiplying-distributive* numbers, which combine the idea of multiplication and distribution in one expression.

5. *Ordinal* numbers, which mark the order and succession of objects.

CARDINAL NUMBERS.

<i>Béjig,</i>	-	-	-	-	one.
<i>Nij,</i>	-	-	-	-	two.
<i>Nisswi,</i>	-	-	-	-	three.
<i>Niwin,</i>	-	-	-	-	four.
<i>Nânan,</i>	-	-	-	-	five.
<i>Ningotwâsswi,</i>	-	-	-	-	six.
<i>Njwâsswi,</i>	-	-	-	-	seven.
<i>Nishwâsswi,</i>	-	-	-	-	eight.

<i>Jângasswi,</i>	-	-	-	nine.
<i>Midâsswi,</i>	-	-	-	ten.
<i>Midâsswi ashi bêjig,</i>	-	-	-	eleven.
<i>Midâsswi ashi nij,</i>	-	-	-	twelve.
<i>Midâsswi ashi nisswi,</i>	-	-	-	thirteen.
“ <i>nîwin,</i>	-	-	-	fourteen.
“ <i>nâuan,</i>	-	-	-	fifteen.
“ <i>ningotwâsswi,</i>	-	-	-	sixteen.
“ <i>nîjwâssi,</i>	-	-	-	seventeen.
“ <i>nishwâsswi,</i>	-	-	-	eighteen.
“ <i>jângâsswi,</i>	-	-	-	nineteen.
<i>Nijšana,</i>	-	-	-	twenty.
<i>Nijšana, ashi bêjig,</i>	-	-	-	21.
“ <i>nij,</i>	-	-	-	22.
“ <i>nisswi,</i>	-	-	-	23.
<i>Nissimidana,</i>	-	-	-	30.
<i>Nissimidana ashi bêjig,</i>	-	-	-	31.
<i>Nimidana,</i>	-	-	-	40.
<i>Nânimidana,</i>	-	-	-	50.
<i>Ningotwâssimidana,</i>	-	-	-	60.
<i>Nîjwâssimidana,</i>	-	-	-	70.
<i>Nishwâssimidana,</i>	-	-	-	80.
<i>Jângassimidana,</i>	-	-	-	90.
<i>Ningotwâk,</i>	-	-	-	100.
<i>Ningotwâk ashi bêjig,</i>	-	-	-	101.
“ <i>nij,</i>	-	-	-	002.
“ <i>midâsswi,</i>	-	-	-	110.
“ <i>midâsswi ashi bêjig,</i>	-	-	-	111.
“ “ <i>ningotwâsswi,</i>	-	-	-	116.
“ <i>nijšana</i>	-	-	-	120.
“ <i>nijšana ashi nânan,</i>	-	-	-	125.
<i>Nijwâk,</i>	-	-	-	200.
“ <i>ashi nânimidana ashi nij,</i>	-	-	-	252.
<i>Nisswâk,</i>	-	-	-	300.
<i>Niwâk</i>	-	-	-	400.
<i>Nânwâk,</i>	-	-	-	500.

<i>Ningotwâsswâk,</i>	- - - -	600.
<i>Nijwâsswâk,</i>	- - - -	700.
<i>Nishwâsswâk,</i>	- - - -	800.
<i>Jangâsswâk,</i>	- - - -	900.
<i>Midâsswâk,</i>	- - - -	1,000.
<i>Midâsswâk ashi bejig,</i>	- - - -	1,001.
“ <i>midâsswi</i>	- - - -	1,010.
“ <i>nijwâk ashi nissimidana,</i>	- - - -	1,230.
<i>Nijing midâsswâk,</i>	- - - -	2,000.
<i>Nissing</i> “	- - - -	3,000.
<i>Niwing</i> “	- - - -	4,000.
<i>Nâning</i> “	- - - -	5,000.
<i>Ningotwâtching midâsswâk,</i>	- - - -	6,000.
<i>Nijwâtching</i> “	- - - -	7,000.
<i>Nishwâtching</i> “	- - - -	8,000.
<i>Jângatching</i> “	- - - -	9,000.
<i>Midâtching</i> “	- - - -	10,000.
<i>Midâtching ashi âbiding midâsswâk,</i>	- - - -	11,000.
<i>Midâtching ashi âbiding midâsswâkashi ningotwâk ashi midâsswi ashi bejig</i>	- - - -	11,111.
<i>Midâtching ashi nijing midâsswâk,</i>	- - - -	12,000.
“ <i>nissing</i> “	- - - -	13,000.
“ <i>nishwâtching</i> “	- - - -	18,000.
<i>Midâtching ashi jângatching midâsswâk ashi nijwâsswâk ashi nishwâssimidana ashi ningotwâssi,</i>	- - - -	19,786.
<i>Nijlana dassô midâsswâk,</i>	- - - -	20,000.
“ <i>ashi nânan,</i>	- - - -	20,005.
“ <i>ashi midâsswâk</i>	- - - -	21,000.
“ <i>ashi midâsswâk ashi ningotwâk ashi midâsswi ashi nij,</i>	- - - -	21,112.
<i>Nijlana dassô midâsswâk ashi nâning midâsswâk,</i>	- - - -	25,000.
“ <i>nishwâtching midâsswâk ashi nisswâk,</i>	- - - -	28,300.
<i>Nissimitana dasso midâsswâk</i>	- - - -	30,000.

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<i>Nānimidana</i>	“	-	-	50,000.
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<i>nānan,</i>	-	-	-	50,505.
<i>Jāngassimidana dasso midāsswāk,</i>	-	-	-	90,000.
<i>Ningotwāk</i>	“	-	-	100,000.
<i>Nisswāk</i>	“	-	-	300,000.
<i>Midāssmāk</i>	“	-	-	1,000,000.
Etc., etc.				

Remark 1. To express 2000, they also say: *nijtauāk*; 3000, *nissimidanāk*; 4000, *nimidanāk*; 5000, *nanimidanāk*; 6000, *ningotwāssimidanāk*; 7000, *nijwāssimidanāk*; 8000, *nishwāssimidanāk*; 9000, *jāngassimidanāk*. This is the same as twenty hundred, thirty hundred, forty hundred, etc.

Remark 2. In counting from *eleven* up to *twenty*, they ordinarily omit *midāsswi*, and only say: *ashi bejig*, eleven; *ashi nij*, twelve; *ashi nisswi*, thirteen, etc.

Remark 3. In common quick counting they say *jāng*, instead of *jāngāsswi*, nine; and *kwetch*, instead of *midāsswi*, ten. This is however not to be imitated.

EXAMPLES.

Adam, nitām inini, jāngasswāk ashî nissimidana dassô bibôn gi-bimādisi oma aking. Adam, the first man, lived nine hundred and thirty years on earth.

Nijo bibon gi-anoki, mi dash nānwāk dasswābik jōnūan gi-gashkiad. He has worked two years and earned 500 dollars.

Nāning midāsswāk ininūwan Jesus o gi-ashamān pagwadakamig, nānan dash eta pakwejiganan o gi-awan. Jesus fed 5000 men in the desert with only five loaves of bread.

Remark 1. The Cardinal numbers from *one* to *ten* undergo a little change before substantives signifying *measure*, of time or of other things; and these substantives always remain in the *singular* number. Instead of *bejig*, *nij*, *nisswi*, etc., we say before those substantives: *ningô*, *nijo*, *nissq*, *nio*, *nāno*, *ningotwāssô*, *nijwāssô*, *nishwāssô*, *jāngāssô*, *midāssô*. Some instances-

of this you have seen in the above Examples, and I will give you some more here.

Ningô gisiss nin gi-anoniy. He hired me for a month, or for one month.

Kawin na ki dâ-mijissi ningô tibaigan manitôwegin ? Wouldst thou not give me a yard of cloth.

Nijo bibôn gi-aiâ Moniang. He was two years in Montreal.

Nissô tibaigan papagiwaiânigin ki minin. I give thee three yards of cotton.

Gégu ningotwâsso gisiss gi-inêndi. He was absent nearly six months.

Remark 2. Cardinal numbers from *ten* to *nineteen*, when before substantives denoting *measure*, are expressed in *three* manners, viz :

1. *Midâsso bibon ashi bejiy*, eleven years.
 “ *nij*, twelve years.
 “ *nânan*, fifteen years, etc.
2. *Midâsso bibon ashi ningo bibon*, eleven years.
 “ *gisiss* “ *nijo gisiss*, twelve months.
 “ *dibaigan ashi jangâsso dibaigan*, nineteen bushels, etc.
3. *Ashi ningo bibon*, eleven years.
 Ashi nisso dibaigan, thirteen yards, bushels, feet, etc.
 Ashi nâno gisiss, fifteen months, etc.

Note. These *three* manners of expressing numbers are to be applied also to the subsequent *Remarks*; *mutatis mutandis*.

Remark 3. When the Cardinal numbers before substantives denoting *measure*, are expressed in *round* numbers, twenty, thirty, fifty, hundred, thousand, etc., the word *dasso* * is put between the number and the substantive, this latter remaining *invariably* in the *singular*. But when numbers *under ten* are joined to the round numbers, the rules of the foregoing *Remark* take place. You have already seen some cases of this in the above Examples, and here are some more.

Note. The word *dasso* signifies nothing in itself; it is only used in connection with words signifying *measure*, of time or of other things.

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Gwaiak nijtana dasso bibon gi-bimâdisi nindânissiban. My deceased daughter has lived just twenty years.

Nimidana dasso tibaigan sêviba nin gi-gishpinana. I bought forty yards of ribbon.

Nijwâk dassô tibâbishkodjigan, anokadjigan o bimôndan. He carries on his back 200 pounds of goods.

Nimishômmissiban ningôtwâk dassô bibon ashi nijô bibon gi-bimâdisi. My deceased grand-father lived a hundred and two years.

Nissimidana ashi nâno tikâbishkodjigan pakwêjiganan nin gi-ashamiġ. He gave me thirty-five pounds of flour.

Remark 4. When the substantive following the Cardinal number, from *one to nineteen*, signifies objects of *wood, stone, metal, etc.*, or when *days* are mentioned, the Cardinal number is connected *with certain syllables* alluding to the material, or shape, of the object expressed by the substantive; according to the following scheme.

a. With the syllable *gwan*, to indicate days; as:

Nijogwan nin gi-bimossê. I walked two days.

Jaigwa nissôgwan kâwin wissinissi. He has eaten nothing now three days.

Nânogwan gi-aîâ omâ. He stayed here five days.

Niogwan, nishwâssogwan, midâssogwan; midâssogwan ashi nijogwan, or only; *ashi nijogwan*, etc.

To express *one day*, they will say, *ningo gijig*.

b. With the syllable *sag*, to denote *wooden vessels*, such as barrels, kegs, boxes, etc., as:

Ningotossag mandâminag nin ga-gishpinanag. I will buy a barrel of corn.

Njossag pakwêjigansan od aiawan. He has two barrels of crackers.

Jângâssossag sagâiganan. Nine kegs of nails.

Nissossag jonîa. Three boxes of money.

Niossag, nânossag, midâssossag; midâssossag; ashi bejig, etc.

c. With the syllable *weg*, to mark *clothing materials*, as:

Bêjigweg wâbbôian. One blanket.

Nijweg wâbôianan, niweg dash papagiwaiânan, nissweg dash môshweg, mi minik ga-dibaamagoiân. My pay consisted in two blankets, four shirts and three handkerchiefs.

Nânweg, ningotwassweg, midâssweg; midâssweg ashi bejig. . .

d. With the syllables *wâtig* to allude to wood or lumber; as:

Kawin ganage béjigwâtig nabagissag ninl aiâwassl. I have not a single board.

Midâsswâtig missan bidon. Bring ten sticks of wood.

Nisswâtig abwîn. Three paddles.

Ningotwâsswâtig ajéboianan. Six oars.

Nijwâtig, nânwâtig, nijwâsswâtig; midâsswâtig ashi bejig, midasswâtig ashi nîwîn; ashi namwâtig.

e. With the syllables *wâbik*, to signify metal, stone, or glass; as:

Bejigwâbik jonîia ki ga-dibuamon. I will pay thee one dollar.

Midâsswâbik wassétchiganabikôn. Ten window-glasses, (ten panes of window-glass.)

Nisswâbik kijabikisiganan. Three stoves.

Nânwâbik jigwanabikoy nin binag. I bring with me five grindstones.

Niwâbik, nishwâsswâbik; midâsswâbik ashi nijwâbik, or, midasswâbik ashi nij, or only ashi nijwâbik, ashi nisswâbik...

f. With the syllables *minag*, to designate globular objects, as:

Béjigominag tchiss ganagé ashamákan. Give him at least one turnip.

Nissôminag mishuminag ki ga-minin. I will give thee three apples.

Niominag opinig. Four potatoes.

Midâssominag auwîn. Ten musket-balls.

Midâssominag ashi béjig; midâssominag ashi nij; midassominag ashi niominag ashi nanominag, ashi jaugâssominag.

There are many other syllables of this description in the Otchipwe language, which are attached to Cardinal numbers to allude to some particular object.

Here are again some of them.

g. *wénan*, alluding to a pair or pairs, as:

Ningotwéwan makisinan, a pair of shoes; *nijwewan, nissw-*

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wan, *nīwewan*; *nancewan pijikiwag*, five pair of yoke of oxen. *Midāsswewan ashi bejiy*; *midasswewan ashi ningotweusswewan*; *ashi jangāsswewan*, nineteen pair.

h. *ōshkin*, to allude to a bag or sack, as :

Ningotoshkin opitig, a bag of potatoes; *nijoshkin*, *nissoshkin*, *nānosshkin*; *nijwāssoshkin mishiminag*, seven bags of apples; *midāssoshkin ashi nānan*, fifteen bags.

i. *ōnag*, to allude to a canoe, boat, vessel, etc., as :

Ningotōnag, *nijonag*; *nionag tehimānun nin wābandanan*. I see four canoes; *nanonag*; *midāssonag nābikwanun*, ten vessels; *midāssonag ashi nanonag ishkotenābikwanun gi-nibomagan*, fifteen steamboats have perished.

j. *nik*, alluding to the outstretched arms of a man measuring a fathom, as :

Ningotonik, *nijonik*, *nissonik*, *nionik*, *nānonik*; *midāssonik bimīnakwan*, ten fathoms of cord; *midāssonik ashi ningotwāssonik*, sixteen fathoms.

k. *sīd*, alluding to the measurement by the foot, as :

Ningotosid, *nijosid*, *nissosid*, *nanosid*, *nishwāssosid*; *midāssosid*, ten feet; *midāssosid ashi bejiy*; *midāssosid ashi nijosid*; *ashi nissosid*, thirteen feet.

l. *wākwoagan*, alluding to the measurement by the span, as :

Ningotwākwoagan, *nisswāk woagan*; *midāsswākwoagan*, ten span; *midāsswākwoagan ashi nanwākwoagan*, fifteen span.

m. *nīndj*, alluding to a finger, for the measurement by the inch, as :

Ningotonīndj, one inch; *nijonīndj*, *nissonīndj*; *jangāssonīnj*, nine inches; *midāssonīndj ashi bejiy*, eleven inches.

Remark 5. The same syllables are also annexed to the interpolation-word *dasso*, under the circumstances referred to in the preceding Remark 3, when the Cardinal numbers before the substantive above described are *round* numbers; as twenty, thirty, forty, eighty, hundred, thousand.—The following Examples will illustrate this Remark.

a. *gwan*, *nijtana dassogwan*, twenty days; *nānimidana dassogwan*, fifty days.

- h. ssag, ningotwák dassóssag bimidi*, a hundred barrels of oil ; *nissimidana dassossag gigô*, thirty barrels of fish.
- e. weg, ningotwássimidana dasswég wábôianan*, sixty blankets ; *nimidana dasswég adôp 'jinon*, forty tablecloths.
- d. wâtig, nijwassimidana wâtig gijikag*, seventy cedars ; *nijtana dasswâtig abajin*, twenty lodge-poles.
- e. wâbik, nishwássimidana dasswâbik jouita*, eighty dollars ; *midâsswak dasswâbik sugâiganan*, one thousand nails.
- f. minag, nissimidana dassôminag anindjimin*, thirty peas ; *jau-gâssimidana dassôminag ogwissimânan*, ninety pumpkins.

And so also with the other syllables ; *dasswéwan, dassôshkin, dassônaj, dasonûk, dassôsid, dasswâwoagan, dassonindj*.

Numbers *under ten*, attached to those round numbers, will follow the rules of *Remark 2*. As, *nijtana dassogwan ushi nijogwan* ; *ningotwák dassóssag ashi nânossag*, etc. etc.

The manner of expressing *age*, the *day of the month*, and the *hour*, is another peculiarity and difficulty of the Otchipwe language, which we have to consider here.

Manner of expressing age.

1. If the age of a child is *under a month*, it is expressed in the same manner as the *day of the month*, (p. 315.) F. i. *Anin endassogwanagisid aw abinodji*? How many days is this child old? *Nijogwanagisi, nissôgwanagisi, niogwanagisi, midassogwanagisi*, etc. . . It is two, three, four, ten days old, etc. . .
2. If the age of a child is to be expressed in *months*, they say thus : *Anin endasso-gisisswagisid aw abinodji*? How many months is this child old? *Ningo-gisisswagisi, nijo-gisisswagisi, nigogisisswagisi, ningotwasso-gisisswagisi, midâsso-gisisswagisi asht nisswi, nijtana dasso-gisisswagisi ashi nij*, etc. . . He is one, two, four six, thirteen, twenty-two months old, etc.
3. If the age to be expressed is *not over ten years*, they connect the *Cardinal number* with the word *bibon*, (which signifies winter or year,) and make a verb of it ; thus :

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5. Wâbigo
6. Odémin
(June.)

Anin endasso-bibonagisiian? Nin nishwâsso-bibonagis. How many years art thou old? I am eight years old. *Anin endasso-bibonagisiid? Midâsso-bibonagisi.* How many years is he (she) old? He (she) is ten years old. *Ogôw nijôdeiy kawin mushi nâno-bibonagisissiwag.* These twins are not yet five years old.

4. If the age is from *ten to nineteen years*, it can be expressed in three different manners; thus:

Midâsso-bipônagisi ashi nio bibônagisi, or *midâsso-bibônagisi ashi niwin*, or *ashi nio-bibonagisi*; he is fourteen years old. (In the first person the second manner is usual; as, *nin midâsso-bibonagis ashi nij*; *nin midâsso-bibonagis ashi nânan*, etc.)

5. If the age is *over nineteen years*, and expressed in *round numbers*, they put *dasso* before *bibon*, and frame the whole into a verb. *Nin nimidana dasso-bibônagis*, or *nimidana nin dassô-bibônagis*; I am forty years old. *Nanimidana dassô-bibônagisi*; he is fifty years of age. *Awashime nijtana dasso-bibonagisiwag nishimeiyag*; my brothers are over twenty years old.

6. If the age is *upwards of twenty years*, and expressed in *mixed numbers*, it is given as follows, viz:

Nijtana dasso-bibonagisi ashi niwin; he is twenty-four years old. *Nin nânimidana dasso-bibsnagis ashi nisswi*; I am fifty-three years old. *Nijtana dassô-bibônagisi nin bebëjigoganjim, ashi nij*; my horse is twenty-two years old.

Manner of expressing the day of the month.

The Otchipwe names of the twelve months or moons:

1. *Manito-gisiss*, the moon of the spirit, (January.)
2. *Namëbini-gisiss*, the moon of suckers, (fish,) (February.)
3. *Onâbani-gisiss*, the moon of the crust on the snow, (March.)
4. *Bebokwëdagiming-gisiss*, the moon of the breaking of the snow shoes, (April.)
5. *Wâbigon-gisiss*, the moon of flowers and blooms, (May.)
6. *Odëimini-gisiss*, the moon of strawberries, (heart-berries) (June.)

7. *Miskwimini-gisiss*, the moon of raspberries, (red-berries,) (July.)
8. *Min-gisiss*, the moon of whortleberries, (August.)
9. *Manominike-gisiss*, the moon of the gathering of wild rice, (September.)
10. *Binâkwi-gisiss*, the moon of the falling of leaves, (October.)
11. *Gashkadino-gisiss*, the moon of freezing, (November.)
12. *Manito-gisiss*, the little moon of the spirit, (December.)

The word *gisiss* which means *sun* and *moon*, is an *animate* substantive. *

The question after the date is in Otchipwe thus: *Anin êndasogwanagisid gisiss nongom* ? How many days is the moon old to-day ? or, *anin epitch gisissowagak* ? How late is the moon ?

The answer is, for the *first* day: *Nongom mâdaginso manito-gisiss, nanêbini-gisiss*, etc.; to-day the month of January, February, etc., begins to be counted. For the *following* days they say: Such a month, or moon, is so and so many days old. F. i.

Manito-gisiss nongom njogwanagisi, to-day is the 2d of Jan.

“ *nissogwanagisi*, to-day is the 3d Jan.

“ *nïogwanagisi*, to-day is the 4th Jan.

“ *nânogwanagisi*, to-day is the 5th Jan.

Nanêbini-gisiss nongom nishwâssogwanagisi, to-day is the 8th of February.

“ *midâssogwanagisi*, to-day is the 10th of February.

“ *midassogwanagisi ashi bejig*, to-day is the 11th of February.

Onâbani-gisiss nongom ashi nijogwanagisi, to-day is the 11th of March.

“ *nijogwanagisi*, “ 13th March.

“ *ningotwâssogwanagisi*, to-day is the 16th of March.

* When they want to express the distinction between these two luminaries, they will say *gisiss* for the sun, and *libikigisiss*, (night sun,) for the moon.]

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Wábigon-gisiss nongom áshi níjwássogwanagisi, to-day is the 17th of May.

“ *jángassogwanagisi*, to-day is the 19th of May.

Wábigon-gisiss nongom níjtana dassogwanagisi, to-day is the 20th of May.

Odéimin-gisiss nongom níjtana dassogwanagisi áshi bejig, to-day is the 21st of June.

Odéimin-gisiss nongom níjtana dassogwanagisi áshi níj, to-day is the 22d of June.

Binákwí-gisiss nongom níjtana dassogwanagisi áshì nânan, to-day is the 25th of October.

Binákwí-gisiss nongom níjtana dassogwanagisi áshi jangásswi, to-day is the 29th of October.

Manito-gisiss nongom nissimidana dassogwanagisi, to-day is the 30th of December.

Manito-gisiss nongom nissimidana dassogwanagisi áshi bejig, to-day is the 31st of December.

Manner of expressing the hour.

The Indians have no proper term for *hour* in their language. They call it *dibaigan*, which signifies *measure* in general, and is applied to several divisions of time and other things. It means: i mile, acre, bushel, yard, foot, etc. Applied to the twelve hours tis used thus :

For the *question* :

Anin endasso-dibaiganeg? What o'clock is it? or, *Anin epitch gijigak?* (*epitch tibikak?*) How late is it in the day? (in the night?)

For the *answer* :

Ningo dibaigan, it is one o'clock ;

níjo dibaigan, it is two o'clock ;

níjo dibaigan áshi ábita, it is half-past two ;

nissô dibaigan, it is three o'clock ;

nîo “ “ four “

nâno “ “ five “

nishwáso “ “ eight “

midáso “ “ ten “

midáſso dibaigan aſhi ábita, it is half-paſt ten ;
midáſso dibaigan aſhi bejig, it is eleven o'clock ;
midáſso dibaigan aſhi nij, it is twelve o'clock.

Instead of *midáſso dibaigan aſhi nij*, they commonly ſay :
náwokwe, or, *náwokwéwagad*, it is noon ; *abitá-tibikad*, it is
 midniġht.

2. DISTRIBUTIVE NUMBERS.

<i>Bébejig</i> , - - -	-	1 by 1; 1 each, or to each,
<i>nénij</i> , - - -	2	every time, 2 each, or to each,
<i>neniſſwi</i> , - - -	3	“ 3 “ “
<i>néniwín</i> - - -	4	“ 4 “ “
<i>nénánan</i> , - - -	5	“ 5 “ “
<i>néningotwáſſwi</i> , - -	6	“ 6 “ “
<i>nenijwáſſwi</i> , - - -	7	“ 7 “ “
<i>neniſhwáſſwi</i> , - - -	8	“ 8 “ “
<i>jéjangáſſwi</i> , - - -	9	“ 9 “ “
<i>mémidáſſwi</i> , - - -	10	“ 10 “ “
<i>mémidáſſwi aſhi bejig</i> ,	11	“ 11 “ “
<i>mémidáſſwi aſhi nij</i> ,	12	“ 12 “ “
<i>mémidáſſwi aſhi nánan</i> ,	15	“ 15 “ “
<i>mémidáſſwi aſhi jángáſſwi</i>	19	“ 19 “ “
<i>nénijšana</i> , - - -	20	“ 20 “ “
<i>nénijšana aſhi bejig</i> ,	21	“ 21 “ “
<i>néniſſimidana</i> , - - -	30	“ 30 “ “
<i>nénimidana</i> - - -	40	“ 40 “ “
<i>nénánimidana</i> , - - -	50	“ 50 “ “
<i>néningotwáſſimidana</i> , -	60	“ 60 “ “
<i>nenijwáſſimidana</i> - - -	70	“ 70 “ “
<i>neniſhwáſſimidana</i> - - -	80	“ 80 “ “
<i>jéjángáſſimidana</i> , - - -	90	“ 90 “ “
<i>néningotwák</i> - - -	100	every time 100 each or to each,
<i>néningotwák aſhi bejig</i> , -	101	“ 101 “ “
<i>nénijwák</i> . - - -	200	“ 200 “ “
<i>jéjangáſſwák</i> , - - -	900	“ 900 “ “
<i>memidáſſwák</i> , - - -	1000	“ 1000 “ “
<i>nijing memidáſſwák</i> , - -	2000	“ 2000 “ “

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midatch
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 Et

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Aniſhinál
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Niſſaiéiag
 My brot
Niſſing g
dash na
 mill, an
Memidáſſ
neviſtan
 ed me ff
 each.)
Nénišana,
gijigadin
 Twenty
 the time
 Remark.

<i>nissing mêmíasswák,</i>	-	3000	“	3000	“	“
<i>midatching ashi abid- ing mêmíasswák.</i>	-	11000	“	11000	“	“
<i>midatching ashi níjing mêmíasswák,</i>	-	12000	“	12000	“	“
<i>nijana dassing mêmíass- wák,</i>	- - -	20000	“	20000	“	“
<i>níngotwák dassing mêmí- dasswák,</i>	- -	100000	“	100000	“	“
Etc., etc.						

EXAMPLES.

Kakina ogow iníniwag bebéjig mitigotchimân, gi-mináwag. A boat was given to each of these men.

Neníwin masinaiganan od aianawan. They have four books each.

Naningim bi-tján, nénij dash bi-widjiw kidji-kwiwisensag. Come often, and bring every time two other boys with thee.

Anishinábeg nenijweg wábóianan gi-díbaamawáwag. The Indians received in their payment two blankets each.

Memídássossag pakwéjiganan od aiawan. They have ten barrels of flour each.

Nissaiéiag néningotwák dassó dibaigan aki o gi.gishpinadonawa. My brothers bought a hundred acres of land each.

Nissing gi-ijâ táshkibódjiganing, jejângassimidana dasswátig dash nabágissagon o gi-vinán. He went three times to the mill, and brought ninety boards every time.

Memídásswábik ashi nánan sagaiganan nin gi-bi-nandótamagog, neníjtana dasswábik dash nin gi-minag. They came and asked me fifteen nails each, and I gave to each twenty, (or twenty each.)

Neníjtana, nénissimidana gaie bemádisidjig gi-nibowag endassó-gijigadínig odenang, mégwa aiámagak kitchi ákosiwin. Twenty or thirty persons died every day in the city, during the time of cholera.

Remark. All the five *Remarks* (p. 309-313,) are applicable to

Distributive Numbers as well as to Cardinal, as you see in some of the above Examples.

3. MULTIPLYING NUMBERS.

<i>Abiding,</i>	- - - - -	once,
<i>nijing,</i>	- - - - -	twice,
<i>nissing,</i>	- - - - -	three times.
<i>nüwing,</i>	- - - - -	4 times,
<i>nâning,</i>	- - - - -	5 “
<i>ningotwâtching,</i>	- - - - -	6 “
<i>nîwâtching,</i>	- - - - -	7 “
<i>nishwâtching,</i>	- - - - -	8 “
<i>jângatching,</i>	- - - - -	9 “
<i>midâtching,</i>	- - - - -	10 “
<i>midâtching ashi âbiding,</i>	- - - - -	11 “
<i>midâtching ashi nijing</i>	- - - - -	12 “
<i>midâtching ashi jângatching,</i>	- - - - -	19 “
<i>nîjtana dassing,</i>	- - - - -	20 “
<i>nîjtana dassing ashi abiding.</i>	- - - - -	21 “
<i>nîjtana dassing ashi nijing,</i>	- - - - -	22 “
<i>nissemitana dassing,</i>	- - - - -	30 “
<i>ningotwâssimidana dassing,</i>	- - - - -	60 “
<i>ningotwâk dassing,</i>	- - - - -	100 “
<i>ningotwâk dassing ashi abiding,</i>	- - - - -	101 “
<i>ningotwâk dassing ashi midâtching ashi nijing,</i>	- - - - -	112 “
<i>nisswâk dassing,</i>	- - - - -	300 “
<i>nanwâk dassing,</i>	- - - - -	500 “
<i>midasswâk dassing,</i>	- - - - -	1,000 “
<i>midasswâk ashi nisswak arhi nîjtana dassing ashi nüwing,</i>	- - - - -	1,324 “
<i>midâtching midasswâk dassing,</i>	- - - - -	10,000 “
<i>ningotwak dasso midasswak dassing,</i>	- - - - -	100,000 “

Etc., etc.

EXAMPLES.

Nijing ki ga-dipâkonigonan Kije-Manito. God will judge us
twice.

*Kitchi
Paul
Ningot
dash
times
Midâtch
thirte
Meno-iji
sigwi.
Pierre,
Peter.

Aiâbidin
nëniying
nëniissing,
nëniwing
nëniâning
nëningot
nëniwât
nënishwâ
jëjangâc
mëmidâc
mëmidâc
âbiding
mëmitatc
nijing,
mëmidatc
naning
nënijtana
nënijtana
ashi âb
nëniissini
sing,
nënimidan*

Kitchitwa Paul nâning gi-bashanjeowa, anamewin ondji. St.

Paul was flogged five times, for religion's sake.

Ningotwâk dassing ki windamoninim tchi gimôdissiweg, minotch dash nijing minawa ki gi-gimôdin. I tell you a hundred times not to steal, and yet you have stolen twice again.

Midâtching ashi nissing nin gi-wâbama bibônong. I saw him thirteen times last winter.

Meno-ijucebisid inini nijwâtching pangishin, minawa dash pasigwi. A just man falls seven times, and rises up again.

Pierre, nongom tibikak nissing ki gad-âgonwetam kikênimiian.
Peter, this night thou shalt deny me three times.

4. MULTIPLYING-DISTRIBUTIVE NUMBERS.

<i>Aîbiding,</i>	-	once every time ; once each, or to each,
<i>nênijing,</i>	-	twice every time ; twice each, or to each,
<i>nênissing,</i>	-	3 times every time ; 3 times each or to each
<i>nêniwing,</i>	- 4	“ “ 4 “ “
<i>nênânning,</i>	- 5	“ “ 5 “ “
<i>nênningotwâtching,</i>	6	“ “ 6 “ “
<i>nenjwâtching,</i>	- 7	“ “ 7 “ “
<i>nenishwâtching,</i>	- 8	“ “ 8 “ “
<i>jéjanâtching,</i>	- 9	“ “ 9 “ “
<i>mémidâtching,</i>	- 10	“ “ 10 “ “
<i>mémidâtching ashi</i> <i>âbiding,</i>		11 times every time ; 11 tim. e., or to e.,
<i>memitatching ashi</i> <i>nijing,</i>	12	“ “ 12 “ “
<i>memitatching ashi</i> <i>naning,</i>	15	“ “ 15 “ “
<i>nênijtana dassing,</i>	20	“ “ 20 “ “
<i>nênijtana dassing</i> <i>ashi âbiding,</i>	21	“ “ 21 “ “
<i>nênissimidana das-</i> <i>sing,</i>	30	“ “ 30 “ “
<i>nênimidana dassing,</i>	40	“ “ 40 “ “

<i>jéjangassimidana</i>				
<i>dassing,</i>	90	“	90	“ “
<i>néningotwák das-</i>				
<i>sing,</i>	100	“	100	“ “
<i>néningotwák das-</i>				
<i>sing ashi abiding,</i>	101	“	101	“ “
<i>néningotwák das-</i>				
<i>sing achi midat-</i>				
<i>chíng ashi ján-</i>				
<i>gatchíng,</i>	119	“	119	“ “
<i>nénijwák dassing,</i>	200	“	200	“ “
<i>nénisswák dassing,</i>	300	“	300	“ “
<i>jéjangasswák das-</i>				
<i>sing,</i>	900	“	900	“ “
<i>mémíasswák das-</i>				
<i>sing,</i>	1000	“	1000	“ “
<i>wémíasswák ashi</i>				
<i>nijwak ashi nis-</i>				
<i>simídana dassing</i>				
<i>ashi níwíng,</i>	1234	“	1234	“ “
<i>mémíatchíng</i>				
<i>midasswák das-</i>				
<i>sing.</i>	10,000	“	10,000	“ “
<i>néningotwák das-</i>				
<i>sing midass-</i>				
<i>wák,</i>	100,000	“	100,000	“ “
Etc., etc.				

EXAMPLES.

Géget matchi kwiwisensish mabam; nénijíng, néníssing gaie o gi-papakiteowan iníw widji-kwiwisensan. This is indeed a bad boy; he struck twice or three times each of these his fellow-boys.

Nij níngwissag nénánig gi-íjâwag odenang. Two of my sons went to town five times each.

Níssing bi-íjawag endassô-gjígadínig, néníwíng dash mojay níw

kiki
them
Nij ma
gi-wi
ready
Nénissi
(to ev
Nisswi
jáigw
and I

Nétamis
eko-níjín
eko-níssi
eko-níwí
eko-nánig
eko-níng
eko-níjw
eko-nísh
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eko-ashi-
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eko-níjtan
eko-níjtan
eko-níjtan
eko-níjtan
eko-níssín
eko-níssín
eko-níssín
eko-níssín
eko-nímíd
eko-nánín

kikinoamawag. They come three times a day ; and I teach them their lessons four times every time (they come.)

Nij masinaiganan nind âiânan, neuîwâtching dash jaigwa nin gi-wâbandanan. I have two books, and I have read them already seven times each.

Nênissing nin gi-ganônag. I have spoken three times to each, (to every one of them.)

Nisswi nind inuwémaganag wâssa aiawag, néuîshwâtching dash jaigwa nin mâdjibiamâwag. Three of my relatives are far off, and I have already written eight times to each.

5. ORDINAL NUMBERS.

Nêtamissing, or *nitam*, the first, or first ;

êko-nîjing, the second, or secondly ;

êko-nîssing, the third, or thirdly ;

êko-nîwîng, the fourth, or fourthly ;

êko-nânaning, the fifth, or fifthly ;

êko-nîngotwâtching, the sixth, or sixthly ;

êko-nîjwâtching, the seventh, or seventhly ;

êko-nîshwâtching, the eighth, or eighthly ;

êko-jângatching, the ninth, or ninthly ;

êko-mîdâtching, the tenth, or tenthly ;

êko-ashi-bejig, the eleventh, or eleventhly ;

êko-ashi-nîjing, the twelfth, or twelfthly ;

êko-ashi-nîssing, the thirteenth, or thirteenthly ;

êko-ashi-jangatching, the nineteenth, or nineteenthly ;

êko-nîjtanaweg, the twentieth, or twentiethly ;

êko-nîjtanaweg ashi bejig, the twenty-first, or twenty-firstly ;

êko-nîjtana ashi nîjing, the twenty-second, or twenty-secondly ;

êko-nîjtana ashi nîssing, the twenty-third, or twenty-thirdly ;

êko-nîssîmidanaweg, thirtieth, or thirtiethly ;

êko-nîssîmidanaweg ashi bejig, the thirty-first, or thirty-firstly ;

êko-nîssîmidana ashi nîjing, the thirty-second, or thirty-secondly ;

êko-nîssîmidana ashi nânîng, the thirty-fifth, or thirty-fifthly.

êko-nîmidânaweg, the fortieth, or fortiethly ;

êko-nânîmidânaweg, the fiftieth, or fiftiethly ;

eko-nūngotwāssimīdanaweg, the sixtieth, or sixtiethly ;
eko-nūjwāssimīdanaweg, the seventieth, or seventiethly ;
eko-nīshwāssimīdanaweg, the eightieth, or eightiethly ;
eko-jāngāssimīdanaweg, the ninetieth, or ninetiethly ;
eko-nūngotwāk, the hundredth, or hundredthly ;
eko-nūngotwāk *ashi bejig*, the hundred-first, or hundred-firstly ;
eko-nūngotwāk *ashi nijing*, the hundred and second, or hundred and secondly ;
eko-nūngotwāk *ashi nissing*, the hundred and third, or hundred and thirdly ;
eko-nūngotwāk *ashi midātchūng* *ashi bejig*, the hundred and eleventh, or hundred and eleventhly ;
eko-nūngotwāk *ashi midāsswi* *ashi nijing*, the hundred and twelfth, or hundred and twelfthly ;
eko-nūngotwāk *ashi midāsswi* *ashi nissing*, the hundred and thirteenth, or hundred and thirteenthly ;
eko-nūngotwāk *ashi nijtanaweg*, the hundred and twentieth, or hundred and twentiethly ;
eko-nūngotwāk *ashi nijtanaweg* *ashi bejig*, the hundred and twenty-first, or hundred and twenty-firstly ;
eko-nūngotwāk *ashi nijtana* *ashi nijing*, the hundred and twenty-second, or hundred and twenty-secondly ;
eko-nūngotwāk *ashi nissimīdanaweg*, the hundred and thirtieth, or hundred and thirtiethly ;
eko-nijwakwāk, the two hundredth, or two hundredthly ;
eko-nisswakwāk, the three hundredth, or three hundredthly ;
eko-jāngāsswakwāk, the nine hundredth, or nine hundredthly ;
eko-midāsswakwāk, the thousandth, or thousandthly ;
eko-nijing *midāsswāk*, the two thousandth, or two thousandthly ;
Etc., etc.

EXAMPLES.

Nitam inini Adam kitchi ginwēnj gi-bimādisi. The first man Adam lived very long.
Eko-nissing apābīwinan namadabi. He sits on the third bench.
Kitchi ganāsongewin ēko-nūwing Kijé-Manito o ganāsongewinan.

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The fourth commandment of God is a great commandment.

Eko nįjtana ashi nįssing wākaiganan odenāg, mį ima endaiān.

I live in the twenty-third house in the village.

Kitchi nįbiwa atėwan wedi masinaiganan, ėko-ashi-nįssing dash bįdawishin. There are a great many books there, bring me the thirteenth.

Anin iw ėko-midāsswakwak ashi bėjįg gagwėndjindiwınan?

Which is the thousand and first question ?

Eko-nānaming omōdensan bįdon; wėnijishįg mashkiki pindėmagad. Bring here the fifth vial; there is a good medicine in it.

Eko-nįjįg gabėshiwınan mį maiāmawi-ōņjishįg. The second encampment is the best of all.

Remark. You see in the above Examples, that the Otchipwe substantive following the *Ordinal Number*, is always in the *plural*, different from the English, which is in the *singular*. The reason for this is, because the Otchipwe Ordinal denotes a *selection out of several objects*. So, for instance, in the above Examples: *Eka-nįssing apābiwınan*, the proper sense is: the *third* of the *benches* that are standing there.—*Eko-nānāning omōdensan*: the *fifth* of the *vials* that are placed somewhere.—*Eko-nįjįg gabėshiwınan*: the *second* of all the *encampments* on a certain route.

Cardinal numbers are frequently transformed into verbs, which may be called *Numeral verbs*. This transformation is performed in two different ways, according to the *substantive* to which the numeral verb refers, being different for each of the two classes of substantives, animate and inanimate.

1. *Numeral Verbs for animate Substantives.*

Bėjįg, one; *nįn bėjįg*, I am one, or alone,

ki bėjįg, thou art one,

bėjįgo, he (she) is one,

Nįj, two; *nįn nįjimin*, we are two of us,

ki nįjin, you are two,

nįjwag, they are two,

Nisswi, three; *nin nissimin*, we are three,

ki nissim, you are three,

nissiwag, they are three.

Niwu, four; *nin niwimin*, we are four of us, etc.

Nānan, five; *nin nānanimin*, we are five.

Ningatwāssi, six; *nin ningotwāchimin*, we are six.

Nijwasswi, seven; *nin nijwatchimin*, we are seven.

Nishwāsswi, eight; *nin nishwāchimin*, we are eight.

Jāngāsswi, nine; *nin jāngāchimin*, we are nine.

Midāsswi, ten; *nin midāchimin*, or *nin midādatchimin*, we are ten.

Midāsswi ashi bejig, eleven; *nin midadāchimin ashi bejig*, we are eleven.

Midāsswi ashi nij, twelve; *nin midadāchimin ashi nij*, we are twelve.

Midāsswi ashi nisswi, thirteen; *nin midādāchimin ashi nisswi*, we are thirteen, etc.

Nijtanu, twenty; *nin nijtanawēmin*, we are twenty of us.

Nijtana ashi bejig, twenty-one; *nin nijtanawēmin ashi bejig*, we are twenty-one.

Nissimidana, thirty; *nin nissimidanawēmin*, we are thirty.

Nijwāssimidana, seventy; *nin nijwāssimidanawēmin*, we are seventy.

Jāngāssimidana, ninety; *nin jāngāssimidanawēmin*, we are ninety.

Ningotwāk, a hundred; *nin ningotwākosimin*, we are a hundred.

Ningotwāk ashi bejig, 101; *nin ningotwākosimin ashi bejig*, we are 101 of us.

Ningotwāk ashi midāsswi, 110; *nin ningotwākosimin ashi midāsswi*, we are 110.

Ningotwāk ashi nijtana ashi nisswi, 123; *nin ningotwākosimin ashi nijtana ashi nisswi*, we are 123.

Nijwāk, 200; *nin nijwākosimin*, we are 200.

Midāsswāk, 1,000; *nin midāsswākosimin*, we are 1,000.

Nijing midāsswak, 2,000; *nijing midasswākosimin*, we are 2,000.

Nāning midāsswak, 5,000; *nāning nin midasswākosimin*, we are 5,000.

Midā

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Midatching midâsswak, 10,000 ; *midatching nin midasswâkosimin*, we are 10,000 of us.

Midatching ashi âbiding midâsswâk, 11,000 ; *midatching ashi âbiding nin midasswâkosimin*, we are 11,000.

Midatching ashi nissing midâsswâk, 13,000 ; *midatching ashi nissing nin midasswâkosimin*, we are 13,000.

Midatching ashi niwing midâsswâk ashi nisswâk ashi midâsswi ashi niwâsswi, 14,317 ; *midatching ashi niwing nin midâsswâkosimin ashi nisswâk ashi midâsswi ashi niwâssi*, we are 14,317.

Nijtana dassô midâsswâk, 20,000 ; *nijtana nin dasso midâsswâkosimin*, we are 20,000.

Nijtana dassô midâsswak ashi midâsswak, 21,000 ; *nijtana nin dasso midasswâkosimin ashi midasswâk*, we are 21,000.

Nijtana dassô midâsswak ashi midâsswak ashi ningotwâk ashi midâsswi ashi bejig, 21,111 ; *nijtana nin dasso midasswâkosimin ashi midâsswak ashi ningotwâk ashi midâsswi ashi bejig*, we are 21,111.

Ningotwak dasso midâsswâk, 100,500 ; *ningotwâk nin dassô midâsswâkosimin*, we are 100,000.

Midasswâk dassô midâsswâk, 2,000,000 ; *midâsswak nin dasso midasswâkosimin*, we are a million of people.

Etc., etc.

Remark 1. All these numeral verbs belong to the I. Conjugation, and may be conjugated throughout all the tenses and moods, both in the affirmative and negative forms, in the *plural*, (except the first one.)

Remark 2. As a particularity of the Otchipwe language, we observe here, that these numeral verbs are sometimes even employed in the *singular*. F. i. *Nissi*, he is three, (three in one, as in the Blessed Trinity.) They also say, for instance, when a man has a wife and four children: *Ningotwâtchi*, he is six. When a widower or a widow has three children, they will say: *Niwi*, he (she) is four.

EXAMPLES.

Bejigo eta ninidjâniss, kin dash kinidjânissag nijwâtchiwag. I have only one child, but thou hast seven of them.

Nânanibanig ninidjânissag, nij dash gi-nibowag, mi dash nongom nissiwad eta.. I had five children, but two died, and so there are now only three.

Kawin midasswâkosissiwag eta omâ odênang bemâdisidjig, awatch bâtainowag. Not only a thousand persons live in this town, but more.

Midâtching ashi nânig midasswâkosiwag kakina Otchipweg endashiwad. The number of the Chippewa Indians is fifteen thousand.

Otâweg dash niwing midasswâkosiwag. And the number of the Ottawa Indians is four thousand.

Kitchi odênang Wawiiâtanong gega nijtana dasso midasswâkosiwag bemâdisidjig. The number of the inhabitants of the city of Detroit is about twenty thousand.

Nongom ga-bi-ijâdjig kikinoamâding kawin gi-de-nijtana wessiwag. Those that came to-day to school, were not quite twenty.

Midâdatchiwag nin pijikimag, nin manishtanishimag dash midâdatchiwag ashin niwin. I have ten cows and fourteen sheep.

2. *Numeral Verbs for inanimate Substantives.*

Béjig, one ; *béjigwan*, one thing.

Nij, two ; *nijinon*, there are two things.

Nisswi, three ; *nissinon*, there are three things.

Niwin, four ; *niwinon*, there are four things.

Nânan, five ; *nânaninon*, there are five things.

Ningotwâsswi, six ; *ningotwâtchinon*, there are six things.

Nijwâsswi, seven ; *nijwâtchinon*, there are seven things.

Nishwâsswi, eight ; *nishwâtchinon*, there are eight things.

Jângasswi, nine ; *jângatchinon*, there are nine things.

Midâsswi, ten ; *midâdatchinon*, there are ten things.

Midâsswi ashê béjig, eleven ; *midâdatchinon ashê béjig*, there are eleven things.

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Midásswi ashi nânan, fifteen; *midâdatchinon ashi nânan*, there are fifteen things.

Nijtana, twenty; *njtanawéwan*, there are twenty things.

Nijtana ashi bejig, twenty-one; *njtanawéwan ashi bejig*, there are twenty-one things.

Ningotwássimidana, sixty; *ningotwássimidanawéwan*, there are sixty things.

Ningotwâkwadon, 100

Ningotwâkwadon ashi bejig, 101.

Ningotwâkwadon ashi midásswi, 110.

Njwâkwadon, 200.

Nisswâkwadon, 300.

Midâsswâkwadon, 1,000.

Midâsswâkwadon ashi ningotwâk, 1,100.

Nijing midâsscâkwadon, 2,000.

Midâtching midâsswâkwadon, 10,000.

Nijtana dassô midâsswâkwadon, 20,000.

Ningotwássimidana dassô midâsswâkwadon, 60,000.

Ningotwâk dasso midâsswâkwadon, 100,000.

Midâsswak dasso midâsswâkwadon, 1,000,000 of inanimates objects.

Remark. Some of these inanimate numeral verbs, (being all unipersonal,) belong to the VII. Conjugation, in the *plural*, (except the first,) and others to the IX. Conjugation.

EXAMPLES.

Nijnon nind adopôwinan, ningotwâtchinon dash nind apâbiwînan. I have two tables and six chairs.

Oma odénang midâdatchinon anamiéwigamigon ashi bejig. In this city there are eleven churches.

*Nânaniniwan * o wâkaiganan.* He possesses five houses.

Anin endassing ki masinciganan?—Njtanawéwan ashi nisswi.
How many books hast thou?—Twenty-three, (or, there are twenty-three.)

* Report to a second third person.

*Awashime nîbiwa nin nînd aiânan ; géga nîwâkwadon nin masi-
naiganan.* I have more ; I have nearly four hundred books.
Mîdâdatchinon Kije-Manîto o ganâsongewiuan. There are ten
commandments of God.

CHAPTER VI.

OF PREPOSITIONS.

A *Preposition* is a word placed before a substantive or a pro-
noun, to show the relation between it and some other word in
the sentence.

The word following a preposition, is the *complement* thereof,
or its *object*.

There is a great difference, regarding prepositions, between
the Otehipwe language and other languages.

The same preposition is sometimes employed to point out dif-
ferent relations. We shall see here how the principal preposi-
tions of the English language, in their different relations, are
given in Otehipwe.

There are in this language scarcely any prepositions that *pre-
cede the substantive* ; they are ordinarily *connected with the sub-
stantive* which is their complement, forming with it only one
word ; or they *precede the verb* to which they refer, and are con-
jugated with the verb.

We shall see here : I° which are the prepositions that pre-
cede the substantive, their complement. II° We will consi-
der the prepositions that are connected with the substantive,
their complement, forming but one word with it. III° We shall
point out the manner, how prepositions precede the verb, their
complement, and are conjugated with it.

The principal Otehipwe prepositions that *precede a substan-
tive*, (and which may properly be called prepositions,) are the
following, viz :

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1. *Tchigaii* or *tchig'*, near, nigh, by, close by, at, to, v. g.
Tchigaii tchibaiatigong gi-nibâwîway K. Marie, K. Jean gaie.

Near the cross (or, by the cross) stood St. Mary and St. John.
Tchig' ishkote aton iw. Put this to the fire, (near the fire.)

Remark. The abbreviated preposition *tchig'* is sometimes connected with the complement, and changes it a little. F. i. *tchigikana*, close by the road, or, near the path; instead of *tchig' mikana*; *tchigikana jingishin*, he lies near the road; *tchigikana namadabiban*, he was sitting by the path.—*Tchigâtig*, near a piece of wood, instead of *tchig' wâtig*; *tchigâtig nin namadab*, I am sitting by a piece of wood.

2. *Giwitaii*, round, around, v. g.

Kakina giwitaii kitchigaming nin gi-bimishkâ.

3. *Pindjaii* or *pindj'*, in, within, inside of, v. g.

Pindj' anamiewigamig, in the church; *pindjaii kitiganing*, in the field, (within the enclosure.)

Remark The English preposition *in* is more commonly expressed by *terminations* added to the complement, than by *pindj'* or *pindjaii*. (See the Examples of No. 11.)

4. *Kabé* or *mégwa*, during, throughout, v. g.

Pitchinâgo kabé-gijig nin gi-kitchi-anoki. Yesterday I have worked hard all day, or during all day.

Mégwa migâding, during war. *Mégwa nâwokwe-wissining*, during dinner.

5. *Nâwaii* or *nâssawaii*, between, through, amidst, v. g.

Jesus gi-sassagâkwaowa tchibaiâtigong nâssawaii nij gemôdish-kinidjin. Jesus was crucified between two thieves.

6. *Mégwe*, among. v. g.

Mégwe anishinâben gi ani-nitâwigi. He was brought up among the Indians.

7. *Anâmai* or *anâm'*, under, underneath, below, beneath, v. g.

Anâmai adôpowining jingishin gâjagens. The cat lies under the table. *Anâmai nibaganing*; under the bed.

8. *Ogitchâii* or *ogitch'*, on, upon. v. g.

Kego ogi'châii nibaganing awi-namadabiken. Don't sit down upon the bed. *Ogitch' adôpowin*, on the table.

Remark. The English preposition *on* or *upon* is more commonly expressed, in the Otchipwe language, by terminations added to its complement, than by *ogitchaii* or *ogitch'*.

9. *Ajawaii*, behind, v. g.

Ajawaii wákaijaning gi-kâsoidiso. He hid himself behind the house.

Remark. The preposition *behind* is often expressed by the word which signifies *the back*. F. i. *Nin pikwanang nibari*, he stands behind me; (*nin pikwan*, my back.) *Awenen aw ki pikwanang nemadabid?* Who is sitting behind thee? (*ki pikwan*, thy back.)

10. *Nakakéia*, or *inakakéia*, towards, to, about. (These words are always put after the complement.) V. g.

Kishpin osâm kashkendaman oma aking, gijigong nakakeia inâbin; mi sa wedi ge-jawendagosian kaginig. When thou art too much grieved on earth, look towards heaven; there thou wilt be happy eternally.

Môniang nakakeia nin wi-ija sigwang. I intend to go to Montreal next spring.

Remark on No. 1.

All the prepositions of this Number are as well adverbs as prepositions, and most of them rather adverbs than prepositions.

II.

Let us consider now the prepositions that are *connected with the substantive* which is their complement, forming with it but one word. Or rather, (to speak Otchipwe grammatically,) let us see, how the Otchipwe language, instead of using distinct prepositions, adds certain terminations to substantives, by which English prepositions are expressed.

These English prepositions are: *at, in, from, out, of, on, to.* The Otchipwe language expresses them by the following *five terminations*, which are annexed to the complements of the said prepositions; viz: *g, ug, ang, ing, ong.*—Examples will illustrate the matter.

1. Termination, *g*. *Kitigéwininiwag kitchi anokiwag o kitigâniwag*. Farmers work hard *in* their fields. (*O kitigâniwag*, their fields: *o kitigâniwag*, *in* their fields.) *O wigiwâmiwag ondjibâwag*, they come *out of* their houses, (or lodges.) *O wigiwâmiwan*, their houses; *o wigiwâmiwag*, *out of* their houses.
O wigiwâmiwag aiawag, they are *in* their houses. (*O wigiwâmiwan*, their houses; *o wigiwâmiwag*, *in* their houses.)
Nibing, *in* summer. (*Nibin*, summer.) *Bibông*, *in* winter. (*Bibôn*, winter.)
2. Termination, *ng*. *Gigôiaq nibing bimâdisiwag*, fishes live *in* the water. (*Nibi*, water; *nibing*, *in* the water.)
Sibing nin gi-bimishkâmin, we traveled (in a boat) *on* a river. (*Sibi*, river; *sibing*, *on* a river, or *in* a river.)
Kitchigaming ki ga-bimâshimin, we will sail *on* the lake. (*Kitchigami*, lake, *kitchigaming*, *on*, or *in* the lake.)
Jâganâshiwaking nitam nin wi-ijâ, pâniima dash Wemitigôjivaking. I will first go *to* England, and then *to* France. (*Jâganâshiwaki*, England; *Jaganâshiwaking*, *to*, (*in*, or *from*), England. *Wemitigôjivaki*, France; *Wemitigôjivaking*, *to*, (*in*, or *from*), France.)
Jâganâshiwaking nind ondjiba, I come *from* England.
Jaganâshiwaking danisi, he lives *in* England.
Jominâbong, *in* the wine. (*Jominâbo*, wine.)
Odenang in, to, from, the village or town. (*Odena*, village, town, city.)
3. Termination, *ang*. *Wegonen eteg omamashkimodang?* What is *in* that bag? (*Mashkimod*, bag.)
Nin pikwanang, nin gi-pakiteog, he struck me *on* my back. (*Nin pikwan*, my back.)
Mn ondjigâ w'otâwagang, matter is running *out of* my ear. (*Otâwag*, his ear.)
Minî atêni otâwagang, there is matter *in* his ear.
Onikang in, or on, his arm. (*Onik*, his arm.)
Nisidang in, or on my foot. (*Nisid*, my foot.)
Omissadang in, or on, his belly. (*Omissad*, his belly.)

4. Termination, *ing*. *Auisbinâbe anâkaning, nomadabi wissinid, nin dash apabiwining nin namadab, adôpowining dâsh nin wissin*. The Indian sits on a mat when eating, but I sit on a chair, and eat on a table. (*Anâkan*, a mat ; *apâbiwin*, a chair ; *adôpowin*, a table.)
Ninindjing, in my hand. (*Ninindj*, my hand.)
Mikwaming, on the ice. (*Mikwam*, ice.)
Wigiwâming, in a lodge, (or house). (*Wigiwâm*, lodge.)
Jerusaleming, in or from Jerusalem.
Kitigâning ninul oudjiba, I come from the field. *Kitigâning ninul ija*, I am going to the field. (*Kitigan*, field, garden.)
5. Termination, *ong*. *Menô-ijiwebisidjig gijigong ta-ijâway*. The good one will go to heaven. (*Gijig*, heaven, sky, day.)
Wikwêdong gi-oudji-mâdja, Wawiiâtanong gi-ani-ija, nongom dash Kebekong wi-ija. He started from L'Anse, went to Detroit, and now he intends to go to Quebec. (*Wikwêd*, L'Anse ; *Wawiiâtan*, Detroit ; *Kibek*, Quebec.)
Tchibaiâtigong, on the cross. (*Tchibaiâtig*, cross.)
Akikong, in the kettle. (*Akik*, kettle.)
Oshkinjigong, in his eye, or face. (*Oshkinjig*, his eye, or face.)

Remarks on No. II.

You see that the same termination can express several prepositions ; as, for instance, in the second termination, where *Jaganashiwaking* can mean : *in, to, from*, England. The verb must decide, which of the three prepositions you have to employ, when you translate from Otchipwe into English.

The same five terminations are also employed to render in Otchipwe the English phrases that express *comparison*, and contain the words *like*, or *as...as*. We will consider some Examples on each of the above five terminations.

1. Term. *Nibing iji kijâte nongom*, it is warm to-day like in summer, or as warm as in summer. (Or, *nâbinjin iji kijâte*.)
Bibong iji kissinamagad jaigwa, it is already cold like in winter. (Or, *bebongin iji kissinamagad*.)

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Bibong ijinâgwad, it looks like winter. (Or, *bebongin ijinâgwad*.)

2. Term. *Nibing iji binâgami iw*, this liquid is as clear (clean) as water.

Jominâbong ipogwad, it tastes like wine.

Anishinâbeng gi-bimâdisi Kije-Manito oma aking, God lived on earth in the form of a man (like a man).

Oshkinaweng iji kijika aw akiwesî, this old man walks as fast as a young man.

3. Term. *Mashkimodang ijinagwad nin papagiwaian*, my shirt looks like a bag.

Kitawegang iji ginwamagad iw, this is as long as thy ears.

4. Term. *Anamiewining apitendâgwadon mino nagamonan*, good hymns are of as high a value as prayer.

Assining iji mashkâwamagad iw, this is as hard as a stone.

Matchi manitokewining iji manadad bishigwadisiwin, fornication is as bad (as great a sin) as idolatry.

5. Term. *Wawûitanong iji mitchamagad iw odena*, that city is as large as Detroit.

Mitigong, ijinagwad ow, this looks like wood.

Gega ajaweshkong, iji ginwamagad ki mokomân, thy knife is almost as long as a sword.

III.

All the other prepositions of the Otchipwe language are connected with *verbs*, in a manner altogether peculiar to this language. As there are no general rules for this connection, it must be acquired by use.

The following Examples on some of the prepositions of this description, will facilitate to the learner the acquirement of their correct use.

1. *Ondji*, (In the *Change wêndji*.) for, for the sake of, because, on account of, relating, regarding, respecting, in regard to; therefore, by reason of, through, v. g.

Kin nin bi-ondji-ija oma, I come here for thy sake, on account of thee.

Kije-Manito ondj-anwenindison gi-bata-diian, repent of thy sins for God's sake.

Nitam anishinâbeg gi-bata-dodamowad, mi wendji-nibowad kakina anishinâbeg; because the first men sinned, therefore all men die.

Debeniminang o jawendjigewin nin gad-onджи-bowiton nin matchi ijwebisiwin; through the grace of the Lord I will abandon my bad conduct, (bad behavior.)

2. *Eko-, ga-ako-, ged ako-*, since, ago, all the time, ever since, as long as, v. g.

Jaipea nisso bibonayadiini ga-ako-mâdjad, he left here these three years ago.

Kakin, bakân ijînâgwad eko-aiaiân oma, all is changed here since my arrival.

Eko-bimâdisiian mojang ki mino ganawenim; thou tookest well care of me all my lifetime, (since the beginning of my life.)

Eko-bibonagak apin kid âkos, thou hast been sick ever since the beginning of winter.

Ged-ako-bimadisiian, as long as I shall live. *Eko-akiwang*, since the creation of the earth.

3. *ishkwâ-, gi-ishkwa-, ged-ishkwa-*, after, or the end of something, v. g.

Gi-ishkwâ-anamiégijigak, after Sunday; *gi-ishkwâ nâwokweg*, after noon.

Aninwapi ged-ishkwâ-akîwang? When will the end of the world be?

Kijë-Manito éta o kikéndau api ged-ishkwa-akîwanuiig. God only knows when the end of the world will be.

Gi-ishkwa-wissinüân nin ga-mâdja, I will start after dinner, (after eating.)

Remark on No. III.

These prepositions again are rather adverbs. We will do better to consider the rest of them under the head of Adverbs.

The following remarks and examples may yet be useful in the Chapter of Prepositions.

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The following English prepositions: *with, without, to*, (before names of persons,) *before, except, excepting, as for, according to, against, instead of*, are expressed in Otchipwe in a very peculiar manner, which cannot be established by rules, but must be learned from use. The Examples given here below will make you understand a little this particular manner of expressing prepositions.

1. *With*. The just ones will go to heaven *with* soul and body, after resurrection. *Kegi-otchitâg, kegi-wiaw gaie gijiyong ta-ijâ-wag m'no-ijiw'bisidjig gi abitchibâwad*. I came in the house *with* my snow-shoes on; *kegi-âgim nin gi-pindige wâkaigawing*.

Thou comest *with* thy axe; *kegi-wâgâkwad ki-bi-ija*. I am married *with* this woman; *nin widigema aw ikwâ*. I eat *with* somebody, *nin widôpama awia*. I sleep *with* somebody, *nin wibema awia*. I sit down *with* him, (her,) *nin widabima*. I am standing *with* him, (her), *nin widjigâbaritawa*. I walk *with* somebody, *nin widjwa awia*. I write *with* a pen, *wigwan nind awa ojibiigeiân*.

I struck him *with* my hand, *ninindj nin gi-pakiteowa*. Thou struckest him *with* a stone, *assin ki gi-pakiteowa*. He struck him *with* a stick, *mitig o gi-pakiteowan*.

I made a hole in the ice *with* an axe, *nin gi-twâige wâgâkwad*.

2. *Without*. (This preposition is always expressed in Otchipwe with a verb in the negative form.)

He is a man *without* malice, *aw inini kawin manjininiwagissisi*.

Those that live *without* the knowledge of God, are unhappy; *kitimâgisiwag kekénimasssigog Kije-Maniton*.

One cannot live *without* eating, *kawin dâ-bimâdisissim wis-sinissing*.

Nobody can see *without* eyes, *kawin awiâ dâ-wâbissi oshkinjigossig*.

I could not write *without* hands, *kawin nin da-gashkitossin tchi ogibiigeiân onindjissiwân*.

3. *To*, (before nouns of *persons*,) I will return to my father, *noss nin wi-ijânan*.
Sinner, return to the Lord thy God, and to Jesus thy Savior ;
buiata-ijwebisiian, awi-nasikaw neiâb Debenjiged ki Kije-Manitom, Jesus gaie ga-bimâdjiik.
He is gone to his parents, *onâgiiigon od ijânan*.
4. *Before*. Nothing is hidden *before* God, *kawin gego kâdjigâ-dessinon enâssamid Kije-Manito*.
The hypocrites of old stood *before* the houses of the city, when praying ; *gaiat ga-bi-anamiêkasodjig nânibawibanig enâssamissininig wâkaiyanun odenang enamiewadjin*.
We shall all appear *before* Jesus, to be judged ; *kakina ki ganibâwimin enâssamabid Jesus, tchi dibakonigoiang*.
Before me, (when I am *standing*,) *enassamiâbwiiân*.
Before thee, (when thou art *sitting*,) *enâssamabiian*.
Before him, (when he is *lying*,) *enâssamishing*, etc., etc.
5. *Except, excepting*. He works every day, *except* Sunday ; *en-dassô-gijigak anoki, enamiegijigadinigin eta kawin*.
I would willingly lose all, *except* my religion ; *nin dâ minwendam kakina gego tchi wanitoiân, nind anamiewin eta kawin*.
All my children died, *except* the oldest one ; *kakina nindjânissag gi-nibowag, seskisiid eta ishkwane*.
We are all sick in the house, *except* my mother ; *kakina nind âkosimin ondashiiang, ninga eta kawin*.
6. *As for*. . . *As for* me, (for my part,) I will not go where they dance ; *nin win kawin nin wi-ijassi nimiiding*.
As for him, (for his part,) he has no objection ; *win igo kawin win ningot ikkitossi*.
As for thee, thou hast a good knowledge of religion, but thy brother knows nothing of it ; *kin win ki kikendan weweni unamiewin, kishime dash kawin gego o kikendansin*.
As for your work, I will speak to you to-morrow about it ; *iw dash kid anokiwiniwa ejwebak, wâbang ki gawindamoninim*.
7. *According to*. Lord, let all be *according to* thy will ; *Debeni-miian, apegish enendaman ijwebak kakina*.

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I regulate my life *according to* thy instructions ; *nin ijissiton nin bimâdisiwin eji-gagikimian.*

According to thy world ; *ekkitoian.* *According to* the reports of people ; *ekkitowad anishinâbeg, or bemâdisidjig.*

Live *according to* the commandments of God, and you will be happy ; *eji-ganâsonged Kije-Manito, iji-bimâdisiing, mi dash tchi jawendugosiieg.*

8. *Against.* Who is not with me, is *against* me ; *aw wadjjwisig ninul agowwetag.*

He goes away *against* my will ; *minotch mâdja ano gnuamawog.*

He that acts *against* the will of God, is a sinner ; *aw aiagon wetuwad Kije-Maniton, batâ-ijjwebisi.*

Never do anything *against* the injunctions of thy religious instructor ; *kego wika gego dodângen eji-ginuamok enamic-gagikimik.*

9. *Instead of.* Thou wouldst not give to thy child a stone *instead of* bread ; *kawin ki da-dodansi iw tchi minussicad kinidjâniss pakwejiganan, meshkwat dash assinin tchi minad.* *Instead of* happiness which the sinner endeavors to procure, he will find real misery ; *baiatâ-ijjwebisid kawin jawendugosiwin o gud-aiansin nendawendang, meshkwat gwaïak kitimâ-gisiwin o ga-mikan.*

Instead of a book thou givest me a little picture ; *kawin masinaigan ki mijissi, meshkwat masinitchiguns ki mij.*

CHAPTER VII.

OF ADVERBS.

An *Adverb* is a word joined to a verb or to an adjective, and sometimes to another adverb, to denote or modify some circumstance respecting it. So, for instance, when we say, *aw inini kitehi âkosi*, this man is very sick ; the adverb *kitehi*, very, modifies the verb *âkosi*, he is sick, and denotes how the man is sick.

Adverbs may be divided into various classes, according to their signification. We will mention here some of each class, with short Examples, to facilitate the use of this part of speech.

1. *Adverbs denoting manner.*

Weweni, well, rightly, correctly, v. g.

Kishpin gego wejîtôian, weweni ojilon; when thou art doing something, do it well.

Weweni ojibûigen; write correctly.

hw epitendagwak tchi ojítong, apitendagwad weweni tchi ojítong; what is worth doing, is worth doing well.

Mâmanj, bad, negligently, v. g.

Mamanj o gi-ôjitôuawa. They made it negligently, bad.

Kego mâmanj kitigeken; don't farm so negligently.

Beka, slowly, softly, easily, not loud, v. g.

Beka bimossen, walk slowly.

Kishpin awiia wi-âmvenimad, beka ganôj. If thou wilt reprimand somebody, speak to him gently.

Bisân, still, quietly, v. g.

Bisân abûiog, kwiwisensidog! Be still, boys!

Bisân ima namadabi kabe-gijig, karin anokisi. He is sitting there quietly all day, he does not work.

Naégateh, (has the same signification as *beka*.)

Agâwa, hardly, scarcely, a little, v. g.

Agâwa nin gashkitôn wi-bimosseian, nind âkos. I can hardly walk, I am sick.

Agâwa jâganâshimo, he can talk a little English.

Agâwa nin gi-gashkiâ, I could scarcely prevail upon him. . .

Kitchi, very, v. g.

Nin kitchi minô aiâ, nin kitchi jawendâgos, I am very well, I am very happy.

Tebinâk, (has the same signification as *mâmanj*.)

Sesika or *tchisika*, suddenly, all at once, subitaneously, v. g.

Sesika gi-nibo, he died suddenly.

Kego sesika ombinaken gego kwesigwang. Don't lift up suddenly any heavy object.

Gega, almost, nearly, about, v. g.

Nin gi-âkos, gega nin gi-nib. I was sick, I almost died.

Gega wingotwâk dasso bibônagisi. He is nearly a hundred years old.

Gega nijtana. gega nissimidana. About twenty, about thirty.

Mémindage, especially, principally, very, v. g.

Enamiadjig méminda. En-jawendjigeway. Christians ought to be especially cheerful.

Memindage kitim. He is very lazy.

Binisika, unprovoked, without reason, spontaneously, v. g.

Binisika nishkâdisi aw inini. This man is angry unprovoked.

Kawin wika binisika gego nin minigossi. He never gives me anything spontaneously.

Gwaiak, justly, uprightly, straight, v. g.

Gwaiak bimâdisin, ki ga-jawendagos. Live uprightly, and thou wilt be happy.

Gwaiak wedi ani-ijâda. Let us go straight there.

Apitchi, extremely, exceedingly, quite, most, entirely, v. g.

Apitchi jawendjige Debendjiged. The Lord is most merciful.

Apitchi âkosi ningâ. My mother is quite sick.

Kissaiê âpitchi bakân ijwêbisi nongom. Thy brother changed entirely.

Awândjish, purposely, notwithstanding a prohibition, v. g.

Nind âno-ginaamawa tchi ijâssiy, awândjish dash iju. I forbid him to go, but he goes notwithstanding my prohibition.

Awândjish bâpiwag. They laugh, although forbidden.

Napâtech, wrongly, not in the right order, v. g.

Kakina napâtech o gi-atônawa. They put all wrongly, (nothing in its due place.)

Anishâ, vainly, without effect, without reason, falsely, for nothing, gratis, v. g.

Wegonen ba-ondji-ijaieg oma? Anishâ. What do you come here for? Nothing.

Anisha mîgiweiog. Give it for nothing, gratis.

Memêshkwat, alternately, by turns, mutually, one after another, v. g.

Memeshkwat nagamoda. Let us sing alternately.
Jajawēnūndiioḡ memeshkwat. Be charitable mutually to each other.

Memeshkwat aj'boietioḡ, row by turns.
Kego kakina māmawi gigitokēḡon ; memēshkwat gigitioḡ.
Don't speak all at one time ; speak one after another.

2. *Adverbs denoting interrogation.*

Anin ? How ? v. g.

Anin eji-bimādistiūn ? How dost thou do ?

Anin ejinikādameḡ ow ? How do you call this ? (for *inanimate* objects.)

Anin ejinikaueḡ aw ? How do you call this ? (for *animate* objects.)

Wegonen ? What ? v. g.

Wegonen iw ? What is that ?

Wegonen ba-takōnumun kinidjūḡ ? What dost thou hold in thy hand coming here ?

Wegonen wendji-māwūūn ? What art thou crying for ?

Anishwin ? Why ? What is the reason ? (There is always a reproach contained in this interrogation.) V. g.

Anishweid bi-ijāssiwan anamiēwigamigouḡ ? Why dost thou not come to church ?

Anishwein mōjag dajimad kidj' anishinābe ? Why dost thou always speak ill of thy neighbor ?

Nah ? Dost thou hear me ? or, do you hear me ? or, is it so ? V. g.

Ki gu-bos ganabatch wābang, nāh ? Thou wilt perhaps embark to-morrow, is it so ? or, wilt thou not ?

Kawin ki kikenḡunsinawa mashi ge-dodameḡ, nāh ? You don't know yet what you shall do, do you ? or, is it so ?

Anin ekkitoieḡ ? nāh ? What do you say ? do you hear me ?

Wa ? What ? (This interrogating adverb is only used to answer a call interrogating ; or to request a repetition of what was said, but not understood by the person spoken to.) V. g.

John !—Wa ? John !—What ?

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Wâbang na ki wi-bos ?—Wa ? Wilt thou embark to-morrow?—
What ?

Anindi aiâwâd nongom ga-matchi-pimâdisidjig aking ? Where
are now those that led a bad life on earth ?

Anindi k'oss ? Anindi kigâ ? Where is thy father ? Where is
thy mother ?

Anindi aiâd Debenîminang Kije-Manito ? Where is God our
Lord ?

Anîniwapi ? When ? v. g.

Anîniwapi ged-ishkwa-akûwang ? When will be the end of the
world ?

Anîniwapi ge-nibowad ki tehitchâgonig ? When will our souls
die ?

Anîniwapi ga-bi-îjad Jesus oma aking ? When came Jesus on
earth ?

Anîni dassing ? How often ? v. g.

Anîni dassing ge-niboian ? How often shall thou die ?

Anîni dassing ge-dîbakonigoian ? How often wilt thou be
judged ?

Anîni dassing ga-îjâwad Môniaang ? How often have they been
in Montreal ?

Anîni minîk ? How much ? v. g.

*Anîni minîk ge-dîbaamawind ênamiad, kishpin wewêni anokita-
wad Debedjigenidjin ?* How much will the Christian be paid,
if he serves well the Lord ?

Anîni minîk ga-minuad aw ketimâgisid inîni ? How much hast
thou given to that poor man ?

*E, * yes, or perhaps better ; enh ! enh !* v. g.

E nange ka, yes certainly. E nange, O yes.

Anîngwana, certainly, to be sure.

* This affirmative adverb cannot be expressed exactly in writing ; it must
be heard. I have seen different essays to write it, but they are deficient, be-
cause it is impossible to give it correctly. When I saw that, I adopted the
simplest way of writing it, by the single letter *e* or, *enh ! enh !* only to signify
that the adverb which is used for affirmation, is to be pronounced here. I re-
mark here at the same time, that the Indians will use this affirmative adverb
e, where we would say in English no. F. I. *Kawin na kishwae wi-bi-îjassi ? E.*
Will thy brother not come ? No. This is an abbreviated answer ; the whole
would be, *E, kawin wi-bi-îjassi ;* yes, it is so as you say, he will not come.

Ki kikendan na gn-ikkitoian pitchinâgo? Aningwana, kawin nin wanendansin. Dost thou know what thou hast said yesterday? Certainly, I did not forget it.

Geget, verily, truly, yes indeed, v. g.

Ki gi-windamawa na ga-ininân? Geget. Didst thou tell him what I said to thee? Yes.

Geget kîtimâgisi. He is poor indeed; or, he is truly miserable.
Geget kid ininim. Verily I say unto you.

4. *Adverbs denoting negation.*

Ka, or *kâwin*, no, not, v. g.

Kid âkos na? Ka, kâwin nind âkosissi. Art thou sick? No, I am not sick.

Ka bâpish, or *kawin bâpish*, not at all.

Kâwin bâpish wi-bi-ijâssi. He will not come at all.

Nind ano ganona, kâwin dash bâpish wi-gigitossi. I talk to him, but he will not speak at all.

Kâwin bâpish gego ki kikendansi. Thou knowest nothing at all. *Ki wi-mij na? Kâh!* * Wilt thou give me? No!

Kawëssa, it won't do, I cannot, no, sir, v. g.

Ki wi-mij na jônîia? kawëssa. Wilt thou give me money? No, sir.

Nind âno wikwatchiton; kawëssa dash. I endeavor to do it; but I cannot.

Ka wika, or, *kawin wika*, never, v. g.

Kawin wika ishkotewâbo o minikwëssin. He never drinks ardent liquor.

Ka wika nind âkosissi. I am never sick.

Ki tehitchâgonânig kawin wika ta-nibossiwag. Our souls will never die.

Ka gego, or, *kâwin gego*, nothing, (for *inanimate* objects., v. g.

Kawin gego o wâbandansin. He sees nothing.

Wegonen nêndawâbandaman?—Kâwin gego. What art thou looking for?—Nothing.

Kâwin ningôtchi, nowhere, v. g.

* To give the right sound of that negation, the better is to put *h* at the end.

Kije-Manito kâwin ningotchi ishkwa-aiâssi, misiwe aia. God is nowhere absent, he is everywhere.

Kâwin ningotchi nin wi-ijâssi. I will go nowhere.

Ka mashi, or kawin mashi, not yet, v. g.

Kawin mashi sîgaandawassi. He is not yet baptized.

Gi-mâdjaway na ?—Ka mashi. Are they gone ?—Not yet.

Kawin mashi nânimidana ki dâsso-bibonagisêssi, Abraham dash ki gi-wâbama? Thou art not yet fifty years old, and thou hast seen Abraham ?

Kawin gwetch, not much, v. g.

Kawin gwetch âkosissi. He is not much sick.

Kawin gwetch nin gi-sêgisissi. I was not much afraid.

Kêgo, (expression of prohibition,) don't, never do, *Noli,* v. g.

Kêgo ijâken wêdi. Don't go there.

Kêgo wika minikwêken ishkotêwâbo. Never drink ardent liquor.

Kêgo gimôdiken, kego giranimoken. Don't steal, don't lie.

5. Adverbs denoting place.

Oma, here, v. g.

Onîjishin oma. It is pleasant here.

Apitchi gigôika omâ naningôtinony. Sometimes there is plenty of fish here.

Kitimâgisîway omc. eîâdjig kitimîwad. Those that live here are poor, because they are lazy.

Imâ, wêdi, îwidî, there, v. g.

hwidi nin wi-ijâ, mi dash imâ mojay ge-wi-aiâi 'n. I will go there and always remain there.

Ki kitimâgisimîn omâ aking; wêdi dash gjigong ki ga-jawen-dâgosimîn. We are miserable here on earth; but there in heaven we will be happy.

Daji, in, at; from. (In the *Change* it makes *endaji,*) v. g.

Jesus Bethlehemîng gi-dîji-nigi. Jesus was born in Bethlehem.

Kebekong daji inîni; Montiang daji ikwe. A man from Quebec; a woman from Montreal.

Kitimâgisî kitchi batadowîning endaji-bimâdisid. He who is living in great sins, is miserable.

Pindig, in ; (in a house or other building, or in some vessel,) v. g.

Anindi K'oss ?—Pindig aia. Where is thy father?—He is in.

Pindig anoki. He works in the house.

Kobe-bibôn pindig aiâwag pijikiwag. The oxen are all winter in the stable.

Pindjaii, inside. (In the interior of a building or vessel,) v. g.

Kawin mashi pindjaii ojitehiyâdessinon anamiëwigamig. The church is not yet finished inside.

Mémindage onijishin pindjaii ow wâkaiyan. This house here is very fine inside.

Agwatching, out, (out of doors,) v. g.

Agwâtching ijâda. Let us go out.

Agwatching nibâwîwag. They are standing out of doors.

Sanagad âgwatching nibâng bibông. It is hard to sleep out of doors in winter.

Agwatchaii, outside, v. g.

Ki wâkaiyan kitchi minwâbamîna gwad âgwatchaii. Thy house looks beautiful outside.

Oshkinâgwad nin masinaigan âgwatchaii. My book looks new outside.

Agâming, on the other side, on the opposite shore, v. g.

Agâming, ondjibâwag. They come from the other side, (of a river, lake, etc.)

Agâming nin wi-ija nôngom. I will go to the other side to-day.

Agâming, on the beach.

Agâming kêiâbi atêwan nind uïman. My things are yet on the beach.

Kitchi wênijishidjig assinûnsag aiâwag agâming. There are beautiful agates on the beach.

Agâming nin gi-mikân ow. I found this on the beach.

Ondâssagâm, on this side, (of a river, lake, etc.) v. g.

Ondâssagâm ta-bi-ijâwag nôngom agâming eîadjig. The folks of the other side will come to this side to-day.

Nawatch bâtaïnowag bemâdisidjig andâssagâm, agâming dash. There are more persons living on this side than on the other.

Awassagâm, on the other side, (of a river, lake, etc.)

Nawâitch gigoïka awâssagâm, omâ dash. There is more plenty of fish on the other side than here.

Etawâgâm, on both sides, (of a river, lake, etc.) v. g.

Etawâgâm aiâway ênamiadjig. There are Christians on both sides.

Etawâgâm nawâdishwe omâ ba-ijâdjîn. He makes visits on both sides, when he comes here.

Ogidâki, on a hill or mountain, v. g.

Ogidâki nin wi-ijâ. I will go on the hill.

Ogidâki kitigé. He has his field on the hill.

Ogidâki tâwag. They live on the hill.

Nissâki, down hill, on the foot of a hill or mountain.

Nissâki ijâ. He is gone down hill.

Nissâki atêwan kakina wâk xiganan. All the houses are on the foot of the hill.

Wâssa, far, far off.

Wâssa ondjibâwag. They come from far, v. g.

Kitchi wâssa gi-ija, kawin minawa ta-bi-giwessi. He is gone very far off; he will come back no more.

Bêsho, near by, v. g.

Bêsho nin pagidâwâmin. We set our nets near by.

Bêsho nin gi-ondji-wâbama. I saw him near, from a small distance.

Bêsho aiân, kêgo wâssa ijâken. Remain near here; don't go far.

Tibishko, opposite, over against, v. g.

Tibishko kikinoamâdiwigamig êndagog nin dâmin. We lodge (or dwell) opposite the schoolhouse.

Tibishko kitchi jingwak patakisod nin gi-nibaw. I stood opposite the great pine-tree.

Tibishko also signifies, equal, like, similar, but then it is an adjective.

Ningôtchi, somewhere, v. g.

Ningôtchi ijâ, kawin oma aiâssi. He is gone somewhere, he is not here.

Ningôtchi nin gi-aton nind agawateon, kawin nin mikansin. I put somewhere my umbrella; I cannot find it.

6. *Adverbs denoting direction, v. g.*

Ishpiming, up, up stairs; on high.

Ishpiming inâbin. Look up, (on high.)

Ishpiming nin wi-ijâ awi-nibaiân. I'll go up stairs to sleep.

Ishpiming gijigong nind indanênimag ninidjânissag. I think (believe) that my children are on high in heaven.

Tabashish, down, low; below.

Osâm tabashish nin namâdab. I am sitting too low.

Kawin gwaiak ki gi-atôssin ow; tabashish ki da-aton. Thou hast not put this in its due place; thou oughtst to put it below.

Nigân, foremost, in advance; beforehand.

Bejig nigân ta-bimosse. One will walk foremost.

Kakina nigân ki gi-windamâgonan géd-ijiwebak. He told us all beforehand what shall come to pass.

Ishkwéiâng, behind, back.

Keiâbi ishkweîâng aiâway. They are behind, (or back there.)

Ningôtchi ijaiâng, mojay ishkweîâng ki bimosse. When we are going somewhere, thou walkest always behind.

Remark. These four adverbs are frequently followed by the adverb, *nakakéia*, which makes them to be the more, "adverbs denoting *direction*." This *nakakéia* corresponds exactly with the syllable *ward*, (or *wards*,) which is commonly annexed to English adverbs denoting direction, as:

Ishpiming, up; *ishpiming nakakéia*, upward.

Tabashish, down; *tabashish nakakéia*, downward.

Nigân, before; *nigân nakakéia*, forward.

Ishkwéiâng, back; *ishkwéiâng nakakéia*, backward.

This adverb, *nakakéia*, corresponds with the English *ward*, also in other adverbs formed from substantives, as:

Homeward, *endaiân nakakéia*, (the Otchipwe verb varying according to the person.)

Heavenward, *gijigong nakakéia*.

Hellward, *anâmakaming nakakéia*.

7. Adverbs denoting time, v. g.

Ningõtîng, once.

Ningõtîng aw inini nin kitchi minô dodâgoban. That man did me once a great good service.

Ningõtîng ki ga-nib. Thou shalt once die.

Ningõtîng nin ga-kitchî-jawendâgos. Once I will be very happy.
Pânîmu, afterwards ; not before.

Pânîma gi-ishkwâ-wissiniian ijâkan. Go after dinner.

Kigîjeb nitam anamiân, pânîma dash mâdji-anokin. In the morning pray first, and afterwards begin to work.

Pânîmu wâbang ; pânîma sîgwang. Not before to-morrow ; not before next spring.

Nakawé, first.

Nakawé pisîndâwishin, pânîma kîgad-ikkî wa-ikkîtoian. First listen to me, afterwards thou wilt say what thou hast to say.

Nakawé nânagatawendan, tchi bwa gîgîtoian. Think first, then speak.

Bwa, or *bwa mashi*, before.

Kîje-Manito o gi-nîgîweubanin o ganâsongewinan, bwa bi-nîgid Jesus. God had given his commandments before Jesus was born.

Apitchi kîtshi nîbiwa anîshinâbeg gi-aiabanîg omâ aking, kî-nawînd bwa atâiang. Exceedingly many people had been here on earth, before we were.

Tchî-bwa bibong ; tchî-bwa nîbing. Before winter ; before summer.

Mashi nânge, not yet.

Mashi nânge gégo o kîkêndan. He knows nothing yet.

Mashi nânge nin nîbîwâkâ. I am not yet wise.

Mégwa, during, when, while.

Mégwa abinôdjîwid gi-sîgaandawa. He was baptized when a child, (during childhood.)

Apegîsh gwaiak îjwebîsîiân mégwa bimâdîsîiân aking. I wish to behave well while living on earth, (during my lifetime on earth.)

Mégwa ôjîbîiige ; mégwa nagamo. He is writing, he is singing.

Waïba, soon.

Gego wa-mîgiweianin, waïba mîgiwén. When thou art to give something, give it soon.

Aw waïba mâgiwed, wijing mîgiwe. He that gives soon, gives double.

Waïba bi-giwen. Come back soon.

Wika, late.

Wika go nin nibâmin. We go to bed quite late.

Wika gi-ânwevindiso, nôngom dash gvaïak anamia. He repented late, but now he is a good Christian.

Wika gi-mâdjâwag. They started late.

Bînish, till, until.

Mojag nin wi-anamia pinish tchi niboïân. I will always be a Christian, until I die.

Jesus od Anamiéwigamig 'm'jay ta-aténi oma aking binish tchi ishkwâ-akiwang. The Church of Jesus will always be on earth, until the earth is no more.

Binish oma; binish Moniang. Till here; till Montreal.

Kitchi awassonâgo, three days ago.

Awassonâgo, the day before yesterday, (two days ago.)

Petchinâgo, yesterday, (one day ago.)

Nôngom, or, *nôngom gijigak*, to-day, (this day.)

Wâbang, to-morrow, (after one day.)

Awâsswâbang, after to-morrow, (after two days.)

Kitchi awâsswâbang, after three days.

Jéba, this morning.

Jéba nin gi-bi-ganônig. He came this morning and spoke to me.

Méwija, a long time ago, (or, already.)

Méwija âkosiban. He has been sic'k now a long time ago.

Gégapi, finally, lastly, ultimately.

Wâwika, seldom, rarely.

Waiéshkat, at first, in the beginning.

Pâbige, immediately, directly.

Wéwib, quick, immediately.

Jaigwa, already.

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Kija, in advance, beforehand.

Api, when.

Gaiat, formerly, heretofore.

Naningôtinong, sometimes.

Nauingim, or, *sasâgwana*, often, frequently.

Môjag, always, constantly.

Anwâkam, several times, often.

hwâpi, then, at that time.

Keiâbi, yet.

Nilam, first.

Apine, continually, ever since.

Kâginig, or, *kagig'kamig*, always, eternally.

Nond, before the end ; rather.

Dassing, every time, as often as. . .

Kêjidin, or, *kêjidine*, or, *kekêjidine*, quick, soon, immediately.

Pitchinag, only now, (not before this time,) soon, by and by.

Pitchinag dagweshin. He comes only now, (not before this hour.)

Pitchinag nin mâdja, I start only now, (or so late.)

Pitchinag nin gad-ija endaian. I will go to thy house, (I will go to see thee,) by and by.

Mâljân, kikinoomâding ijân.—*Pitchinag*. Go to school.—
By and by.

8. *Adverbs denoting uncertainty.*

Gonimâ, or, *ganabatch*, perhaps.

Nissâtchivan nind ijâ, gonima dash nisso gisiss nin gad-inend.
I am going below, and will be, perhaps, absent three months.

Ki da-gashkiton na nijike tchi bidjamawad kissaie ?—Ganabatch sa nin dâ-gashkiton. Couldst thou write, all alone, a letter to thy brother?—Perhaps I could.

Nishkâdisi ganabatch. He is perhaps angry.

Mâkija, may be, perhaps.

Gi-nibo na kimishôme ?—Mâkija ; kawin mashi nin kikendansin. Is thy uncle dead?—May be ; I don't know yet.

Mâkija anishâ ikkitom. It is perhaps a false report.

Mâkija geget. May be so indeed.

Namândj, I don't know what. . . , it is doubtful how . . .

Namândj ged-ikkitoqwen. I don't know what he will say.

Namândj ge dodamowânen. I don't know what I shall do.

Namândj idog, it is uncertain, unknown, doubtful.

Avin ga-ijitchiged?—*Namândj idog.* How did he manage it?

—I don't know.

Remark. This *namândj*, which is properly an adverb in Otchipwe, cannot be given in English with an adverb, but only with a verb, as above.

9. *Adverbs denoting quantity, v. g.*

Nibiwa, or, *pangi nânge*, much.

Nibiwa wissini. He eats much.

Nibiwa kitige. He cultivates a large field.

Pangi nânge nin bimosse kabé-bibôn. I am walking much all winter.

Remark. When *nibiwa* signifies *many*, it is an adjective.

Pangi or, *nibiwa nânge*, little, a little.

Pangi éta nin bidon. I bring only a little.

Pangi gigiton, nibiwa dash nânagatawendân. Talk little and think much.

Nibiwa nânge ki ga-matchi-ikkít, kishpin mojav takwéninad Kijé-Manito. You will scarcely ever pronounce a bad word, if you constantly remember God.

Néniwiwa, much, each, or much every time.

Néniwiwa minaway. They are given much each, (they receive great share.)

Ninibiwa anamiâ êndasso-gijigadinig. He prays much every day.

Pépangi, little each, or a little every time, by little and little, gradually.

Pépangi kitigewag anishinâbeg. The Indians cultivate a small field each.

Pépangi nibâ, pépangi gaie wissini. He sleeps little (every night,) and eats little (every time.)

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Ki minin ow masinaigan ; pegangi dash wâbandân êndassogijigak, binish kakina gi-wabandaman. I give thee this book ; read a little every day, until thou readest it all.

Pangishé, very little.

Mi iw, or, *ni minik*, enough, that is all.

Minawa, again, more, besides.

Kakina, all.

10. Adverbs denoting comparison.

Awashime, more.

Awashime nin dâ-minwendam tchi nissigoian, iw dash nind enamiéwin tchi wébinâmban. I would be more willing to be killed, than to reject my religion.

Awashime apitendâgwad mino ijiwebisiwin, danwin dash. Virtue is more worth than riches.

Nawatch, has the same signification as *awashime* ; but it also signifies, a little, some. *Nawatch nind âkos* ; this can mean, I am *more* sick : or, I am *a little* sick.

Ki bakulé na ?—Nawatch sa. Art thou hungry ?—A little.

Ki gashkitôn na wi-jaganâshimoian ?—Nawatch sa. Canst thou speak English ?—Some.

Iw minik, or, *ow minik*, so much, as much as.

Gaie win iw minik od iji gashkiton, kin eji-gashkitoian. He can do as much as thou canst.

Ow minik bidôkan. Bring so much.

Kawin ow minik éta da-debissesinon. So much only would not be sufficient.

Bakân, differently, otherwise.

Bakân ijiwebisi eko anamiâd. He behaves differently since he became a Christian.

Nawatch nîbiwa, more.

Nawatch pangî, less.

Remark. The word *nangé*, (which occurs in No. 7 and 9,) cannot be given in English by itself ; there is no word in the English language that would exactly correspond with *nange*. We may perhaps say it corresponds with *not*, because it makes

the word to which it is connected, signify the *contrary*; but it has another position in the sentence, for instance:

Debenimian, nind apitendâgos nange ge-ganoninâmban. Lord,

I am not worthy to speak to thee.

Nin nibwâka nange. I am not wise.

Nibiwa nange nin kikendan. I do not know much.

E nange ka. Yes, not no.

CHAPTER VIII.

OF CONJUNCTIONS.

A *Conjunction* is a part of speech which is used to connect words and sentences.

Conjunctions are divided into two sorts, *copulative* conjunctions, which serve to connect or to continue a sentence; and *disjunctive* conjunctions, which serve to express opposition in different circumstances.

The following are the principal Otchipwe conjunctions.

1. Copulative Conjunctions.

Gaié, and, both, also. (This conjunction is ordinarily put *after* the word that is connected by it to another word, like the Latin *que*. Sometimes it is put *before* the word, especially when it signifies *also*.)

Koss kiga gaié ki ga-minâdenimag. Honor father and mother.
Gî-pîndige anamiewigamigong, weweni gaié o gi-pisindawan gegikwenidjin, He went to church, and listened well to the preacher.

Mojag babamadisi, biboninig, nibinînig gaié. He travels always, both winter and summer.

Nin wi-ija; gaié kinawa ijâiog. I will go; go ye also.

Gaié kin. Thou also.

Ashi, and. (This conjunction serves only to connect *numbers*.)

Nijtana ashi nij. Twenty-two. (You cannot say: *nijtana gaié nij*; or, *nijtanâ, nij gaié*.)

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ga-mâdja
live; in
sigwang
we.—And
bimâdisi
heard am
Sa. Thi
Odëna
wag sâ
troyed,
Nin ga-

Midasswák ushi nishwasswák ushi nanimidana, 1850.

Tchi, or, *tchi wi*, that.

Ki windamon iw, tchi wi kikendaman. I tell thee this, that thou mayst know it.

Nin bi-ija oma, tchi kikenimían keiabi bimâdisiîân. I come here, that thou mayst know I am living yet.

Remark. English sentences containing the conjunction *that*, are commonly and better given in Otchipwe without *tchi*. F. i. I am glad that thou art come; *nin minwendam^udagwishinan*.—Dost thou know that my father is dead? *Ki kikendan na gi-nibod nass?*—I know that she is charitable; *nin kekenima kijewâdisid*. In all these phrases the English conjunction *that* could likewise be omitted.)

Mi wendji- (varying according to the tenor of the verb,) therefore.

Mino ijwebisi, nita-jawendjiye gaie, mi wendji-juwendagosid.

He is good and charitable, therefore he is happy.

Osâm minikweshki, mi wendji-kitimâgisid âpitchi. He drinks too much, therefore he is so poor.

Kishpin, if, provided.

Kishpin batâdowin gotaman, kawin nibowin ki ga-gotunsin.

If thou fearest sin, thou wilt not be afraid of death.

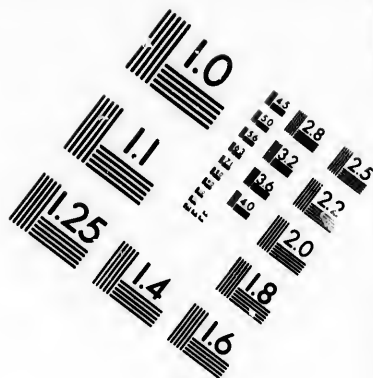
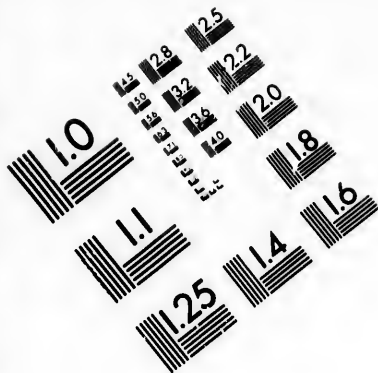
Kishpin gwaiak anokían, kawin ki ga-kitimâgisissi. If thou workest well, thou wilt not be poor.

This conjunction, *kishpin*, is sometimes omitted, and sometimes put *after* the verb. In the sentence: *Panima sigwang nin ga-mâdja, kishpin bimâdisiîân*; next spring I will go away, if I live; in this sentence we may omit *kishpin*, and say: *Panima sigwang nin ga-mâdja, bimâdisiîân*. This is even better Otchipwe.—And we may also say: *Panima sigwang nin ga-mâdja, bimâdisiîân kishpin*.—This postposition of *kishpin* is sometimes heard among the Indians.

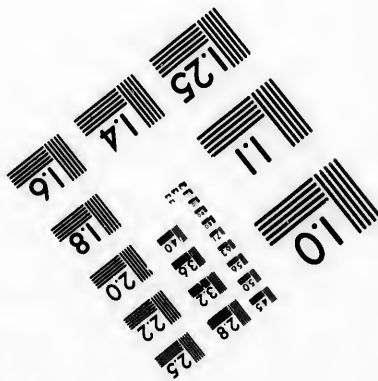
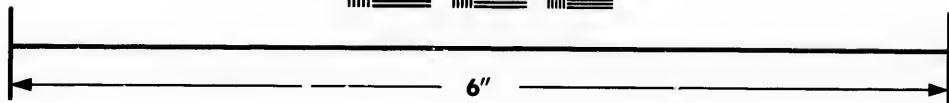
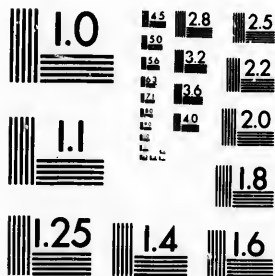
Sa. This particle signifies *sometimes*: because, for.

Odéna Ninivé kawin gi-banadjitchigâdessinon, gi-anwenindisowag sâ imâ ga-danakidjig. The city of Nineveh was not destroyed, because the inhabitants did penance.

Nin ga-minig Kije-Manito kagigé bimâdisiwin gijigong, âpitchi



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sa kijewâdisi. God will give me life everlasting in heaven, because he is infinitely good.

Dash, after the word. This conjunction is copulative or disjunctive, according to its signification. It is *copulative* when signifying *and*.

Nin gi-nijimin, nishime, nin dash. We were two of us, my brother and myself.

Bônton ki matchi ijwebisiwin, ki ga-jawénimîg dash Debendjiged. Abandon thy bad conduct, and the Lord will have mercy on thee.

Bi-ijân, anokin dash oma, ki ga-dibaamon dash weweni. Come and work here, and I will pay thee well.

2. Disjunctive Conjunctions.

Dash. It is *disjunctive* when signifying, *but, than*.

Kijé-Manito o gi-ojiân nitam ininiwan tchi âpitchi mino aîânid, win dash gi-kitimâgiuliso gi-batâ-dôdang. God made the first man to be perfectly happy, but he made himself unhappy by sinning.

Nibiwa joniia ki gashkia, osâm dash kid atâge, mi dash iw gego wendji-danisissiwân. Thou earnest much money, but thou playest too much, and therefore thou hast no property.

Nawatch nin sasîkis, kin dash. I am older than thou.

Nawatch nibwaka Paul, John dash. Paul is wiser than John.

Awashime jawendagosi nêbwâkad, ketchi-danid dash. A wise man is happier than a rich one.

Missawa, although.

Missawa matchi igoiân, kawin nin awiia nin wi matchi inâssi.

Although spoken ill of, I will speak ill of nobody.

Missawa gagwêdjimag, kawin nin nakwêtagossi. Although I ask him, he does not answer me.

Gonimâ, kéma, or ; either, or.

Niogwan, gonima nanogwan nin gad-inend. I will be gone four or five days.

Bejig nijîieg o gi-bi-mamon oma nin masîxagan kéma kin, kéma kishime. One of you came here and took my book, either thou or thy brother.

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Kego
ki mi
thou
Anawi,
Anish
Indian
Nind
I lister

Kawin . . . , kawin gaie . . . , neither . . . , nor . . .

Kawin nin nin gi-mamossin ki masinaigan, kawin gaie nishime. Neither I took thy book, nor my brother.

Kawin beshigwâdisidjig, kawin gaie neta-giwashkwebidjig tapindigessiwag ogimâwîwining gijigong. Neither adulterers nor drunkards shall enter into the kingdom of heaven.

Tchi, with the verb in the *negative* form, stands for the English conjunction *lest*.

Nin gi-kibâkwaowa pijiki, tchi mûdjassig. I shot up the cow, lest she run away.

Jawênim kitimâgisid, tchi windamâwâssig Tebêndjigenidjin eji-matchi-dôdawad, mi dash tchi bata-diaan. Have mercy on the poor, lest h'ill cry unto the Lord against thee, and it be sin unto thee.

Eishpin, with the verb in the *negative* form, serves for *unless*, or, *except*.

Kishpin anwenindisôssiweg, kakina ki ga-banâdjîidison. Unless you repent, you shall all perish.

Kishpin nawatch mino ijwebisissiwag, kawin ki ga-pindigessi Debenimiko minawanigosiwining. Unless thou behavest better, thou shalt not enter into the joy of thy Lord.

Kishpin enigok wikwatchitossiwag, kawin wika ki ga-gashkitossin wi-Otchipwemoian. Unless thou endeavorest earnestly, thou wilt never be able to speak Otchipwe.

Minotch, but still, yet.

Kitchi niskadad, kissina gaie, minotch bi-ijâwag. It is very bad weather and cold, but still they come.

Kego minikweken ishkotewâbo, ki gi-ininâban ; minotch mojang ki minikwen. I told thee, don't drink any ardent liquor ; yet thou drinkest it always.

Anawi, âno, but, although.

Anishinâbeg kitimâgisiwag, anawi dash minwendamag. The Indians are poor, but they are contented.

Ninû âno pisindawa, kawin dash nin nissitôtawassi. Although I listen to him, I cannot understand him.

Nind âno pagidawa, kawin dash gego nin pindaansin. Although I set nets, I catch nothing.

*Iji, eji,** (varying according to the tense of the verb connected with it,) as, as . . . as, as . . . so.

Debenimiian, apegish iji sâkihinân eji sâgiian. Lord, I wish to love thee as thou lovest me.

Mino ijiwebisin, eji-mîno-ijiwebisiwad swanganamiadjig. Be as good as true Christians are good.

Eji-kikinoamagôleg, mi ged-ani-dodameg. As you are taught, so do.

CHAPTER IX.

OF INTERJECTIONS.

An *Interjection* is a word that is used to express an emotion or a feeling of the person speaking.

It is to be observed, as a peculiarity of the Otchipwe language, that the *men* have their own interjections, and the *females* their own ; and some are common to both sexes.

To express joy, admiration, surprise, fear, astonishment, impatience, compassion, even anger and indignation,

The men and the boys will say, *Ataia! tiwé!* } *aha! ah!*
The women and the girls will say, *Niâ!* } *oh! alas!*
n'gô! n'gé! } *ha!*

The difference between these two kinds of interjections is so sharp, that it would be the most ridiculous blunder for an astonished man to say, *Niâ!* or for a surprised woman to say, *Ataia!*

The interjections common to both males and females, are the following :

* See p. 126.

To express impatience: *beka! beka! beka!* slowly! stop!
tagâ! well!

“ indignation, anger: *tajimâdji!* *tajimâdji win!* ha!

“ pain, sorrow: *îô!* oh! ah!

“ aversion: *sé!* shame! pshaw!

awass! begone! away! go ahead!

“ approbation: *ô!* well! ay, ay!

“ understanding or recollecting: *ishté!* aha! yes?

To call or excite attention: *na! ina! nashké!* lo! see! hark!

To encourage: *tagâ!* ho! halloo!

haw! haw! halloo! courage! hurrah!

ambé! ambessa! well! well! come on!

To call somebody: *hisht!* hey! hear!

To stop: *beka!* hold on! stop!

To admonish, exhort: *pinâ!* behold! now! (*anwatan bina!*
cease now!)

To answer a call: *hoi!* halloo!

To command silence: *sh't!* *she!* hush! silence!

bisân! hist! be still!

OF PREFIXES AND OTHER PARTICLES.

There are in the Otchipwe language many particles or little words, some of which precede, and others follow verbs, and give them a certain accessory signification. We will exhibit here the most common of those particles, with the accessory signification they give to the verbs.

Particles. Acces. sig.

Examples.

na? of question. *Ki sâgia na Kije-Manito? Nin sâgia sa.*
Dost thou love God? I love him.

sa, of answer. *Ka na kî nondansi? Nin nondam sa.*
Dost thou not hear? I hear.

*Kawin na Paul ijinikasossi? Mi sa ejini-
kasod.* Is not his name Paul? That
is his name.

- ko, iko*, of use, custom. *Nind ija ko. . .* I use to go.
Ki minikwen na ko jominābo? Dost thou use to drink wine?
Nin minikwenāban sa ko. I used to drink it.
- bi-*, of approach. *Bi-ijān, bi-nasikawishin.* Come here, come to me.
Bi-wābandān ow masinaigan. Come and see this book.
Nijing nūn gi-bi-wibāmin. We slept twice in coming to this place.
- ni-, ani-*, of departure or going. *Gi-ani-mādja.* He is gone away.
Gi-ni-giwedog. I think he returned home.
Jāwenimishinām Debenimīiang, gwaiaik tchi ani-bimādisiāng. Have mercy on us, Lord, that we may behave well in future.
- awi-*, of going on. *Jesus nissing gi-awi-anamia nijike, kitiganing Gethsemani.* Jesus went three times to pray alone, in the garden of Gethsemane.
Mādjāda, awi-wābandanda ga-ijiwebak. Let us go and see what has happened.
- bimi-*, of passing. *Wegonen Jesus ga-bimi-dodang bekish gi-kikinoamaged?* What did Jesus do at the same places that he preached (passing through different places)?
Anindī ge-bimi-ijaiang? Through which place shall we pass?
- wi-, wa-*, of will, intention. *Nin wi-niba.—Nin wi-onishka.* I will go to sleep.—I will get up
Ki wi-wissin na? Ki wi-minikwe na? Wilt thou eat? Wilt thou drink?
Wa-ijad.—Wa-anamiādjig. He that intends to go. Those that intend to become Christians.

go, igo ; ma, of re-inforcement. *Nin igo*.—*Kinawa go*. I myself.—You yourselves.

Kaginig igo ki ga-mino-aiâmin gijigong.

We will be happy (or well) in heaven,
for all eternity.

Kakina go gi-ijâwag. They are all gone,
(without exception.)

Win ma gi-ikkic. He has said it himself.

Ka ma win. No, no.

da-, of condition. *Nin da-ija, kishpin* . . . I would go, if . . .

Gwaiak nu ki da-dibâdjimotaw ga-gad-wedjiminâmbân? Wouldst thou tell it to me right, (sincerely,) if I asked thee.

gi-, ga-, of time past. *O gi-wâbaman*.—*Mi aw ga-wâbamind*. He saw him.—This is the person that was seen, etc., etc.

ta- } of future
ga-, gad- } time.
ge-, ged- }

Ta-nagamo. Ta mâwi. He will sing. He will cry, etc.

Nin ga-dodam. Ki gad-ikkic. I will do. Thou wilt say ; etc.

Mi aw ge-mâdjad, ged-ijad tâshkibodjiganing. This is the person that will start, that will go to the saw-mill.

PART THIRD.

SYNTAX.

Syntax, or *Syntaxis*, is that part of Grammar, (according to the meaning of this greek word, *joining together*,) which teaches to join words, or the parts of speech, together in a proper manner, into correct sentences.

A *sentence* is the connection of several words in such a manner as to give a complete sense.

Every sentence must have a *subject*, to which something is referred, or of which something is affirmed or denied; and an *attribute*, (predicate,) which refers or alludes to the subject, or is affirmed or denied of it. To join the attribute to its subject, a third part of the sentence is necessary, which is the *verb*

To form a regular and complete sentence, three parts are necessary: the subject, the attribute, the verb.

The syntax of the Otchipwe language is peculiar. We shall reduce it to a few chapters, and a few rules and remarks in each chapter. Many remarks and rules that could have been placed in this *Third Part*, occur in the preceding part, where they stand in connection with other rules, properly belonging to the part.

CHAPTER I.

SYNTAX OF SUBSTANTIVES OR NOUNS.

RULE 1. *The substantive governs the verb, respecting number and kind.*

a. Respecting number.

A substantive in the *singular* number requires a verb in the singular; as: *Paul niba*, Paul sleeps. *Inini manisse*, *ikwe gash-*

kigwâso; the man chops wood, the woman sews. *Mandan wâ-kaigan onjishin, songau gwié*; this house is beautiful and strong.

A substantive in the plural number must have a verb likewise in the plural; as: *Abinodjiug ombigisirug*, children make noise. *Kakina ininugug gi-gopiugug, ikwewug etu abiugug*. All the men are gone in the interior (inland), the women only are here. *Nin sâgiltonan nin masinaiganan, mojug nin wâbanduwan*. I like my books, I read them always.

Note. In English the verb does not always show its being governed by the substantive, respecting number. In the last sentence here above, for instance, the verb, *I like*, is always the same, whether I like one book only, or several books. But in Otchipwe we say: *Nin sâgilton masinaiganan, Nin sâgiltonan masinaiganan*.

Exception. There is one case of exception from this rule in the Otchipwe language, where a substantive in the singular number has a verb in the plural after it. The case is, when only one member of a household is taken for the whole; as: *Noss endâwâd gi-miba tibikong*; he slept last night at my father's, (where my father dwells.) *John endâwâd nind oudjiba*; I come from John's, (where John dwells.) *Nâninugin nind ija nimissé endâwâd*; I go frequently to my sister's, (where my sister dwells.) This is the usual way of expressing this case. Although I could also say: *John endâd nind oudjiba. Nimisse endâd nind ija*. This would be correct, but not usual; except if John, for instance, should live *all alone* in a house, I would then correctly say: *John endâd nind oudjiba*; and I could not say otherwise, because then John would not be a member of a household.

Note. But when in the names of nations, one individual is taken for all, the substantive retains its right; it has a verb in the singular with it; as: *Wemitigoji endanakid nin wi-ija*. I intend to go where the Frenchmen live, (to France.) *Jâganâsh nibiwa o dibendân aki*; the English are in possession of much land, (in different parts of the world.) *Kitchimokomân itomaia gi-nigâso*; the Americans have lately been at war.

b. Respecting kind.

The Otchipwe substantives are of two kinds, *animate* and *inanimate*. (See page 14.)

An *animate* substantive must invariably have a verb of the same kind, if in connection with a verb; it must have an *animate* verb of the IV. or V. Conj; as: *Nin wâbama inini*, I see a man. *Nin nondawag ikwewag, abinodjiag †gaie*, I hear women and children. *Kid atawenag opinig*, thou sellest potatoes.

An *inanimate* substantive requires an *inanimate* verb, of the VI. Conj.; as: *Nin wâbandan wâkaigan*, I see a house. *O gishpinudonan midâsswi mokomân*; he has bought ten knives. *Kawin nin bidossin ki masinaigan, nin gi-waniken*: I don't bring thy book, I forgot it.

This is to be understood of the *transitive* or *active* verbs.

In regard to the *intransitive* or *neuter* verbs, the general syntactical rule is, that an *animate* subject always takes an intransitive verb of the three first Conjugations; and an *inanimate* subject takes a unipersonal verb of the three last Conjugations. As: *Koss gi-dagwishin. Nâbikwân gi-dagwishinomagad*. Thy father arrived. A vessel arrived. *Nissaie jâganâshimo. Mandan masinaigan jâganâshinomagad*. My brother speaks English. This book speaks English, (is written in English) *Anishinâbe aia oma. Wiâss ayâmada oma*. There is an Indian here. There is meat here. *Onijishi kinidjâviss. Onijishin ki masinaigan*. Thy child is beautiful. Thy book is beautiful.†

RULE 2. *Two or more substantives in the singular number, taken in connection, require a verb in the plural, as:*

Koss kiga gaie ki ga-minadenimag, thou shalt honor thy father and thy mother. *John, William, Nancy gaie gimâdjawag*; John, William and Nancy, are gone away. *Mokomân, émikwân, onâgan gaie winadon; ki da-bintonan*. The knife, the spoon, and the dish, are unclean; thou oughtst to clean them.

RULE 3. *Two or more substantives in the singular number, taken separately, require a verb in the singular, as:*

Nissaie, gonima nishime, ta-ija. My eldest brother, or my younger brother, (sister) will go. *K'oss kema kiga, kema kimisse, ta-bi-ija omâ nongom.* Thy father, or thy mother, or thy sister, is to come here to-day. *Aw kwîwisens gonima ki masinaigan, gonima dash ki mokomâneus, o ga-banadjiton.* This boy will spoil either thy book or thy penknife.

RULE 4. *When two substantives come together, denoting the possessor and the object possessed, the sign o or od is put between them.* (See page 36, where you will also find Examples.)

RULE 5. *When two substantives come together, not denoting possession, but some other relation, they are connected together in various ways.*

1. By *juxta-position*, in putting the two substantives one after another, without any alteration, connecting them with a hyphen, as: *Wigwâss-tchimân*, bark-canoe. *Ishkotênâbikwân*, steam-boat, (fire-vessel.) *Nâbikwân-ogima*, captain of a vessel. *Gi-gô-bimide*, fish-oil. *Assema-makak*, snuff-box, etc., etc.

2. By adding the letter *i* or *o* to the first substantive, (that is, its *mutative vowel*; see p. 81.), and then joining both together with a hyphen, as :

John o gi-bapa-gagikwenodan anwenindisowini-sigaandadiwin.

John preached the baptism of repentance, (repentance-baptism.)

Binâ, nongom juwendâgosiwini-gijigak! Behold, now is the day of salvation, (salvation-day.)

Batawini-gâssiamâgewin. Forgiveness of sins, (sin-forgiveness.)

Assini-wâkaigan. House of stones, (stone-building.)

Biwâbiko-mikana. Railroad, (iron-road.)

Mitigo-wâkaigan. House of logs, trees, (log-house.)

Etc., etc.

3. By contracting the two substantives in *one*, abbreviating them at the same time.

Some of these contracted words are very properly written in one word, as: *Nagamôwininî*, singer, (*nagamon* or *nagamowin*,

song; and *inini*, mun.) *Dibakonigéwinini*, judge, (*dibakonigewin*, judgment, and *inini*, man.) *Bamitágekwe*, a maid-servant, (*bamitágewin*, service, and *ikwe*, woman.) *Gashkiqwásowikwe*, a seamstress, (*gashkiqwásowin*, sewing; and *ikwe*, woman.)

But others of the contracted words are more properly written separately, and connected only with a hyphen, as :

Nagamo-masinaigan, song-book. *Anamic-nagamon*, religious song or hymn, (*anamiwin*, religious prayer.) *Anamic-gagikwe-win*, religious sermon. *Gagikwe-masinaigan*, sermon-book. And innumerable others.

Respecting the *position* of the substantive, or the place which it occupies in the sentence, we have in Otchipwe no positive rule. It may, like in Latin, precede or follow its verb, almost always, without any material difference, as: *Bwa bi-nigid Jesus, gi-ijiwebadogwen iw*; this had happened, before Jesus was born. You may as well say: *Jesus bwa bi-nigid, gi-ijiwebadogwen iw*. But you cannot well say in English: Jesus before was born, this had happened.—*Nij masinaiguan nin gi-gishpinadonan*, or, *nin gi-gishpinadonan nij masinaiguan*; is perfectly the same.

There is much liberty in the Otchipwe language in regard to the transposition of words in a sentence; almost as much as there is in Latin. I say *almost*; not quite so much, but more than in English.

K'oss ta-bi-ija oma nongom. Thy father will come here to-day.
Nongom oma ta-bi-ija k'oss. To-day here will come thy father.
Ta-bi-ija k'oss oma nongom. Will come thy father here to-day.
Nongom omo k'oss ta-bi-ija. To-day here thy father will come.
Oma nongom k'oss ta-bi-ija. Here to-day thy father will come.
Ta-bi-ija k'oss nongom oma. Will come thy father to-day here.
K'oss nongom ta-bi-ija oma. Thy father to-day will come here.
Oma ta-bi-ija nongom k'oss. Here will come to-day thy father.

Etc., etc.

Observe the Indians when they speak, and you will see how much transposition of words is used in their language.

Note. In citations or quotations, the substantive denoting the person whose words are quoted, must be placed at the end of the quotation, not in the beginning, as in English.

EXAMPLES.

Baba-ijaiog enigokwag aki, miwâdjimowin gagikimig kakina bemâdisidjig ; o gi-inân Jesus o kikinoamâganan. Jesus said to his disciples : Go ye into all the world and preach the Gospel to every creature.

Kego nongom ningotchi ijâken ; nin gi-ig w'oss jeba. My father said to me this morning : Don't go anywhere to-day, (don't to-day anywhere go.)

Wâbang nin ga-bos, kishpin anwâting ; ikkito nissaie. My brother says : I will embark to-morrow, if it is calm.

If you want to put the substantive denoting the person whose words you have to quote, in the beginning, you must say : *Ow ikkito* ; or, *ow gi-ikkito, gi-ikkitowag*, etc., always preposing *ow*, that, thus.

EXAMPLES.

Ow ikkito Debendjiged : Jawendâgosiwag bâwileedjig, Kije-Maniton o ga-wâbamawan. The Lord says : Blessed are the pure in heart, for they shall see God.

Ow kid igonan Jesus : Sâgiig metchi-dodonegog ; jawenimig, mino dodawig jangeniminegog. Jesus says to us : Love them that do you evil ; have mercy on them and do good to them that hate you.

Ow gi-ikkito : Nibing nin gad-ija Moniang. He said : Next summer I will go to Montreal.

In relating what a person said, you have to give it in Otchipwe in the way of *quotation* rather than otherwise.

EXAMPLES.

Paul said that his brother arrived last night. *Nissaie gi-bi-dag-wishin tibikong, gi-ikkito Paul.*

They said they would come to our house to-morrow. *Nin gad-ijâmin endareg wâbang, ikkitobanig.* That is: We will come to our house to-morrow: They said.

I told him I had no money. *Kawin nind ojoniiâmissi, nin gi-ina.*

Of the Otchipwe *Pronoun, Syntax* has but little to say: *Ety-mology* talks much of it.

Pronouns are often absorbed in the verbs; as we have seen in the Conjugations. F. i. *Kishpin sâgiïieg*, if you love me; both pronouns, *you* and *me*, are contained in the form of the verb, *sâgiïieg*.

The Rule of the English Syntax: “*When two or more nominatives combined are of different persons, the verb and pronoun in the plural, prefer the first person to the second, and the second to the third,*” is exactly the same in Otchipwe.

Win, nin gaie, nin gad-ijâmin. He and I will go, (we will go.)
Kin, win gaie, ki gi-ikkitom. Thou and he have said, (you have said.)

Ninawind, win gaie, nin gi-kitchi-anokimin. We and he worked hard, (we worked hard.)

Kinawa, nin gaie, ki gad-ijâmin. You and I will go, (we will go.)

Kin, winawa gaie, ki gi-ikkitom. Thou and they have said, (you have said.)

The *repetition* of the personal pronouns, I myself, thou thyself, he himself, etc., is expressed in Otchipwe by repeating the same personal pronoun; which, however, can be done only in the first and second person, not in the third, because the third person has no pronoun in the Conjugations.

EXAMPLES.

Nin, nin gi-ikkit iw. I have said that myself.

Nin, nind ijânâban. I went myself.

Kin, ki ga-nondawa. Thou shalt hear him thyself.

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Kin, kid ikkitonában. Thou saidst thyself.

Win, o gi-ajiton iw. He made that himself.

Ninawind, nin wi-ijâmin. We intend to go ourselves.

Kinawa, ki gad-animisim. You will suffer yourselves.

Winawa, ta-gagwedjinâwag. They will be asked themselves.

If yet more stress is intended, the particle *go*, or *igo*, is put between the two personal pronouns, or after *win* and *winawa*, (in the third person,) as: *Nin igo nin gi-ikkít iw*; yes, I have said that myself. *Kinawa go ki gad-animisim*, yes, you will suffer yourselves, etc.

CHAPTER II.

SYNTAX OF VERBS.

The first Rule in the Syntax of substantives, may also be considered as the first in the Syntax of verbs.

RULE 1. *The verb must agree with its substantive, its subject, (expressed or understood,) in number and kind; that is, a verb that refers to a subject in the singular number, must be employed in the singular; and a verb referring to a subject in the plural, must likewise be placed in the plural number. And a verb that alludes to an animate subject, must be animate itself; and the verb applied to an inanimate subject, must also be inanimate. (See Examples of that under Rule 1., in the preceding Chapter.)*

Respecting the *position* of the verb in the sentence, we say, (what we said of the substantive in the preceding Chapter,) that there is no positive rule for it. The Otchipwe verb is allowed to precede or follow its subject; as you have seen in many Examples here above.

In regard to quotations, we have one remark more to make. The verb indicating quotation, not only of *words* but also of *thoughts*, is always placed after the quotation, may its subject

be expressed or only understood, (except you begin with *ow*, as stated above.)

EXAMPLES.

Nin gi-gagansoma aw inini pitchinâgo, oma tchi bi-ijad. Kawin nin wi-ijâssi; gi-iwâ dash. I exhorted that man yesterday to come here; but he said: I will not go, or, I will not go, but he said.

Ki nissitotawa na ekkitor?—Kawin.—Nin kitchi mtuwendam wâbaminân; ikkito. Dost thou understand him what he says?—No.—He says: I am very glad to see thee.

Ta-gimiwan nongom; nin gi-ineudam jeba. I thought this morning, it would rain to-day.

Kishpin nasikawag mekatewikwanaie, nin ga-nanivikimig; inendamodog. He probably thinks: If I go to the Missionary, he will reprimand me.

Kawin nin wi-ijâssimin anamiewigamigong nongom, osâm niskadad; inendamodogenag. They probably think: The weather is too bad; we will not go to church to-day.

The English syntactical rule: “*One verb governs another in the infinitive mood;*” is different in Otehipwe. In this language it will read thus:

RULE 2. *One verb governs another in the subjunctive mood.*

EXAMPLES.

Nind ineudam tchi mâdjaiân. I think to go away, (to depart,) or, *nin ga mâdjân, nind inendam.*

Kawin nin da-gashkitossin nongom tchi mâdjâitâmbân. I cannot start to-day.

Kawin o mikwendansin tchi gi-ikkitor. He does not remember to have said it.

Iji John, William gaie kikinoamâding tchi ijâwad. Tell John and William to go to school.

Nin kashkendamin gi-bosüäng jeba. We are sorry to have embarked this morning.

Minwendam abinodji odaminod. The child likes to play.

RULE 3. "Two verbs (or other terms) implying negation in the same sentence, are improper, unless we mean to affirm." This syntactical rule of other languages undergoes some modifications in the Otchipwe language.

1. In Otchipwe the negation is expressed by two terms, (except in some tenses, as you have seen in the Conjugations,) by the adverbs *kawin* or *kego*; and by a certain syllable or syllables at the end of the verb.

2. There is a verb in this language, which is particular in this respect, the verb *nin ginaamâwa*, I forbid him. By observing the Indians in their speaking, you will find that they sometimes use it, implying a double negation, and do not mean to affirm; and at other times they will employ it, as it is employed in other languages.

EXPLANATIONS.

Ki ginaamon tchi mâljâssiwan nongom. I forbid thee, not to start to-day.—This sentence in English is equivalent to this: *I command thee to start to-day*; because two terms implying negation, constitute an affirmation.—But in Otchipwe it means: *I forbid thee to start to-day.*

Kije-Manito o gi-ginaamâwan nitam anishinâben, tchi midjissinig maniwang bejtig mitig. God forbade the first man, not to eat the fruit of a certain tree; that is to say in English; he *commanded* him to eat it.—But in Otchipwe it has the right signification: he *forbade* him to eat it.

So they use this verb *ordinarily*. But sometimes they employ it in the usual way of other languages, implying only one negation. F. i.

Enamiad ginaamâwa tchi gimodipan. The Christian is forbidden to steal.

Kawin nin wi-ijâssi wedi wigiwâming; nin ginaamâgo tchi ijai-âmbân. I will not go to that house; I am forbidden to go.

Of *Participles* we have to observe here, that they are sometimes *substantives*, and sometimes *adjectives*.

EXAMPLES OF PARTICIPLES USED AS SUBSTANTIVES.

Enamiad, a Christian; (part. pres. of the intran. verb *anamia*, he prays.)

Ketchitwâwendâgosi, he is glorious, (holy.)

Debendjiged, master, lord; (part. pres. of the intr. verb *dibendjige*, he is master.)

Kekinoamaged, a teacher, school-teacher; (part. pres. of the intr. verb *kikinoamâge*, he teaches.)

Tchâmâniked, a boat-builder; (part. pres. of the intr. verb *tchâmânike*, he makes a boat, or canoe.)

All these substantives form their plural by adding *jig*, as: *Enamiâdjig*, Christians; *ketchitwâwendâgosidjig*, the Saints, etc.

EXAMPLES OF PARTICIPLES USED AS ADJECTIVES.

Wenjishing, good, fair, useful; (part. pres. of the unip. verb, *onjishin*, it is good, etc.)

Maiânâdak, bad; (part. pres. of the unip. verb *manâdad*, it is bad.)

Senagak, difficult; (part. pres. of the unip. verb *sanagad*, it is difficult.)

Nebwâkad, wise; (part. pres. of the intr. verb *nibwâka*, he (she) is wise.)

CHAPTER III.

OF PARSING OR ANALYZING.

Parsing is the anatomy of Grammar. As anatomy decomposes or analyzes all the members and parts of the body, and shows them separately, and then their coherence; so Parsing decomposes or resolves a sentence into its elements, members, or parts of speech, and shows their relation and connection.

RULES FOR PARSING.

First it must be stated, at every word in the sentence, what *part of speech* it is; and every part of speech may then be parsed according to the following Rules.

1. A *substantive or noun* is parsed by telling its *kind*, whether a common noun or a proper name; whether animate or inanimate; its *subject and object*; the *number*, whether singular or plural; the *person*, whether the simple, the second, or the third third person; and the *case*; and indicating the termination of its *plural*.
2. A *pronoun* is parsed by stating the *kind*, (there are five kinds or classes of pronouns,) the *number and person*; and by showing its *connection* with a verb, or with a substantive.
3. A *verb* is parsed by telling its *quality*, and to which *Conjugation* it belongs, which is done by naming the *Conjugation*, or the characteristic third person; by naming its *participle* present, by which the verb's *Change* is known; * by stating its *voice, form, mood, tense, person and number*.
4. An *adjective* is parsed by telling of which *sort* it is, whether adjective proper, or adjective-verb; by telling whether *compared* or not; and the *degree* of comparison, if compared.
5. A *number* is parsed by indicating its *class* or kind, (there are five different classes of numbers.) If it is transformed into a verb, the *Conjugation* to which it belongs, is to be stated.
6. A *preposition* is parsed by pointing out the words between which it shows the relation.
7. An *adverb* is parsed by stating its *class*, (there are ten classes of adverbs,) and by indicating the word it *modifies*.
8. A *conjunction* is parsed by stating its *sort*, and by showing the words or sentences which it joins together.
9. An *interjection* is parsed by merely naming it as such.

As a general Rule for parsing, take this: State everything that belongs to a part of speech in the sentence you analyze, in

* See p, 116.

as few words as possible, and always in the same manner, as much as can be.

SPECIMENS OF PARSING OR ANALYZING.

Parse the following sentence according to the above Rules :
Sâgiada Jesus, win sa nitam ki gi-sâgiigonân. (Let us love Jesus, because he has first loved us.)

Sâgiada, is a verb, derived from *nin sâgia*, I love him ; which is a transitive animate verb of the IV. Conjugation. It is in the imperative, first person plural, affirmative form, active voice. Its subject (understood) is *kinawind*, we ; its object is Jesus. Its participle present is *saiâgiad*.

Jésus, is a substantive, proper name, simple third person, object of *sâgiada*.

Win, is a personal pronoun, he, masculine (here), singular, third person ; it stands instead of Jesus, and is connected with the following verb, *sâgiigonan*.

Sa, is here a copulative conjunction, signifying *because, for* ; it joins the pronoun *win* with the following verb.

Nitam, first, is an adverb of the seventh class, denoting *time* ; it modifies the verb *sâgiigonan*.

Ki, is a personal pronoun, us, first person plural ; it is used when the person spoken to is *included*. It is connected with the following verb.

Gi-, is a particle or sign, indicating the perfect tense ; in cases of *Change* it is *ga-*.

Sâgiigonan, is a verb from *nin sâgia*, I love him ; which is a transitive animate verb of the IV. Conj., II. Case ; it is together with the preceding sign, in the perfect tense, third person singular, relating to the first person plural ; affirmative form, indicative mood. Its subject is the above pronoun, *win* ; its object is the preceding *ki*, us.

Another specimen in the following sentence : *Debendjiged o gi-inan Debenimidjin : Namadabin nin kitchinikang.* (The Lord said unto my Lord : Sit on my right hand.)

Debendjiged, is the participle present, third person singular, from *nin dibendjige*, I am master, lord ; which is an intransitive verb of the I. Conj. This participle is here employed as a substantive, in the *simple* third person ; it is the subject of the next following verb. Its plural is formed by adding *jig*.

O, is a possessive pronoun, third person ; but here it is the objective case of the personal pronoun *win*, him.

Gi-, is a sign denoting the perfect tense ; in the *Change ga-*.

Inan, is derived from *nind ina*, I tell him, I say to him ; which is a transitive animate verb of the IV. Conjug. ; irregular in the imperative, *iji*. It is, in conjunction with *o* and *gi-*, in the active voice, affirmative form, indicative, present ; third person singular, relating to a second third person singular. Its subject is *Debendjiged*, its object *Debenimidjin*. Participle present, *enad*.

Debenimidjin, is derived from *nin dibenima*, I am his master, his lord ; which is a transitive animate verb of the IV. Conj. It is in the II. Case, participle present, affirmative form, in the *second* third person, *Debendjiged* being the *simple* third person.

Namadabin, is an intransitive verb of the I. Conj., *nin namadab*, I am sitting, or, I sit down ; affirmative form, imperative, second person singular. Participle present, *némadabid*.

Nin, is a pronoun, personal and possessive, here it is possessive conjunctive, *my* ; first person singular. It is connected with the following substantive, and refers to *Debendjiged*, instead of which it stands.

Kitchinikang, is a substantive, *kitchinik*, the right arm. It is a common noun, inanimate ; the object of the preceding pronoun *nin* ; in the singular number, simple third person ; its plural is formed by adding *an*. The English preposition *an*, is expressed by the termination *ang*. (See Prepositions, No. II., 3. term., page 333.)

A third specimen of parsing. Sentence : *Netâ-batâ didjig matchi maniton o dibenimigowan ; aw dash Kije-Maniton saia-giad kawin nita-bata-ijwebisissi*. (Those that sin habitually,

are the servants of the evil spirit, (he is their master;) but he that loves God, is not in the habit of sinning.)

Netû-batâ-didjig, is a verb composed of three parts. The first part is *nita-*, which is no distinct part of speech, but only used in compositions, to signify a *habit*, or custom. In the *Change* it makes, *neta-*. The second part is *batâ-*, which again is no distinct part of speech, never used by itself, but only in compositions, where it signifies *sinning* or *injuring* one's self. The third part is the defective verb, *nin dind*, I am, I do, etc. . . . The whole is in the affirmative form, participle present, *simple* third person plural. It is the object of the verb *dibenimigowan*; signifying: "Those that sin habitually."

Matchi, is an adjective-proper, in the positive, simply qualifying the following substantive. It signifies evil, bad, etc.

Manitou, is a common substantive, *manito*, spirit. It is animate, singular, the *second* third person, referring to *neta-bata-didjig*, which is the *simple* third person. It is the subject of the verb *dibenimigowan*. Its plural is formed by adding *g*, *manitog*.

O, is here the objective case of the personal pronoun *winawa*, they; it refers to *neta-bata-didjig*.

Dibenimigowan, is a verb derived from *nin dibenima*, I am his master; which is a transitive animate verb of the IV. Conj. It is in the passive voice, affirmative form, indicative, present, third person plural. Its subject is *matchi-manitou*, and its object, *neta-bata-didjig*; its participle is *debenimad*.

Aw, is a demonstrative pronoun, singular; signifying *that*, or *he that*. The substantive instead of which it stands, is not expressed, but understood: as: A man, a person, a Christian, etc. It is the *simple* third person, and the subject of *saiagiad*.

Dash, is a conjunction, both copulative and disjunctive; here it is disjunctive, because it signifies *but*.

Kijé-Manitou, is a substantive, the name of the Lord God. *Kijé-Manito* properly signifies, Kind Spirit. It is the *second* third person; the preceding pronoun *aw*, (or the substantive in

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stead of which it stands,) being the *simple* third person. It is the object of the following verb.

Saiagiad, is a verb derived from *nin sâgia*, I love him; which is a transitive animate verb of the IV. Conj. It is here in the participle present, affirmative form, third person singular.

Its subject is *aw*, and its object *Kijé-Maniton*.

Kawin, is an adverb of the fourth class, denoting *negation*. It modifies the following verb.

Nitâ-bata-ijiwebisissi, is a verb composed of three parts. The two first parts are the same as in the first word of this sentence. The third part is a verb derived from *nind ijiwebis*, I behave, I conduct myself; which is an intransitive verb of the I. Conj.; its third person is, *ijiwebisi*; its participle present, *ijiwebisid*. Its subject is *aw*. The whole is in the negative form, indicative, present, third person singular; and signifies, in connection with the preceding adverb: "He is not in the habit of behaving sinfully."

Parsing or analysing sentences, is the most useful grammatical exercise that can be found. It accounts for every word and every syllable in the sentence, it recalls to memory all the *Rules of Grammar*, and shows practically their use and application.

Dear reader, if you wish to acquire a solid and systematical knowledge of this language, be diligent in parsing sentences, and write down your parsing exercises, like these Specimens. The above Rules and Specimens show you the *manner*; and *sentences* for parsing you will find in abundance in the numerous Examples of this Grammar.

FAMILIAR PHRASES

TO FACILITATE CONVERSATION.

I. *For questioning, affirming, denying, going, coming, etc.*

Who is that? What is that? *Awenen aw? Wegonen ow?*

What is the matter? *Wegonen?* or: *Anin ejiwebak?*

What is the news? *Anin enakamigak?*

- What is your name ? * *Anin ejinikasoian ?*
What is the name of that man, woman, boy, girl? *Anin ejinikasod aw iwini, ikwe, kwiwisens, ikwesens ?*
What is the name of this thing ? *Anin ejinikâdeg ow ? (in. obj.) †*
Anin ejinikâsod aw ? (an. obj.)
What do you say ? How ? What ? *Anin ikkitoian ? Anin ? Wegonen ? Wa ?*
What are you doing ? (sing.) *Wegonen wejitoian ?*
What are you doing ? (plur.) *Wegonen wejitoieg ?*
Have you done ? *Ki gi-ishkwata (ishkwatam) na ?*
What do you want ? *Wegonen wa-aîâian (aiaieg) ?*
What do you come for ? *Wegonen ba-ondji-ijaian (ijaieg) ?* or :
Wegonen ba-osikaian (osigaieg) ?
What do you mean ? *Wegonen wa-ikkitoian (ikkitoieg) ?*
What is the meaning of that ? *Wegonen wa-ikkitomagak iw ?*
May one ask you ? (sing.) *Ki da-gagwedjimigo na ?*
What do you want to ask me ? (sing.) *Wegonen wa-gagwedjimiian ?*
Who lives here ? Whose house is this ? *Awenen oma endad ?*
Awenen ow wewakaiganid (wewigiwamid) ?
Whose books are these ? *Awenen onow wemasinaiganid ?*
What have we to do ? *Wegonen ge-dodamangiban ?* (or, *ge-dodamang ?*)
Do you know that ? (all in the sing.) *Ki kikendam na iw ?*
Do you hear me ? *Ki nondaw ina ?*
Do you understand me ? *Ki nissitotaw ina ?*
Do you remember (recollect) ? *Ki mikwendan ina ?*
Do you know me ? *Kikikenim ina ?*
Whom do you look for ? *Awenen nendawâbamad ?*
What do you look for ? *Wegonen nendawabandâman ?*
What have you lost ? *Wegonen ga-wanitoian ?*
Why don't you answer ? *Wegonen wendji-nakwétansiwan ?*
Wouldn't you give me . . . send me . . . bring me . . . lend me . . . ?
Ka na ki da-mijissi . . . nindaissi . . . bidawissi . . . awiissi ?

* *Note.* In these *Phrases*, we express the Indian second person *singular*, by the second person *plural* in English, this being in English the usual way.
† See *Remark* p. 15. (The mark *an.* signifies *animate* objects; and the mark *in.*, *inanimate* objects.)

Go and fetch it. *Awî-nâdin*, (*in. obj.*) *awî nâj*, (*an. object.*)

I assure you. It is the truth. *Geget. Debwêwîmagad.*

I speak the truth; believe me. *Nin débwe; debwêawêishin.*

It is not so; you tell a lie. *Kawin awansinon; kikiwanim goshâ.*

It is said so; every body says it. *Ikkitom sâ; kakina ikkito-wag.*

I contradict it; I don't believe it. *Nind ayonwetam; kawin nin debwetansin.*

It is a false report, don't believe it. *Anisha dibâdjimom, kego debwetengen.*

Do you jest (joke)? *Anisha na kid ikkit tchi bapian?*

I believe you. I don't believe you. *Ki débwe-ton. Kawin ki bêbwe-tossinon.*

You are in the right. *Ki débwe.*

He is in the wrong. *Kawin debwessi.*

I say yes. I say no. *E, nin ikkit. Kawin, nind ikkit.*

What do you say? Nothing. *Wegonen dash kin ekkitoian? Kawin ningot, (kawin gego.)*

You have been imposed upon. *Ki gi-gîwanimigo.*

Don't believe immediately everybody. *Kego pabige dabwêtawaken bemâdisidjig.*

Who has told it to you? *Awenen gâ-dibâdjimotok?*

I intend to do it; I will do it. *Nind inendam tchi dodamân; nin wi-dodam.*

I consent to it; I approve it. *Nin minwendam tchi ijîwebak iw; nin minwâbandan.*

I am against it. *Kawin nin minwendansi tchi ijîwebak iw.*

I for my part, I say nothing. *Nin win, kawin ningot nind ikkitossi.*

It would be better for me to . . . *Nawatch nin da-minododam tchi . . .*

I had rather . . . *Nawatch nin da-minwendam . . .*

You speak too much. You speak too loud. *Kid osâmidon. Osâm ki kijiwe.*

Hold your tongue. *Kid ombigis.*

Don't say a word. *Kego ningot ikkitoken.*

Be quiet; you make too much noise. (*plur.*) *Bisân abig (abiiog); osâm kid ombigisim.*

Do you know that man? *Ki kikenimana aw inini?*

I saw him, but I never spoke to him. *Nin gi-wâbama, kawin dash wiku nin gi-ganonassi.*

I forgot his name. *Nin wanênima ejinikasod.*

I heard several reports. *Anotch babamâdjimowin nin gi-nondan.*
It is not worth while to speak of that. *Kawin apitendagwassinon tchi dajindamingiban.**

I request you to make that for me. *Ki pagossenimin tchi ojita-mawiiân ow.*

I thank you for your kindness towards me. *Migwetçh mino dodawiiân.*

You are too good to me. *Osâm ki mino dodaw.*

I could never do too much for you. *Kawin wika nin dagashki-tossin osâm tchi mino dodonân, (or, dodonâmban.)*

You are very kind indeed. *Geget ki kitchi kijewâdis.*

I give you too much trouble. I give you too much work. *Osâm ki kotagiin. Osâm kid anokiin.*

It affords me pleasure to do that; to make that for you. *Geget nin minwendam tchi dodamân iw; tchi ojitonân iw.*

Where are you going? Where are they gone? *Anindi ejâian? Anindi ga-ijawad?*

I am going far; I am going near by. *Wassa nin wi-ija. Besho nin wi-ija.*

I am going home. *Nin giwe, (endaiân nind ija.)*

He is going home. They are going home. *Giwe, (endad ija.) Giweway, (endawad ijaway.)*

You walk too fast. They walk too slow. *Osâm ki kijikâ. Osâm kêsikawag.*

Are you in a great hurry? *Apitchi na ki wewibishkâ?*

Let us go on the other side of the bay, (river,) or, let us cross the bay, (river, etc.) *Agaming ijada, or, ajaowada, (in a canoe, etc.), ajaogakoda, (on foot on the ice)*

Let us cross the road. *Ajoadoda mikana.*

* See Remark 8, page 113.

Let us go in. Let us go out. *Pindigeda. Sagaandanda.*
I go up. I go down. *Nind akwandawe. Nin nissandawe.*
Let us go this way. They go that way. *Oma nakakeia ijada.*

Wedi nakakeia ijawag.

He goes to the right, he does not go to the left. *Okitchinikamang nakakeia ija, kawin namandjinikamang nakakeia ijassi.*

Go straight along. *Gwaiak ani-ijân.*

Go back a little. *Ajégabawin pangi.*

Go back again, (return.) *Ajégihwen.*

Stay here, don't go away. *Oma uian, kego mândjaken.*

Where do you come from? (whence come you?) *Anindi wendji-baian?*

I come from your house. *Endâian nind ondjiba.*

I come from home. *Endaiân nind ondjiba.*

I come from my uncle's. *Nijishé* (or, *nimishôme* *) *endawad nind ondjiba.*

Come here, or hither. *Ondâshân*, or, *bi-mâdjân, bi-ijân oma.*

Go there. *Wedi ijân, mândjân.*

Come to me. Sit down with me. *Bi-nasikawishin. Widabimishin.*

Come along with me. Stand here with me. *Bi-widjiwishin.*

Widjigabawitawishin oma.

Come near the fire, warm yourself. *Bi-nasikan ishkote, bi-awason.*

Stop, hold on; stay a little. *Béka; nag-gabawin nakawe.*

I will wait for you. Wait for me here. *Ki ga-biin. Biishin oma.*

Open the door, the window. *Pakâkonan ishkwandem, wassetchigan.*

Let us shut the door, the windows. *Bibakwaanda ishkwandem, wassetchiganan.*

I will go home now; to-morrow I will come here again. *Nin wi-giwe nongom; wâbang minawo nin ga-bi-ija.*

I exhort him to go, to work, etc. *Nin gagansoma tchi madjad, tchi anakid*, etc.

* *Nytshe*, my mother's brother. *Nimishome*, my father's brother.

It is all the same whether he comes or not. *Mi tibishko tchi dagwicking, kema gaie tchi dagwishinsig.*

Thou deservest to be whipped. *Ki wikwatchitamas tchi bashanjeoioian.*

I am poor for your sake, (you are the cause of my poverty.) *Kinawa nind ondji kitimâgis.*

Religion will be the cause of thy happiness. *Anamiewin ki gadondji-jawendagos.*

They have been ill treated for religion's sake. *Anamiewin gi-ondji-matchi-dodawawag.*

Tell me what you think, what you are doing, etc. *Windamawishig enendameg, endodameg, etc.*

He looks like a dead person; you look sick; they speak like angry people. *Nibongin ijinâgosi; aiakosingin kid ijinâgos; neshkadisingin iji gijwewag.*

One laughs, and the other weeps. *Bejig bapi, bejig dash mawi.* Some are rich and some are poor. *Anind daniwag, anind dash kitimâgiswag.*

One or the other will come here, (or, let one or the other come here.) *Bejig niñiwad ta-bi-tja oma.*

One of them will embark. *Bejig endashiwad ta-bosi.*

I have a good memory, I shall not forget it soon. *Nin nitamind-jimendan gego, kawin waiba nin ga-wanendansin.*

He is happier than you. *Nawatch win jawendagosi, kin dash,* (or, *kin eji-jawendagosian.*)

John is wiser than Paul. *Nawatch John nibwâka, Paul dash,* (or, *aji-nibwâkad Paul.*)

How much have you been charged for this gun? *Anin minik ga-inagindamagoian ow pâshkisigan?*

William was charged more. *Nawatch nibiwa William gi-inagindamawa.*

I shall not go away before I speak to him. *Kawin nin winâd-jassi tchi bwa ganonag.*

He is wiser than he is rich. *Nawatch nibwâka, eji-danid dash.*

He is as rich as he is wise. *Epitchi nibwâkad ni epitch danid.*

You are as happy as I am. *Eji-jawendagosian ni eji-jawendagosian gaie kin.*

The older he grows, the deafer he is. *Eshkam gagibishe ejigikad.*

The more they are taught, the more they are ignorant. *Eshkam gayibatisiwag ano kikinoamawindwa.*

The more I work, the better I am off. *Eshkam nin mino aia anokiân.*

As long as I shall behave well, I will be loved. *Ged-âpitch-mino-ijwebisiân, nin ga-sâgûgo.*

I am not rich enough to buy that. *Kawin nin dè-danisissi ge-gishpinadoiâmban iw.*

You are not learned enough to be his teacher, (to teach him.) *Kawin ki ga-dé-kikinoamawassi.*

He is old enough to be his own master, and to take care of himself. *De-apitisi ge-debenindisod, ge-bamiidísod gaie.*

They arrived to-day sooner than they usually do. *Nawatch nongom waiba gi-dagwishinog, eji-dagwishinowad iko.*

John is the wisest of all my scholars. *John awashime nibwâka endashiwad nin kikinoamaganay.*

This book is the most precious of all my books. *Ow masinai-gan awashime apitendagwad endassing nin masinai-ganan.*

I am not the person to do that. *Kawin nind awissi ge-dodamâmban iw.*

He is not capable of stealing. *Kawin o da-gashkitossin tchi gimodid, (or, tchi gimodipan.)*

I don't hate you, on the contrary, I love you. *Kawin ki jin-ge-nimissinon, gwaiak ki sâgûin.*

You are by far not so strong as he is. *Ki mashkawis nange eji-mashkawisid.*

I give him leave (permission) to go, to do that, to marry, etc. *Nin pagidîna tchi mâdjad, tchi ojitod iw, tchi widiged, etc.*

2. To inquire after health.

Good day, sir; how do you do to-day? *Bon jour, nidji; anin eji-bimâdisiian (or, endiian) nongom?*

Thank you, I am well. *Migwetch, nin mino bimâdis, (nin mino aia.)*

How do your children do? *Anin eji-bimâdisiwad kinidjânisag?*

They are likewise well; nobody is sick. *Mino aiawag gaie winawa; kawin awiia âkosissi.*

How does your sister do? *Anin eji-aiad (endigid) kimisse (kishime)?*

How does your brother do? *Anin eji-aiad (eji-bimâdisid) kissaie (kishime)?*

Is your mother in good health? *Mino aia na kiga?*

She is not well. *Kawin mino aiassi.*

She is a little indisposed. *Pangi âkosi.*

What is her illness? *Anin enapined?*

She has got a cold. *Agigoka sa.*

She has a violent headache. *O kitchi âkosin oshtigwân, (o nisogon oshtigwân.)*

I have heard your uncle is also unwell. *Kimishome (kijishe) âkosidog gaie win.*

He has got a sore throat. *O gondâgan od âkosin.*

I have toothache. *Nibid nind âkosin.*

Has this child been sick now a long time? *Mewija âkosiban aw abinodji?*

No, not very long. *Kawin âpitchi mewija.*

Have you long been sick? *Mewija na kid âkosinaban?*

A week. Ten days. A month. *Ningo anamiegijigad. Midâsogwan. Ningo gisiss.*

But now I think on it; how does your aunt do? *Pitchinag nin mikwendan; anin eji-aiad (eji-bimâdisid) kinoshe (kisi-goss)? **

She is not yet recovered; she is yet very sick. *Kawin mashi nodjimossi, keiâbi kitchi âkosi.*

I have sore eyes, but my legs are not sore now. *Nishkinjigou nind akosinan, kawin dash nikadan nongom nind akosissinan.*

My breast is sore, (a female speaking,) but my sister has no more a sore breast. *Nin totôshimag nind âkosinag, kawin dash nimisse keiâbi od âkosissinan.*

My brother is getting better.—My mother is perfectly well. *Nis-*

* *Ninoshe,* (or, *ninwishe,*) my mother's sister. *Ninsigoss,* my father's sister.

* See

saie (or, *nishime*) *eshkam nawatch mino aia.*—*Ningâ âpitchi mino aia.*

I am happy to hear it. *Nin minwendam iw nondamân.*

My father is quite sick ; he fell sick suddenly last night. *Noss kitchi âkosi ; sesika gi-âkosi tibikong.*

Have you any medicines? *Mashkiki na kid aian?*

I have many good medicines. *Anotch mashkiki wenjishing nind aian.*

Have you any purging medicine; castor-oil, salt (for purging;) vomitive or emetic; camphor (Opodeldoc,) etc.? *Kid aian na jâbosigan ; bimide-jâbosigan, jiwitâgani-jâbosigan ; jashigagowesigan ; gwendasseg, etc. ?*

This child is sick; it has perhaps worms; it is always occupied with his nose. *Akosi aw abi.rodji ; yonima ogejajimiwîdog, majag odjanj o dajikan.*

Here is some vermifuge. *Ow ogejajimi-mashkiki.*

I have the diarrhœa. I have the fever, (ague.) I have pains in the bowels, (colic.) I have pain in the breast. *Nin jâboka-wis. Nin niningishka. Nind âkoshkade. Nin kakigan nin âkosin.*

3. Of the age. *

How old are you? *Anin endasso-bibonagisiian ?*

I am twenty years old. *Nin nijtana dasso bibonagis.*

How old is your father? *Anin endasso-bibonagisid k'oss ?*

I don't know his age; he is already old. *Kawin nin kikenimassi endâsso-bibonagisigwen ; jaigwa kitchi anishinâbewi.*

He (she) is young; he (she) is a child. He is a young man; she is a young woman. He is a man: she is a woman. He is an old man; she is an old woman. *Oshkibimâdisi, abinodjiwi. Oshkinawewi. Ininiwi ; ikwewi. Akiwesiwi ; mindimoeiwi.*

He (she) is very old; extremely old. *Gikâ ; âpitchi gikâ.*

He (she) returned to childhood. *Nêiâb abinodjiwi.*

You are active (vigorous) yet, although very old. *Keiâbi ki kijjawis ano gikaian.*

* See p. 314.

I thank the Lord who gives me good health in my age. *Migwetch nind ina Debendjiged keiabi mijid mino bimâdisiwin epitisiân.*

Are you of my age? *Epitisiân na kid apitis?*

I am the oldest. *Nin nin sasikis.*

I am the youngest. *Ondass nind ondadis.*

Who is the oldest of you two (of you both)? *Awenen sesikisid kinawa naienj (or, nijieeg)?*

How many brothers have you? *Anin endashiwad kissaiciag (kishimeciag)?*

How many sisters have you? *Anin endashiwad kimisseciag (kishimeciag)?*

I have three older brothers, and two younger than I. *Nissiwag nissaiciag, nijiwag dash nishimeciag kwiwisensag.**

I have two older sisters, and three younger than I. *Nijiwag nimisseciag, nissiwag dash nishimeciag ikwesensag.*

How old is the oldest of your brothers (sisters)? *Anin endasso-bibonagisid sesikisid kissaie (kimisse)?*

How old is the youngest of your brothers (sisters)? *Anin endasso-bibonagisid awashime egashiid kishime kwiwisens (ikwesens)?*

You are very tall for your age. *Ki kitchi ginis epitisiân.*

Is not Paul older than William? *Kawin na Paul awashime sakisissi, William dash?*

No, he is younger. *Kawin, ondass win ondadis.*

How old may this young woman be? *Anin endasso-bibonagisigwen aw oshkinigikwe?*

She is young yet, but she is tall. *Oshkibimâdisi keiâbi, anisha dash ginosi.*

My cousin is adult. My nieces are not yet adult (grown up). *Gi-nitawigi nitawiss. Kawin mashi nitawigissiwag nishimisag.*

Very seldom a person now lives to the age of a hundred years. *Kitchi wika awiia nongom ningotwâk dasso bibon bimâdisi.*

4. *On the hour.* †

What o'clock is it (what time is it)? *Anin endasso-dibaiganeg?*

* See p. 9.

† See p. 317.

It is one o'clock, two o'clock, etc. *Ningo dibaigan, nijo dibaigan, etc.*

The day-break will soon appear. *Jaigwa gega ta-wâban.*

The day-break appears.—The sun is rising. *Jaigwa wâban.—Gisiss bi-mokaam.*

Is it late? (speaking in the morning.) No, it is not late, it is early yet, (morning yet.) *Ishpigijigad na?—Kawin ishpigijigassinon, keiâbi kigjebawagad.*

How late may it be (in the day)? *Avin epitchi-gijigadogwen.*

Is it already noon? *Nawokwe* (or, *nawokwemagad*) *na jaigwa?*

No, it is not yet noon. *Kawin mashi nawokwessinon.*

It is just noon now, twelve o'clock. *Gwaiak nawokwe nongom.*
He started after twelve o'clock (noon.) *Ga-ishkwa-nawokwenig gi-mâdja.*

Three o'clock in the afternoon. *Nisso dibaigan ga-ishkwana-wokweg.*

Is it early yet? (speaking in the afternoon.) *Ishpigijigad na keiâbi?*

It is not early (in the afternoon), it will soon be evening. *Kawin ishpigijigassinon, jaigwa ani-onâgoshi.*

It is evening. It is twilight. *Jaigwa onâgoshi. Tibikabaminagwad.*

Is it late in the night?—No, it is not late. *Ishpitibikad na?—Kawin ishpitibikassinon.*

It is night. It is a very dark night; I see nothing. *Nibâtibik.*

Kitchi kashkitibikad; kawin gego nin wâbandansin.

Is it already midnight?—No, it is not yet midnight. *Abitâtibikad na jaigwa? Kawin mashi abita-tibikassinon.*

How late may it be (in the night)? *Avin epitâ-tibikadogwen?*
(or, *epitch tibakadogwen?*)

It is eleven o'clock *Midâsso tibaigan sa ashi bejig.*

It is just midnight. *Abitâ-tibikad gwaiak.*

It is now past midnight. *Gi-ishkwa-abitâ-tibikad nongom.*

I will start after midnight. *Gi-ishkwa-abitâ-tibikak nin ga-mâdja.*

I started after midnight. *Ga-ishkwa-abitâtibikak nin gi-mâdja.*

He started after midnight. *Ga-ishkwa-abitâ-tibikadinig gi-mâdja.*

Do you get up early in the morning. *Wāiba na ka kid onishka kigijeb ?*

I always get up in the morning early ; this morning only I did not get up early. *Mojag kitchi kigijeb nind onishka ; jēba eta kawin wāiba nīn gi-onishkassi.*

Get up, my brother, (sister,) it is day-light. *Onishkân, nishim ; jaiḡwa gi-wāban.*

You are lazy ; you use to sleep too long. *Ki kitimishk ; osām ginwenj ki niba ko.*

It is not yet ten o'clock. *Kawin mashi midāssō dibaiganessinon.* Are you accustomed to get up at ten o'clock ? *Mēdāssō-dibai-ganeg na ko kid onishka ?*

See the watch, (clock,) is it going ? *Wābam dibaigisisswan. Mad-jishka na ?*

It is not going ; I have not wound it up. I will wind it up now. *Kawin madjishkassi ; kawin nīn gi-ikwabiowassi. Nongom nīn gad-ikwabiowa.*

When does the sun set ? *Anīniwapi gisiss pengishimod ?*

It sets at six o'clock. *Nengotwāssō-dibai-ganeg sa pangishimo.*

When will you go home ? (plur.) *Anīniwapi ge-giweieg ?*

We will go home exactly at seven o'clock. *Najwāssō-dibai-ganeg sa gwaiak nīn wi-giwemin.*

This watch is very fine. How much did it cost ? *Kitchi onijishi aw dibaigisisswân. Anin dasswābik ga-inaginsod ?*

It costs twenty dollars. *Nijitana sa dasswābik gi-inaginsō.*

It is an old watch ; it is not new. *Gēta-aiaa, kawin oshkiaiaawissi.*

This watch goes too slow ; too quick ; it is broken ; sometimes it stops. *Aw dibagaigisisswân osām besika ; osām kijika ; gi-bigoshka ; naningotinong nagashka.*

When will you go out to-day ? *Anīniwapi ge-sāgaaman nongom ?*

I will go out at nine o'clock ; and before three o'clock I will come home again. *Jangassō-dibai-ganeg sa nīn ga-sagaam ; tchi bwa dash nīssō dibaigan nīn ga-bi-give minawa.*

Laborers work ten hours every day. *Anokiwiniwag midasso dibaigan anokiwag endassō-gijigadinig.*

How many hours do you sleep every night ? *Anin dassō-dibai-gan nebaitan tebikakin ?*

I sleep six hours every night. *Ningotwasso dibaigan sa n̄w̄ niba endasso-tibikak.*

5. *For and at breakfast.*

When do you use to take breakfast? *Aniniwapi wassin̄iteg iko kigijeb?*

At seven o'clock. *Najwasso-dibaiganeg sa.*

Our breakfast is ready. *Mi jaiḡwa wi-wissiniiang.*

Come and sit down here; sit down here by my side. *Oma bi-namadabin; bi-widabimishin.*

What do you choose? *Wegonen ge-wi-aiaian?*

I will eat some fish. *Gigô nin ḡad-amoā pangi.*

Here is trout, and here is white-fish. Which do you like best?

Mi aw nawégoss, aw dash atikameg. Anin aw nawatch menwenimad?

I will take some white-fish this morning. *Atikameg nin wi-amoā nongom.*

Is it fresh fish? *Oshki gigô na?*

No, it is salted fish. *Kawin, jiwitâgani-gigô aw.*

It is very nice; it has an excellent taste. *Geget kitchi onijishi; kitchi winopogosi.*

Take some bread; some crackers. *Mami aw pakwejigan; ogow pakwesigansag.*

These crackers are very fine; very good. *Kitchi onijishiwag pakwejigansag; kitchi minopogosiwag.*

Don't you wish to eat potatoes? *Kawin na opinig ki wiamoas-sig?*

I took some: I am eating them. I am very fond of potatoes.

Your potatoes have a good taste indeed. *Nin ḡinamag sa; nind amoag. Nin kitchi minwenimāg opinig. Geget minopogosiwag kid opinimiwag.*

Will you drink some chocolate? *Miskwâbo na ki wi-minikwen?*

I will drink some. *Nin wi-minikwen sa.*

But I will drink some coffee. *Nin dash makate-mashkikiwâbo nin wi-minikwen.*

Who will drink some coffee? *Awenen ge-wi-minikwed makate-mashkikiwâbo?*

I will take some. *Nin nin wi-minikwen pangi.*
Give me your cup.—That's enough; you give me too much.
Bidon kid onâgans.—Mi iw; osâm nibiwa ki mij.
Take some milk in it, and sugar. *Totoshâbo dagonan, sisibâk-wad gaie.*
Will you drink some more? Give me your cup. *Minawa na ki wi-minikwen? Bidon kid onâgans.*
I thank you; that is enough. *Migwetch; mi iw.*
There is also some tea, who will drink some? *Anibishâbo gaie ôma atemagad, awenen ge-minikwed?*
Thank you, I will drink none. *Migwetch, kawin nin nin wi-minikwessin.*
And you, sir? *Kin dash, nidji?*
I will drink a little, very little. *Pangi nin wi-minikwen, pangigo.*
This tea is very strong. *Kitki mashkawâgami ow anibishâbo.*
I like strong tea. *Nin minwendan meshkawâgamig anibishâbo.*
I don't like it, I like better weak tea. *Kawin nin minwendansin, awashime nin minwendan tchi jagwagamig.*
You did not take any butter, do you never eat any? *Kawin mashi totohôlo-binide kid odapinansin, kawin na wika ki midjissin?*
I eat it sometimes, I will take a little. *Nin midjin sa ko, pangin nin wi-mamon.*
You eat very little of every thing. *Kitchi pèpangî ki wissin.*
I thank you, I have eaten considerably. *Migwetch, eniwek nibiwa nin gi-wissin.*
I must go now, I must go to work; I have much work to do to-day. *Nin wi-mâdja dash nongom, nin wi-anoki; nibiwa anokiwin nind aian nongom.*

6. *On the weather.*

How is the weather? *Anin eji-gijigak?*
Is it fine weather?—Is it bad weather? *Mino gijigad na? Matchi gijigad na?*
It is fine weather.—It is bad weather. *Mino gijigad sa. Matchi gijigad sa.*

The weather is very bad. *Niskâdad, (kitchi niskâdad.)*
It is cloudy.—It is clear fair weather, the sun shines. *Anakwad.*
—*Mijakwad.*

It is dark, gloomy weather all day. *Agawa gjigad kabégijig.*
It is foggy, the sun does not appear. *Awân, kawin gisiss bi-*
nagosissi.

It blows, it is windy. *Nôdin.*
It blows hard, it is stormy. *Kitchi nodin.*

It is a dreadful time indeed. *Geget gotamigwad.*
It blows a gale, a hurricane. *Apitchi kitchi nodin.*

The wind blows cold. *Takassin.*
The wind turned, shifted. *Gwekânimad.*

I think it will rain to-day. *Ta-gimiwan nongom, nind inendam.*
It is likely enough. *Mi geget ejîmagwak.*

It drizzles.—It rains.—It hails. *Awanibissa.—Gimiwan.—Sessë-*
gan.

Does it rain? Does it not rain? *Gimiwan na? Kawin na gim-*
wansinon?

It rained when I left home, but it does not rain now. *Gimiwa-*
noban api ba-mâdjaiân, kawin dash nongom gimiwansinon.

It rains again. It rains very fast. It rains a little. *Minawa*
gimiwan. Kitchi gimiwan. Agâwa gimiwan.

I am wet, I am all wet. *Nin nissâbawe, nind âpitchi nissâbawe.*
Are you not wet? *Kawin na kin ki nissâbawessi?*

I am wet too, I have no umbrella. *Mi go gaie nin, kawin sa*
gego agawateon nind aiânsin.

Are you afraid of getting wet? *Ki gotan na iw tchi nissâbaweian?*
Yes, I am afraid of it; I use to be sick when I get wet. *En nin*
gotan sa; nind âkos iko nessabaweiânin.

It is cold. It is very cold. It is extremely cold indeed. *Kissina,*
or *kissinamagad. Kitchi kissina. Apitchi geget kissina.*

I am cold, very cold. *Nin gikadj, nin kitchi gikadj.*
I am starving with cold. *Nin gawadj.*

My fingers are numbed with cold. *Nin takwâkiganjiwadj.*
Come in and warm yourself, there is a fire here. *Pindigen, bi-*
awason, ishkotewan oma.

It snows fast.—It snows thick. *Sogipo*, or *sogipomagad*. *Mamangadépo*.

The lake, the river, etc., is freezing over. *Sâgaiagan*, *sibi*, etc., *gashkadin*.

The lake is hard frozen over. *Sâgaiagan gi-kitchi-gashkadin*. This afternoon I will skate. *Nongom gi-ishkwa-nawokweg nin wi-joshkwadae*.

I have a fine pair of skates. *Geget kitchi onijishinon nin joshkwâdaaganan*.

It thaws now, (it is mild weather.) *Jaigwa abawa*, or *abawamagad*.

The snow is soft. The snow melts away. *Jakâgonaga*. *Gonningiso*, or *angoso*.

It begins to be warm. *Jaigwa kijâte*, or *kijâtemagad*.

How warm is it?—It is very warm. *Geget kijâte?*—*Kitchi kijâte*.

I am warm. *Nind abwes*, (I sweat.)

I am excessive hot. *Nind apitchi abwes*.

Let us go into the shade. *Agawateg ijada*.

We will have a heavy rain, it is too warm. *Ta-kitchi-gimiwan*, *osâm kijâte*.

The sky is cloudy all over. *Kitchi ânakwad*.

It lightens excessively. *Kitchi wassamowag animikig*.

It thunders, the thunder roars. *Animikiwan*, *masitâgosiwag animikig*.

What a clap of thunder! *Geget kitchi animiki!* *Pashkakwâamog!*

Are you afraid of thunder? To be sure. *Ki gossag na animikig?* *E nange*.

Many people are afraid of thunder. *Nibiwa bimâdisidjig o gossâwan animikin*.

I never was afraid of it. *Kawin nin wika nin gossassig*.

Be not afraid, the storm is over. *Kego segisiken*, *jaigwa ishkwâ-niskâdad*.

It clears up. *Eshkam mijakwad*.

I see the rain-bow. *Nin wâbandan nagweiâb*.

This is a sign of fair weather. *Mi wendji-kikendaming tchi mino gijigak*.

It is very good (pleasing) that it has rained, the ground was already too dry ; but now the fields will produce well. *Kitchi minwendagwad gi-gimiwang, osâm jaigwa bibinekamigideban aki ; nongom dash weweni ta-nitawiginon kitiganan.*

It is dirty now after the rain. *Ajishkika nongom gi-gimiwang.*
It is bad walking. *Sanagad bimosseng.*

7. For and at dinner.

It is twelve o'clock now. Come in, we will dine. *Jaigwa nawokwe. Bi-pindigen, ki ga-wissinimin.*

Come sit down on this chair. *Bi-nabamin ow apabiwining.*
Put another plate (cover) here. *Minawa bejig tessinagan atoioig oma.*

There is some meat here. *Wiiass oma atmagad.*

Beef, veal, pork, ham, deer-meat, bear-meat. *Pijikiwi-wiiass, pijikinsivi-wiiasss, kokôshwi-wiiass, wawâshkeshwi-wiiass, makô-wiiass.*

Help yourself. *Kin igo mamon minik menwendaman.*

You don't eat, are you sick ? *Kawin ki wisinissi, kid âkos na ?*
No, I am not sick, I eat much. *Kawin nind âkosissi, nibiwa nin wissin.*

Potatoes are there and turnips too. Which you like better ?
Opinig aiawag, tchiss gaie omu ate. Wegonen nawatch menwendaman ?

I will take some turnips. *Tchiss nin wi-mamon.*

Bring salt here and pepper, you did not put it on the table. *Ji-witâgan bidoiog gawissagang gaie, kawin ki gi-atossinawa adopowening.*

Take some more meat. *Minawa wiiass mamon.*

This ham is very nice, I ate some. *Mandan kokoshwi-wiiass kitchi minopogwad, nin gi-midjin pangi.*

This deer-meat has an excellent flavor, and is done nicely. *ho wawâshkeshwiwiiass memindage minopogwad, weweni gaie gjidemagad.*

Have the Indians killed many deer this winter ? *Nibiwa na anishinâbeg o gi-nissawan wawashkeshiwan nongom biboninig ?*

Yes, sir, a great many; a young man killed seven deer, not long ago. *Geget kitchi nibiwa; bejig oshkinawe nōmaia nijwāsswi o gi-nissan wawāshkeshiwan.*

Deer-meat is very good, I like it better than any other kind of meat. *Wawāshkeshwi-wiass memindage minopogwad, awashime nin minwendan, kakina dash anind wiass.*

Are there many rabbits here? *Wābosog na batainowag oma?*
There are a great many here, and the Indians are very skillful in trapping them. *Kitchi batainowag oma, kitchi wawingesiwag dash anishinābeg dasonawad.*

I will eat some of this rabbit. *Pangi nin wi-amoag aw wābos.*

Are there partridges also here? *Binēwag na gaie aiawag oma?*
There are, we eat them often. *Aiawag sa, navingim nind amoananiy.*

In summer pigeons will be here in great quantity. *Nibing dash omimig ta-osaminowag oma.*

We must also drink at our dinner. *Ki ga-minikwemin gaie wisiniyang.*

Let us drink, but we will only drink water, no wine. *Minikweda, nibi dash ki ga-minikwemin, kawin win jominābo.*

We have all taken the temperance pledge, we will keep it. *Kakina mamawi ki gi-mamomin minikwessi-masinaijansan, ki wi-ganawendamin dash.*

I, for my part, I will always keep it faithfully as long as I live. *Nin win ged-ako-bimadisiiān nin wi-ganawendan weweni.*

And so will I. *Mi go gaie nin.*

There are also some apples here, would you eat any? *Mishiminag gaie oma aiawag, kawin na ki da-amoassig?*

I will eat some. *Nin da-amoag sa.*

I ate one, two, three, etc., apples. *Bejigominag, *nijominag, nissominag, etc., mishiminag nin gi-amoag.*

Eat some of these strawberries, there are very many now here. *Odeiminan gaie midjin, kitchi batānadon nongom geget oma.*
Raspberries will also be in great abundance, by and by. *Miskwiminag (miskōminag) gaie ta-batainowag nāgatch.*

* See page 312.

I will eat some raspberries. *Pangi nin wi amoag miskwiminag.*

Will you take some more? *Keiâbi na ki wi-aiuwag?*

No, sir, I thank you; I'll eat some of these sweetmeats (preserves.) *Kawin migweteh; pangi paskkiminassigan nin wi-midjin.*

I have dined very well. *Weweni nin gi-nawokwe-wissin.*

So have I. *Mi go gaie nin.*

8. Concerning the Otchipwe language.

I wish to know well the Otchipwe language. *Apegish weweni kikendaman wi-Otchipwemoiân.*

The Otchipwe language is very difficult, I can speak it a little.

Kitchi sanagud Otchipwemowin, pangi nin gashkiton wi-Otchipwemoiân.

You will soon speak it better if you endeavor. *Waiba nawatch weweni ki gad-Otchipwem, kishpin wikwatchitân.*

I endeavor indeed very much, but I can effect nothing. *Nind ano wikwatchiton âpitchi, kawessa dash nin gashkitossin.*

I think it will be long before I learn to speak well Otchipwe.

Wika ganabatch nin ga-gashkiton weweni tchi Otchipwemoiân.

I will always speak Otchipwe when I speak to you, if you are willing. *Nin gad-Otchipwem najag genominânin, kishpin minwennaman.*

Thank you, friend, do that and so I shall indeed know it sooner.

Migweteh, nidji, mi ge-dodoman, mi dash geget waiba nawatch tchi kikendamân.

Speak slowly, my friend, you speak too fast; I cannot even understand a half of what you say. *Bêka nawatch gigiton, niâji, osâm ki dadâtabi; kawin ganage abita ki nâssitotossinon ekkitoian.*

How do the Indians call this? *Anin ow ejinikadamowad anishinâbeg?*

This is called *ijinikâde ow.*

And this, how is it called? *Ow dash, anin ejinikadeg?*

It is called *mi ejinikadeg.*

I will write down these words, and I will write all the Otchipwe

words, by these means also, I shall learn the Otchipwe language. *Nin gad-objibianan iniw ikkitowinan, nin wi-objibianan, mi ima gaie ge-ondji-kikendaman Otchipwemowin.*

Have you nobody that would teach you constantly? *Kawin na awiia kid aiâwassi ge-kikinoamokiw n mojav?*

No, I have nobody yet, but I will employ somebody to teach me regularly. *Kawin mashi awiia nind aiâwassi, nin gad-anona dash awiia ge-kikinoamawid weweni.*

I will employ you, if you will teach me, and you will come every day to give me lessons. *Kin ki gad-anonin, kishpin wi-kikinoamawitan, endasso-gijigak dash ki ga-bi-kikinoamaw.*

Yes, I promise it to you, I will come every day to teach you. We will begin to-morrow. *E, kinakomin sa, endasso-gijigak ki ga-bi-kikinoamon. Wâbang ki ga-madjitâmin.*

I would be very happy if I could soon speak well the Otchipwe language, in order to preach right (well) to the Indians. *Nin da-kitchi-minwendam, waiba tchi kikendamân weweni tchi Otchipwemoiân, mi sa gwaiak tchi wigagikinagwa anishinabeg.*

Do you understand all I say, when I am speaking to you? *Ki nissitotaw ina kakina minik ekkitoiân genoninânin?*

Yes, certainly, I understand you well. *E nange ka, ki nissitoton weweni.*

Do you understand every Indian? *Kakina na anishinâbeg ki nissitotawag?*

I don't understand every one, I understand some of them; but some speak too quick when they are speaking to me, and I don't know what they say. *Kawin kakina nin nissitotâwasig, bebejig éta nin nissitotawag; anind dash osâm dadâtabiwag genojiwadjin, kawin dash nin kikenimassig ekkitowagwen.*

When they are speaking to each other, do you understand them well? *Kishpin dash ganonidiwad ki, nissitotawag na weweni?*

When they are speaking to each other, I don't much understand them; I understand them better when they speak to me. *Kishpin ganonidiwad, kawin gwetch nin nissitotawassig; awashime nin nissitotawag ganojwad.*

You will soon know it, endeavor, don't be discouraged, (dis-

heartened.) *Waiba nawatch ki ga-kikendan, aianguwamisin, kego jagwenimoken.*

I am not discouraged, and I will not give it up. *Kawin nin jagwenimossi, kawin gaie nin wi-anijitansi.*

9. *On traveling by land in the Indian country, (in winter.)*

When shall we start (depart) ? *Aniniwapi ge-mâdjaiang ?*

We shall soon now depart, prepare. *Jaigwa waiba ki gamâdjâmin, ojîtân.*

I am preparing, I am about. *Nind ojîta, nind apitchîta.*

Have you made my snow-shoes ? *Ki gi-gijîag na nind agimag.*

Your snow-shoes are not quite made ; I made indeed the frame, but they are not yet filled, (laced.) *Kawin mashi apitchi gijî-assiwag kid agimag ; anawi nin gi-wâginag, kawin dash mashi ashkimâsossiwag.*

Who will fill them ? *Awenen dash ged-ashkimânad ?*

My wife will fill them to-morrow. *Nin widîgemagan o gad-ashkimân wâbang.*

Are my moccasins made ? *Nin makisinin na gi-gijitchigadewan ?*

Yes, my sister made them ; she has made one pair, two pair, three pair, four pair, etc. *E, o gi-ojîlonan sa nîmisse ; ningotwewan, nijwewan, nisswewan, niwewan, etc., o gi-ojîlonan.*

I brought also nips, (foot-rags,) one pair, two pair, etc., for your use. *Ajiganan gaie nin gi-bidonan, ningotwewan, nijwewan, etc., kin ged-aiôian.*

And my mittens ? *Nin mandjikâwanag dash ?*

Aha ! I forget them. I will fetch them. *Ishte ! nin giwanikenag. Nin wi-nânag.*

We will start (depart) after Sunday, (on Monday.) *Gi-ishkwanamiégjîgak sa ki ga-mâdjâmin.*

We will start in two days, in three days, in four days. *Nijôgwanagak, nissogwanagak, niogwanagak, ké ga-mâdjâmin.*

What provisions shall we take for our voyage ? *Wegonen dash ged-ani-nawapotang ?*

We will take some pork and flour ; we will also take some meat.

Kokosh, pakwejigan gaie ki ga-nawapomin, wiass gaie ki ga-nawapomin.

Is that pork cooked ; and is the flour baked (into bread) ; is the meat cooked ? *Gisiso na aw kokosh, pakwejigan gaie ; gijide na wiass ?* (or, *gijidemagad.*)

Not yet, the day after to-morrow my sister will cook the pork and bake bread ; she will also cook the meat. *Kawin mashi, awassawang nimisse o ga-gisiswan kokoshan, pagwejiganan gaie ; wiass gaie o ga-gisisan.*

Well, let us start.—I will tie up my pack, (my load.) *Ambe, mädjada. Nin wi-takabidon nin bimivanan.*

Oho ! my pack is very heavy. *Ataiá ! kitchi kosigwan nin bi-mivanan.*

Do you carry all that we shall need ? *Ki madjidon na kakina go-wi-aioiang ?*

I think I have all, a little kettle, little dishes, knives, a hatchet. *Mi go kikina, nind inendam, akikons, ònâgansan, mokomânan, wawakwadons.*

Don't you forget anything ? have you any matches ? *Kawin na gego ki wanikessi ? Ishkotewatigonsan na gaie kid aianan ?*

Yes, they are here. Let us go. *E, atewan. Mädjada.*

We go too fast.—We go too slow. *Osâm ki kijikamin.—Osâm ki bêsikamin.*

We don't go in the right direction ; there, there ! *Kawin gwaiak kid ani-ijassimin ; wedi gosha !*

O yes ! indeed ! I almost went astray. *Ishte ! geget ! gega nin gi-wanishin.*

Hold on ! I will drink some water here. I am very thirsty, I am sweating so much. *Beka ! nin wi-minikwen nibi oma. Nin kitchi nibâgwe, osâm nind abwes.*

Don't drink too much water, and don't eat any snow, or else you will be tired very soon. *Kego osâm nibiwa nibi minikwen, kego gaie gon amoâken, gonima waiba ki gad-aiêkos.*

Is there a trail all along, where we are going ? *Mikanawan na mojug ejaiang ?*

There is indeed a trail, but it shows very little; it has snowed too much of late. *Anawi mikanawan, agawa dash nâgwad; osâm gi-sogipo nomaia.*

Why! are you tired? *Anin! kid aiékos na?*

I am not yet tired, I walk easily. *Kawin mashi nind aiékosissi, nin mino bimosse.*

Walking is good here, it is a fine place, there is no [underwood here. *Mino bimossewinagad oma, onijishin, jibeiamagad.*

But here there is much underwood, it is bad walking indeed.

The snow is soft. The snow is deep. *Oma dash kitchi sasaga, geget sanagad bimosseng. Jakâgonaga. Ishpagonaga.*

There is no trail (no road) here; we will go astray. *Kowin oma mikanawansinon; ki ga-wanishinimin.*

We are already gone astray. That is very bad. *Mi jaigwa gi-wanishinang. Geget sanagad.*

Stop, I will look for the road, (trail.) Here it is! Come here! *Beka, nin ga-nandonean mikana. Mi oma! Ondâss!*

It is now noon, (twelve o'clock.) Let us now take a meal. *Jai_gwa nawokweg. Nakawe wissinida.*

Well! I will make a fire; we will make some tea. *Haw! Nin-ga-bodawe; anibishâbo ki gad-ojitomin.*

I am a little tired. At the same time I have pain in one of my legs; (I am lame.) *Nawatch nind aiékos. Baiétoj nind âkosin bejig nikâd.*

We will not walk long now; evening is approaching. *Kawin-ginwerj ki ga-bimossemin; jaigwa ani-onagoshi.*

Where shall we camp? There is no fine place. *Anindi gegabeshiang? Kawin ningotchi onijishinsinon.*

Let us camp here; this is a fine place. *Oma gabeshida; onijishin oma.*

There is much snow, the snow is deep. I must throw out much snow, to make a camp. *Geget gônika, ishpâgonaga, (ishpate.) Kitchi nibiwa gon nin ga-webina tchi ojitoiân gabeshiwin.*

I will take (or break) boughs; I will take many, in order to make a good bed. *Jingobig nin wi-mamag, (nin wibokobinag;) nibiwa nin wi-mamag, weweni tchi apishimanikeiân.*

Friend, chop much wood, it will be perhaps cold to-night. *Nibi-wa manissen, nidji, ta-kissinamagad ganabatch tibikad, (ta-kissintibikad).*

So much wood will be enough *Mi iw ge-debisseg missan.*

Let us make fire. Let us cook. Let us eat. *Bodaweda. Tchi-bâkweda. Wissinida.*

Hang up my moccasins and my nips, (foot-rags,) to dry. *Agodon nin makisinin, nind ajiganan gaie, tchi bateg.*

Let us lie down, the night is advanced. *Gawishimoda, jaigwa ishpitibikad.*

Halloo! let us get up; the day-break will soon appear. *Ambe! onishkada; jaigwa gega ta-wâban.*

My moccasins and nips have dried well. *Weweni gi-batewan nin makisinin, nind ajiganan gaie.*

Let us start. Is it far yet where we are going? *Mâdjada. Wâssa na keiabi ejaiang?*

We will have to sleep twice more, that is, this evening, and to-morrow; and the day after to-morrow we will arrive. *Keiabi nijing ki gad-ani-nibâmin, mi sa, nongom onâgoshig, wâbang gaie; awasswâbang dash ki ga-dagwishinimin.*

We are walking smartly all day. *Weweni ki bimossemin kabegijig.*

Now the sun will soon set, let us camp. *Jaigwa gega ta-pangishimo gissis; gabeshida.*

We have come far to-day. *Wâssa nongom ki gi-dagwishinimin.*

Let us make a good camp again. *Weweni minawa ojitoda gabe shiwin.*

Let us get up and start. If we walk very fast, we will see this evening the house we are going to. *Onishkada, mâdjada. Kishpin âpitchi kijikaiang, nongom onâgoshig ki ga-wâbandamin wakaigan ejaiang.*

I will be very glad to reach the house to-day. *Nin da-kitchimინwendam tchi oditamân wakaigan nongom.*

The house is now near; two miles more. *Jaigwa boshowad wakaigan; keiabi nijo dibaigan.*

There is the house. *Mi wêdi wakaigan.*

I am very glad. *Nin kitchi minwendam.*

10. *On traveling by water, in the Indian country, (in summer.*

Friend, when shall we embark? *Aniniwapi ge-bosiang, nidji?*
I don't know. I will probably not embark soon; I have no canoe. *Endogwen. Wika ganabatch nin nin ga-bos; kawin nind otchimânissi.*

Do you intend to make to yourself a canoe? *Ki wi-ojiton na dash ki tchimân?*

Yes, I will make one soon. The bark is here; and to-morrow I will go for some cedar. *Geget, waiba nin wi-ojiton. Atemagad wigwass; wâbang dash nin wi-passaige.*

You are skilful, friend, in making canoes. *Ki wawinges, nidji, tchimânikeian.*

It is a long while since I always make canoes. Every summer I make two or three canoes. *Mewija eko-tchimanikeiân mojang-Endasso-nîbin nij, nisswi gaie, nind ojitonan tchimanân.*

Make also for me a canoe, friend; I will pay you well. *Gaie nin nidji, ojitamawishikan tchimân; weweni ki ga-dibaamon.*

I will make one; I will make it perfectly well; I have nice bark. *Nin gad-ojiton sa; âpitchi weweni nin wi-ojiton; gwanatch wigwass nind aian.*

Please make it soon, friend. I will use that this summer. *Waiba ojitokan, nidji. Mi iw ged-aioiân nongom nibing.*

I intend to go far; I will be absent long. *Wassa nin wiija; ginwenj nin gad-inend.*

Yes, I will make it soon. *Geget waiba nin gad-ojiton.*

I come to see you making a canoe, You are skilful indeed, (you do it well.) *Ki bi-wâbamin tchimânikeian. Geget ki wawinges.*

Well, friend! is my canoe already made? *Anin, nidji! jaiywa na gi-byjitchigade nin tchimân?*

It is indeed all made, but there is no pitch yet on it. I will pitch it to-morrow. *Anawi kakina gi-gijitchigade, kawin dash mashi pigikadessinon. Wâbang nin wi-pigikadan.*

Here is your canoe. Are you contented? *Mi ow ki tchimân. Ki minwendam ina?*

Yes, I am contented, it is nice; I suppose it is strong. *E, nin minwendam, onijishin sa; songanodog.*

Here is your payment. *Ow ki dibdamogowin.*

I thank you, sir, you pay me well. *Migwetch, nidji, weweni ki dibaamaw.*

I will embark the day after to-morrow, if it is calm. *Awasswâ-bang nin ga-bos, hishpin anw'iting.*

I intend to hire three Indians; one will steer, and two will paddle. *Nisswi anishinâbeg nin wi-anonag; bejig taodake, nij dash ta-tchimewag.*

I ask you, Paul, first: Will you hire? I will be absent long; perhaps two months. *Kin, Paul, nitam ki gagwedjimin: Ki wi-anonigos na? Ginwenj nin gad-inend; nijo gisiss ganabatch.*

I promise you, I will embark with you. *Ki nakomin, ki gad-adaawamin sa.*

And look for two other men, Paul, who would embark with us. *Minawa dash, Paul, nij ininiwag nandawâbam gedadaawaminangog.*

I have found two young fellows. *Nin gi-mikawag nij oshkina-weg.*

Are they good paddlers? *Nita-tchimewag na?*

First rate. Would it not be better that we should row? *Apitchi sa. Kawin na nawatch da-onijishinsinon tchi ajéboieiang?*

Yes, it would be good; we go quicker by rowing, than by paddling. *Geget da-onijishin; awashime sa kijikam ajéboiang, iw dash tchiveng.*

I will make two oars; and I have a paddle. *Nin gad-ojionan nijwatig ajéboianakon; abwi dash nind aian.*

Halloo, halloo, my boys! let us embark! It is very calm. *Haw, haw, kwiwisensidog! bosida! Kitchi anwâtin.*

Embark all things. Here are your provisions. Embark the axe also; the dishes and our beds; all together. *Bositoiog kakina. Mi mandan ki nawapwâninân. Wâgâkwad gaie bositoiog, onâganan, ki nibaganinanîn gaie; kakina go.*

All is shipped now. *Mi kakina gi-bositchigadeg.*

All is not yet shipped; here is the tent; put it in the canoe.

Kawin mashi hakina bositchigadessinon ; mi ow papagiwaiane-gamig ; bositoiog.

Fetch it, friend John, put it here. *Bidon, nidji John, oma aton.* That's all. Let us embark ! *Mi kakina. Bosida !*

It is very calm indeed. Row smartly, my boys. *Kitchi anwâtin geget. Weweni ajeboieiog, kwiwisensidog.*

There is more and more wind ; the wind is fair, we will sail. *Eshkam nodin ; minwanimad, ki ga-bimoshimin.*

Put up the mast and hoist the sail. *Patakinig ningassimononak, ombâkobidjigeg.*

Aha ! we are sailing very fast. *Ataiâ ! geget ki kijeîâshimin.*

Paul steer well ; take care of the canoe. *Weweni odaken, Paul ; ganawendan tchîmân.*

It blows harder and harder ; and the sea runs higher and higher.

Waves come in. *Eshkam kitchi nodin ; eshkan gaie mamangashka. Bosiwag tigowag.*

The wind shifted. Take down the sail. *Jaiqwa gwekânimad. Bindâkonigeg.*

It will be dreadful ; let us save ourselves. Is there a river near ? *Ta-kitchi-sanagad ; ôjimoda. Sibi na dago besho ?*

There is a large river ; we will fly there. Steer for that place, Paul. *Wedi kitchi sibi ; mi wedi ged-ininijimoiang. Mi wedi, Paul, ged-inikwéaman.*

This is a very fine river. I am glad that we are here. It blows harder and harder. It blows from the lake. *Geget gwanatch sibi. Nin minwendam oma aiaiang. Eshkam kitchi nodin. Nâwitch ondîn.*

A dreadful time ! See, how the lake looks ! *Kitchi |goiâmigwad ! Na, ejinnagwak kitchigami !*

The wind will probably blow long from the lake ; we will be long wind-bound here. *Ginwenj ganabatch nawitch ta-ondîn ; ginwenj ki ga-ginissinaogomin oma.*

Pitch the tent, boys, it will rain ; it is very cloudy. *Patakidoiog papagiwaiane-gamig, kwiwisensidog, ta-gimiwan ; kitchi anak-wad.*

Bring in here all our luggage, it will be very bad weather. *Pin-digadoiog oma kakina kid aîminanin, sa-kitchi-niskadad.*

Put also the canoe better inland, lest the wind carry it off.
Tchimân gaie nopiming nawatch atoiog, tchi webassinog.

We have now been wind-bound here two days—three days—four days ; to-morrow I hope we will embark. *Jaigwa nijogwan—nissogwan—niogwan ki ginissinaogomin oma ; wâbang ganabatch ki ga-bosimin.*

We will start very early in the morning, if it is calm. *Kitchi kigijeb ki ga-bosimin, kishpin anwâtîng.*

Wake up, boys, get up ; it is calm, we will embark, (start.)
Goshkosiog, kwiwisensidog, onishkag ; awatin, hi ga-bosimin.

I see there two canoes. Let us go there and see those that travel there, (in canoes) *Tchimanân nijônag nin wâbandanan wedi. Ijada awi-wâbamada wedi bemishkadjig.*

Bonjour ! bonjour ! Where do you come from ? *Bo jo ! bo jo ! Anindi wendjibaieg ?*

Sault Ste. Marie.—And you ? *Bawiting sa.—Kinawa dash ?* We come from L'Anse.—What news at the Sault ? *Wikwedong nind ondjibamin.—Anin enakamig Bawitig ?*

Not any. Two children died lately.—We are starving ; we have nothing to eat. *Kawin ningot. Nij abinodjiiag gi-nibowag nomata—Nin bakademin ninawind.*

Paul, give them some pork and flour. *Paul, asham kâkoshan, pakwejigânan gaie.*

Well ! thank you !—We will eat nicely indeed. *O ! o ! migwetch, migwetch !—Geget nin ga-mino-wissinimin.*

And we have also nothing to smoke. *Nin manépwâmin gaie ninawind.*

Here is some tobacco. *Ow asséma.*

Ho ! that's right, that's right ! you make us happy indeed. *O ! wendjita, wendjita ! Geget ki debiimin.*

Bonjour ! Farewell, farewell ! *Bo jo ! Mâdjâg, mâdjâg !*

Let us land , boys ; evening is approaching. *Gabada, kwiwisensidog ; jaigwa ani-onagoski.*

Let us not land there, it is too stony. *Kego wedi gabassida, osâm assinika.*

Let us land here, there is sand here. This is indeed a fine land-

ing-place. *Oma gabađa, mitowanga oma. Geget gwanatch gabéwin.*

If it is calm to-morrow, or if the wind is fair, then we will arrive to-morrow at the village. *Kishpin anwating wâbang, gonima gaie minwanimak, mî wâbang tchi de-mijagaiang odenang.*

Let us embark (start), the wind is fair ; we are happy. *Bosida, minwanimad ; ki jawendagosimin.*

We are again sailing very fast. *Ni kitchi kijeishimin minawa.* The sea runs higher and higher. I am sick, I am sea-sick. I am always so, when the sea is high. *Eshkam mamangashka ; nind ôkos, nin majidee. Mi mojang endiân, kishpin mangan-gashkag.*

Sea-sickness is very disagreeable. I wish we should soon arrive. *Geget sanagad iw majideewin. Apegish waiba mijagaiang.*

We shall soon arrive.—Here is the village we are going to. *Waiba ki ga-mijagamin.—Mi wedi odena ejaiang.*

I am glad indeed. *Geget nin minwendam.*

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NOTES FOR THE AID OF BEGINNERS. (*)

OF NOUN.

There are two kinds of common nouns : the *verbal* noun, usually in *win* or *gan*, and the *root* noun, the terminations of which are various.

FORMATION OF NOUNS.

The verbal noun in *win* is formed from the reflective verb, by adding *win* to the third person singular indicative, v. g. *ânawewin*, self disapprobation, self amending ; or from the mutual, by changing in the third person plural *wok* into *win*, v. g. *kagwanissakenindiwin*, mutual hatred ; or from the indefinite, by a *ding win*, *sâkihiwewin*, the action of loving some one or from the indefinite passive verb, by adding *win* to the first person, v. g. *sâkihiwewin*, the action of being loved ; or from a neuter or indefinite verb ending by a consonant, by adding *win* to the first mutative vowel, v. g. *gashkendam*, he is sorry, tedious ; *gashkendamowin*, sorrowfulness, tediousness ; or from the negative verb, by adding *win* to the third person singular negative : *papamittansiwîn*, disobedience.

The names of instruments which for the most part end in *gan*, are formed from the termination of the verb in *djike*, signifying, to do, by changing *djike* into *djigan*, or of other verbs, by changing *ike* into *igan*, v. g. *soshkudjike*, *soshkudjigan*, a polisher ; *pakunehike*, *pakunehigan*, a piercer. We indicate here the usual formation only, as all the root nouns will be found ready formed in the Dictionary, as well as those less regular.

The root nouns are those ready formed, v. g. *pijikki*, an ox ; *abwi*, a boat-oar.

(*) These notes have been taken from the little Sauteux Grammar of Rev. G. Belcourt. We give them here for more explanations in the Otchipwe Grammar.

There are in the Otchipwe language irregular nouns changing their form according to the nouns or pronouns accompanying them ; some are the compound nouns, which are numerous the others are the irregular nouns, in very small number.

A horse, *pepejikôkanje*, from *pepejik*, one by one, and *okanj*, its shoe-horn, that is to say, the one who has only a single shoe-horn. Among the Cree Indians and in this country they use to say a horse, *mistatim*, from *mistsha*, big, and *attim*, composing-particle signifying a dog in the Cree language ; among the Otchipwe Indians the composing particle signifying a dog is *assim*, v. g. *wâbassim*, a white dog, and by extension, after the Cree acception, a white horse.

In the possessive case, this word changes its form, for it is then irregular, v. g. a horse, *mistatim* ; my horse, *nind äy* ; my horses, *nind ayak* ; that irregularity affects that word only. The word *mistatim* is conjugated regularly ; and the word *nind äy* is also conjugated regularly according to that form.

In the relative case, the word *n'ôs* makes *n'ôsse*, *nin ga* makes *n'ogga*, *n'ôkkumis*, my grand-mother, makes *n'okko* ; they also say, *nin gwis* instead of *nin gwisis*, my son, *nind ân* instead of *nind ânis*, my daughter ; that word *nind ân* makes also *ot ânan*, his daughter.

ON THE FORMATION OF NOUNS.

There are nouns formed from the verbs in *un* by adding *âgan*, v. g. *nind appenimun wiyaw*, I hope in his own person, *nind appenimunâgan*, my hope.

In the verbs in *h* making *ho* in the third person, the noun is formed by adding *wâgan*, v. g. *nind ondjiho-wâgan*, my defender, from *ondjiho*, he defends his body, he defends himself.

The names of fruit trees, as far as fruit trees, are formed from the singular of the name of the fruit by adding *akaonj*, v. g. *sôwimin*, grape, *sôwiminakaonj*, the vine.

Many or almost all the trees have a second name, with abstraction of their quality of fruit trees, v. g. *sôwiminâttik*, the wood of the vine; *mittikomij*, oak; *mittikomin*, acorn; *mittikominakaonj*, the oak as a fruit tree, female oak bearing its fruit, from *onj* which signifies in composition child, v. g. *nittam onjân*, the eldest child, the first born child; *min*, making *minak* in many plural nouns, signifies fruit in composition; when alone, it signifies blue-berry; it makes then *minan* in the plural number.

There are names of things signifying a dress or ornament, or a part thereof; they are formed from the verb, by changing the final *o* in the third person into *un*, v. g. *kitshippiso*, he is belted; *kitshippisun*, a belt; *wiwokkwehôso*, he is wrapped up, *wiwokkwehôsun*, a wrapper, a husk of peas, etc.; *tittinindjibiso*, his finger is surrounded by, *tittinindjibisun*, a ring, a digital ring.

The names of clothes generally are expressed by the termination *weyân*, *pjikkiweyân*, the skin of an ox, that is the skin with the hair on it; and so on of all other animals, adding *weyân* to the name of the animal; and these words are animate by acception, *pjikkiveyânak*, ox skins with their hair; thence *wâbôweyân*, white cloth, blanket.

The numeral nouns, joined collectively, do not take the plural number, v. g. *nijowâbik*, two measures, v. g. of water, because the usual measure is a metal pot; *nijotâbânâk*, two cart-loads.

Some nouns are nothing but the participle from which some thing has been taken off, v. g. *mekkateokonayed*, positive participle, he being clothed in black. We say: *mekkateokonaye*, a priest, the black-gown. This manner of forming nouns is generally used only in proper nouns.

The participle, adjective and verb are frequently used as a substantive, v. g. *ningo-takkopitek* or *pejik-takkopitek*, something tied up, a sheaf, etc., and plural, *takkopitekin*. If this word was not preceded by the numeral noun incorporated with it, it would be used in the positive, v. g. *tekkopitek*

pejik. *Ningo* is the word *pejik* used in composition ; one should not say *tekkopitek ningo* ; it is always more conformable with the genius of the language to use the word entering in composition, and still better to say : *ningo takkopitek*, than *pejik-takkoitek*.

The name of the place where a thing is made is formed from the indefinite, v. g. *pônakkadjike*, he casts anchor ; *pônakkadjikewang*, the place where they cast anchor, anchorage.

The particle *taji* means that one is engaged in, v. g. *tajiwissini*, he is engaged in eating.

The particle *en* used in the positive participle in many manners of saying, means the place where, v. g. the place where I am engaged in working, *entaji-anokkiyan*, my laboratory.

ON DIMINUTIVES.

The diminutive nouns are formed by adding *ns* to the noun ending by a vowel, v.g. *pijikki*, an ox, *pijikkins*, a calf, a young ox. The nouns ending by a consonant take *ns* after the 1st. mutative vowel, which is known by the plural of the word, v. g. *mistatim*, makes in the plural number *mistatimôk* ; the *ô* in *môk* is what I call the 1st. mutative vowel ; add to it *ns*, you will have *mistatimons*, a small horse, a colt. *Kinebik*, *kinebikôk*, whence *kinebikôns*, little adder.

The exceptions are: the words ending by *n* and taking *s* to form the diminutive of words whose last syllable is short, v. g. *sâkahigan* makes *sâkaigans*, a small lake. It takes *ens* when that last syllable is long, v. g. *wewebanâbân*, whence *wewebanâbânens*, a small fishing-line ; *otâbân*, whence *otâbânens*, a small carriage. Do not be astonished at hearing some Indians confounding some times this rule, which one must certainly follow to speak correctly.

ON ADJECTIVES.

There are adjectives in *es* making *esi* in the 3d. person ; they are formed from the noun in *gan* by adding to it *esi* in order to

make it an animate adjective, v. g. *tajindâganesi*, he who is everywhere the subject of conversation ; it is rather taken amiss. *Wâwindâgan*, is taken in good part to mean a celebrated man.

TERMINATIONS OF ADJECTIVES IN *shka*, *shin*, *ssin*, *sse*.

The termination in *shka* applies to the animate and inanimate, and indicates that the thing is in the passive state of the action of the verb, v. g. *pâkkâkushka ishkwandam*, the door opens (by itself), or *misiwe pikushka mikkwam*, the ice is breaking everywhere.

The termination in *shin* is used for the animate and indicates the action already suffered either in falling, either in lying on the ground, either in its manner of being, v. g. *minoshin*, it lies well, or, it is well fixed in its place, v. g. a clock, a watch ; *akôtshin*, it is in its manner of being suspended, v. g. the sun, the stars, etc. ; *pokushin*, v. g. my watch, it exists broken, v. g. falling.

The adjective in *ssin* is used for the inanimate, and indicates the action already suffered, v. g. *pâkkâkussin ishkwandem*, the door stands open ; *minossin*, this is well laid on, suits well.

The adjective in *sse* indicates that the action is not suffered, but is made in such or such a manner when one pleases, v. g. *pâkkâkusse ishkwandem*, the door opens (when one wishes), or, *minosse oho wâkâkwat*, this axe suits well, is handy, that is to say when one makes use of it.

These adjectives are formed from the indefinite in *ssidjike*, by changing *sidjike* into *shka*, *shin*, *ssin*, *sse*, whenever the meaning of the verb is susceptible of the same. They make in the plural number, *shkâwok*, and *shkâwan* inanimate ; *ssewok*, and *ssewan* inanimate ; *shinôk*, and *ssinôn* inanimate.

All the verbs in *djike*, make the verbal adjective in *djikâso*, a nimate, and *djikâte*, inanimate ; plural, *djikâsowok*, *djikâtewan*.

The adjectives in *is* make *at* in the inanimate, v. g. *kitimâkisi*, he is miserable, he is wretched ; *kitimâkat*, would be said,

v. g. of a barren, improductive land ; *ni ninamis*, I am weak ; *ninamat wâkkahigan*, the house is weak, not strong.

The adjectives in *te* or *te*, make *so* or *so* in the 3d. animate person, v. g. *patakkite*, it is planted, v. g. my knife ; *patakkiso assâtins*, the little aspen-tree is planted ; all the nouns of trees are animate, if they are not dead. *Wâbâtte*, *wâbâsso*, whitened in the sun. The adjectives in *te* make *tewan* in the plural number ; *tek* in the participle ; *tekin* at the plural participle. The animate adjective is conjugated like *ni minoendâgus*, with the exception that the 1st. mutative vowel is *o* instead of *i*.

Some would sometimes say *inâniwan* at the end of an adjective, v. g. *ajimâdji-win shigwa kitimâkatinâniwan misiwé*, alas, wretchedness is reigning everywhere. This part of the word indicates that the thing spoken of is general and common to all, v. g. *minawâningotlonâniwan*, or *môdjikisinâniwan kitsihi kijikong*, one rejoices in heaven. They say also, accordingly to the root, *kitimâki-nâniwan* ; *môdjiki-nâniwan*.

OF IRREGULAR VERBS.

- 1° Neuter, as *nin gashkendam*, I am sorrowful.
 - 2° Verbs in *un*, *an*, as *nind appenimun*, I hope in something.
 - 3° The impersonal, as *sanakisim*, one is suffering, etc.
 - 4° The objective verb, as *sanakisiwan*, agrees with a noun in the objective case.
 - 5° The negative verb, *kâwin nind ikkitôssi*, I do not say.
 - 5° The contingent verb, *ekkitoyânin*, every time I say.
 - 7° The dubitative, *nind ikkitom-ituk*, I perhaps say.
 - 8° The verb in favor of, *nind anokkitamowa*, I work for him.
 - 9° The verb with a double inanimate object, *nind ojittamowân*, I do it to him.
 - 10° The verb with a double animate object, *nin kikkenimimân*, I know of something belonging to him, v. g. his son.
- The verbs in *un* make *unan* for the animate ; they are formed, 1° from the verb in *im*, by adding to it *unan*, v. g. *nind appenim*, I rely upon myself ; *nind appenimun*, inanimate,

nind appeninsunan, animate, I rely on him, I hope in him. 2° They are also formed from the indefinite by adding *n*, inanimate, *nan*, animate, v. g. *nind atâwe*, I sell, or, rather, I bargain (as it also signifies *to buy*); *nind atâwen ni mokkumân*, I sell my knife; *nind atâwenan nind äy*, I sell my horse. 3° They are also formed from the reflected or the verbal adjective in *s*, by adding to it *un*, *unan*, v. g. *nin kashkittamâs*, I obtain for myself; *nin kashkittamâsun*, inanimate, *nin kashkittamâsunan*, animate, etc.

These verbs are regularly conjugated in the inanimate, as any inanimate relative verb. For the animate, its three persons singular are in *an* with their plural in *ak* instead of *an*, v. g. *nind atâwenan*, *nind atâwenak*, I trade them; *kit atâwenan*, *ak*, thou, etc., *ot atâwenan*. In all the rest of the conjugation, the animate is conjugated like the inanimate relative, v. g. *nind atâwemin*, *kit atâwenâwa*, *ôt atâwenâwân*; a very irregular thing is that they used to say in the 3d. person plural, *atâwewok mistatimoh*, they bargain horses, without using the sign, *o*, of the 3d. person; it is often heard, and one must say, I think, *ôt atâwenâwâh mistatimôh*, they trade horses.

The objective verb is used in the 3d. persons only; in the indicative it is formed by adding *wan* to the 3d. person singular, and *wah* to the 3d. person singular to form the plural, v. g. his son is sick, *âkusiwan o kwisissan*; his children are sick, *âkusiwah o nidjânissah*.

In the participle, *ni* is added before the final *d* or *t* of the 3d. person singular participle, in all the verbs whose 3d. person singular is in *d* or *t*, v. g. *mih' aniw sesekisinit o kwisissan*, here is his elder son, from *sasekisit*, 3d. person singular of the participle simple; in the plural, *jin* is added to it, v. g. God will judge the living and dead, *Kije Manito o ka tipakimâh pemâtisinitjin gaye nepunidjin*; in this case the *t* has a more articulated sound of *d*.

In the neuter verbs, the indicative of the objective verb is formed in the same way; but for the participle, as those having their 3d. person singular in *ng*, make *minitjin*, v. g. he said to

his son who was lonely, *ot inân geshkendaminittjin o kwissisan*, from the 3d. person singular participle *gashkendang*.

The negative verb is a modification applicable to all the verbs.

FORMATION OF THE NEGATIVE.

RULE I. To form the *negative* of the relative verb animate, *ssi* is added to the 1st. person of the indicative, and it keeps that syllable throughout the whole conjugation, the verb being conjugated regularly, v. g. *kawin ni sakihâssi*, I don't love him, *kâwin o sâkihâssin*, he does not love him, *kawin ki sâkihâssiban*, he did not love thee, etc.

The participle is formed by adding *ssiw* to the 1st. person indicative, and adding to *ssiw* the characteristic of the animate participle *ak*, v. g. *sâkihâssiwak*, *sâkihâssiwat*; but in the 3d. person we say, *sâkihâssik*, and *sâkihâssikwa* for the plural. All the rest keep *ssiw* before their respective mutative, v. g. *sâkihâssiwang*, *sâkihâssiweg*, etc.

II. In the inanimate verb, the *ssi* is inserted between the vowel and consonant of the last syllable, and holds that place everywhere, v. g. *kawin ni sâkittôssin*, I don't love it, from *ni sâkittôn*, I love it.

In the participle, *ssi* makes *ssiw* as in the animate, with the characteristic of the inanimate participle, v. g. *sâkittoyân*, negative, *sâkittossiwan*, *ssiwan*, *ssik*, *ssiwang*, *ssiweg*, *ssikwa*. The inanimate participle, the reflected participle, in short, all the participles similar in the affirmative are also similar in the negative.

III. The reflecting verb, all the adjectives in *s*, and the indefinite verb, form the negative of the 3d. person singular by adding *ssi*, v. g. *mashkawisi*, he is strong, *kawin mashkawissi*, he is not strong; thus formed, it is conjugated regularly through all its tenses and moods; in its participle, it is conjugated like the inanimate verb.

IV. In the verb from 3d. person to first, relative passive verb, and in the indefinite passive verb, the negative is formed from

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the first person singular passive indefinite, by adding *ssi* ; it remains so all through, the characteristics and mutatives being conjugated as usual ; *kawin ni sâkîhikossi*, he don't love me, *kawin ki sâkîhikôssi*, *kawin o sâkîhikôssin*, etc. The 3d. person passive indefinite makes : *kawin sâkîhâssi*, he is not loved.

The negative is applied to the participle, 1° for the passive relative *kikkemissik*, *ssinok*, *kussik*, *ssinowang*, *ssinoweg*, *kussikwa*. Its imperfect is formed by adding *iban* everywhere. 2° For the indefinite passive the negative participle is formed as it is in the indefinite, *sâkîhikôssiwân*, *ssiwan*, *ssiwang*, *ssiweg* ; for the 3d. person, *ssiwind*, *ssiwindwa*, plural, is added to the 3d. person singular indicative, v. g. *sâkîhâssiwind*, if he is not loved ; *bakkittehwassiwindwa*, if they are not struck. The passive impersonal indefinite, is regular, *sâkîhikôssing*, from *sâkîhikoug*, one, being loved.

V. In the verb from 1st. person to 2d. the negative is formed by changing the final *n* into *ssinôn*, v. g. *kit inin*, I tell you, *kawin kit inissinôn*, *kawin kit inissinôninim*, in the imperfect, the reciprocal characteristics of each person are added, *kawin ki ki inissinôninâban*, *kawin ki ki inissinôninimowâban*, etc.

The negative participle is *inissimowân*, *inissinonagok*, *ikôssiwan*, *ikossiweg*.

VI. The verb from 2d. person to 1st. is conjugated as follows in the affirmative ; it is nothing else but the 2d. person singular of the imperative of the animate relative verb preceded by the pronoun ; we must except the verb *nînd ina*, which makes in the imperative *iji*, or *ishî* instead of *ish*, either regularly, or irregularly, v.g.

Kâwin ki bakkitteh ussi, you don't strike me.

Kâwin ki bakkitteh ussim, you (many) don't strike me.

— — *ussimîn*, you don't strike me.

— — *ussimînin*, you don't strike us, etc.

The imperfect, regularly, according to the negatives.

PARTICIPLE.

bakkitteh ussiwan,
— *ussiweg,*
— *ussiwang.*

The first mutative *u* is changed into *i* in the verbs whose mutative is *i*, v. g. *kawin ki sâkihissi*, you don't love me.

NEGATIVE, OR PROHIBITIVE IMPERATIVES.

Keko, ikkito-kken.
Keko, — kkek.
Keko, — sita.
Keko, — sitâk. D.

1° In the indefinite, these terminations are added to the first person of the present, v. g. *keko bakkittehike kken*, or *howekken*, animate indefinite, don't strike.

2° In the animate relative they also add that termination to the 1st. person of the present; *keko bakkitewâkken*, don't strike him.

3° In the animate relative, the final *n* is replaced by those terminations; this rule concerns the animates in *ôn* only, v. g. *keko ojittökken*, do not make it; in the inanimate verbs in *ân*, the *n* is not taken off, but it becomes mute, *keko bakkittehan-ken*; then, on account of the *n*, one of the *k* becomes useless and is dropped.

4° In all the verbs that have a vowel in the 3d. person singular, that termination is added, which must be understood also as to the verbal adjectives in *s*, v. g. *keko bakkittehotisokken*, do not strike yourself; *keko anôkkikken*, do not work, *keko inâbikken*, don't look; *keko pisinâtisikken*, do not be dissipated, light-headed; *keko âkusikkâsokken*, don't pretend to be ill; and so as to the indefinite passive, the prohibitive of which is formed from the 1st. person, *keko tôâkokken*, let it not be done to you.

5° In the verb from 2d. person to 1st. to form the prohibitive, they change *n* in the 2d. person of the imperative into *kken*,

*kkek, kkan*gen, v. g. *keko ijishikken*, don't tell me, etc., from *ijishin*, tell me, in which the *n* is dropped.

6° In the neuter verbs in *am*, *m* is changed into a mute *n* in the prohibitive, v. g. *keko gashkendanken*, as the inanimate relative. (Vide supra 3°).

7° The prohibitive of the relative passive verb is formed from the 3d. person singular, by dropping *n* in the animate as well as in the inanimate, and by using in its place the usual terminations of the prohibitive, *keko ikökken*, let him not tell you; *keko gashkendamihikukken*, let that not make you uneasy, from *öt ikön*, and *o gashkendamihikun*, that makes him uneasy.

VII. The dubitative is formed nearly in the same way through all the voices.

1° The active indefinites as : *nin tebwe*, I say true, makes at the dubitative,

IMPERFECT.

<i>Nin tebwemituk.</i>	<i>Nin tebwenâban-ituk.</i>
— — <i>mituk.</i>	<i>ki tebwenâban-ituk.</i>
— — <i>tebwe-tuk.</i>	<i>tebweguban.</i>
— — <i>minâtuk.</i>	<i>nin tebweminâban-ituk.</i>
— — <i>mowatuk.</i>	<i>ki tebweminâban-ituk.</i>
<i>tebwe-tukenak.</i>	<i>tebwegubanik.</i>

PARTICIPLE.

IMPERFECT.

<i>Tayebwe wânen.</i>	<i>Tayebwewanbân en.</i>
— <i>wanen.</i>	— <i>wanban en.</i>
— <i>kwen.</i>	— <i>gubanen,</i>
— <i>wingen.</i> (Imp.)	— <i>wingibanen.</i> (Imp.)
— <i>wângen.</i> (D.)	— <i>wângubanen.</i> (D.)
— <i>wangen.</i>	— <i>wangubanen.</i>
— <i>wegwen.</i>	— <i>wegubanen.</i>
— <i>wâkwen.</i>	— <i>wâgubanen.</i>

Thus are to be conjugated in the dubitative all the verbs in *endam*, which make, v. g. *nind inendâm-ituk*, I think perhaps;

this said, all the others are regular ; they say at the 3d. person *inendamotuk*, etc., participle, *enenlamowânen*, etc. The others are regular.

The verbs taking a vowel in the 3d. person add the *m* to it in the dubitative, v.g. *nin songenimomîtuk* ; 3d. person, *songenimotuk*, perhaps he presumes much of his own courage ; *wâbi*, he sees ; *ki wâbimîtuk*, perhaps you see ; 3d. person, *wâbituk*, etc. The participle is regular, *wayâbiwânen*, etc., *swangenimowânen*, etc.

One may see therefrom that the dubitative, either in the indicative, or in the participle, is formed from the 3d. person singular of the verb.

The mutual is conjugated as the plural of the indefinite in the dubitative, v. g. *sâkîliminâtuk*, etc.

VIII. In the animate adjectives, the negative is formed into *ssi*, v. g. *kawin mashkawisissi*, *kawin kôssigwanissi*, he is not strong, he is not heavy. The negatives of an animate adjective are formed by changing *t* into *ssinôn*, v. g. *kawin âbatassinôn* ; and by adding *sinôn* to the adjectives in *n*, v. g. *kawin nôkkansinôn* ; the final *n* of the adjective is then pronounced mute.

IX. The verb *in favor of* is formed by adding *tamowa*, *âge*, *âtan*, *âdjike*, to the root or indefinite of the verb, v. g. *nind anokki*, I work, whence *nind anokkittamâwa*, I work for him ; *nind anamihettamâwa*, I pray for him, etc.

REMARK. According to the rule IV, one might observe a deficiency, which is the objective formation of the indefinite passive verb, which is as follows, v. g. *ina*, 3d. indefinite passive person makes *inind* in the participle, and in the objective, *inimân*, *inimâh*, *okwisissan*, they say of his son, etc. ; *hishpin inimind o kwisissan*, if they say of his son. To form that objective, *nd* of the 3d. person participle is changed into *mân* for the indicative, and into *mind* for the participle, v. g. *bakkittehwa*, *hund*, makes *bakkittehumân* and *bakkittehumind*.

The irregular latin verb *inquit* is translated by *îwa* which is used in the singular only, *îwiban*, *îwibanik*, in the imperfect.

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REMARKS

on some particles very frequently used in the Otchipwe language.

Although these words are explained respectively in the Dictionary, we shall lay here in the reader's sight, those most frequently used, in order to impart a quicker knowledge of them.

1° *Iko* is frequently met with in conversation and denotes affirmation, v. g. your friend sets forth a proposition which agrees well with your opinion. If you wish to tell him *yes*, you will not say *keget* only, but *keget-iko*, v. g. it is awful weather, is it not? *kagwanissakikijigat-ina* ? *yes*, indeed, *keget-iko*.

2° *Issa*, denotes that one affirms something said by one's self, without minding the opinion of any other person, v. g. *keget issa kagwanissakânimat*, the wind is awful.

3° *Akko*, in the end of a word, denotes an habitual action ; although it affects the verb, it is placed usually after the first word, v. g. *wiyâs akko ni midjin*, I am in the habit of eating flesh, or merely, I eat flesh meat (being understood, when I have some). To the first vowel of these three words *iko*, *issa*, *akko*, the apostrophe is substituted, whenever they are preceded by a vowel.

4° *Gusha*, denotes that one insists upon a proposition which one would have seemed to deny, or had already denied, v. g. *gweyak ki tipâdjimottôn, ni tji*, I relate the fact exactly to you, my friend. *Keget-ina* ? Do you ? *Keget gusha*, I do, indeed.

5° *Bina* is used when a person having being ordered to do something, it becomes necessary to give that person a new order ; then one says : *ambe bina*, go on, do.

6° *Kuta* is used as a synonyme of *bina*, but rather improperly. It is used properly when one, after some resistance, accomplishes at last what was ordered to one, v. g. I have for a long while refused to go where he wished to bring me, I at last consent to go, and tell him so : *ambe kuta ijâta*, well, come, let us go.

7° *Ikinin* is used to affirm the truth of a thing which seemed not to be true, or was not expected to be so, v. g. from his appearance, I think he is coward, *shâgôtehe wahaw nind ijinawa* ; well, nevertheless he is not, *kawin ikinin* ; v. g. *nâh 'kinin epitsh mashkawisit*, see how strong he is, that is to say, I would never have suspected that he was so strong.

8° *Ambe* signifies come, let us go ; v. g. come, let us go away, *ambe, kiweta*.

9° *Nah* means the apostrophe *here*, v. g. here, my friend, I give you this, *nâh, nîji, oho ki minin*.

10° *Taka* is almost a synonyme of *ambe* ; it is the apostrophe made to one to have one relate, sing, or do something, v. g. well, you arrived lately, tell us the news, *pâwitewiyan, taka, tipâdjimun enakkamigak*.

11° *Na* is a particle not differing from the interrogative, it is used in speaking to a superior or a respected person, of whom something is wished for ; v. g. hand me the bread, if you please, *taka-na, pakkwejigan ininamâwishin*.

12° *Ikish*, is a synonyme of *iko* ; it is used when one advances a proposition as true, without being very sure of it ; if I am aware that one's proposition is true, I shall answer, *keget ikish*.

13° *Ajikish* is a sarcastic expression used when some body's actions prove that he is not what he pretends to be, v. g. a man pretends to be generous, or reputed so ; I see him accomplishing a deed of sordidness, and I say of him : *ajikish kijewâtisi* ; without translating, I express that idea by the ironic french phrase : *le voilà ce prétendu généreux* ; so true it is that he is a generous man.

X.— CONJUGATION OF THE VERB WITH A DOUBLE ANIMATE OBJECTIVE.

That verb is formed from the 1st. person singular of the passive animate relative, by changing *k* into *mân*, v. g. *ni sâkihik*, he loves me, whence *ni sâkihimân*, I love that in him, v. g. *o kwisissan*, his son ; *nim pakitinik*, he lets me go, *nim pakitinimân*, I let that from him go ; *ni wikkupinik*, whence

ni wikkupinimân, I draw that of him ; *nim bakkittehuk*, whence *nim bakkittehumân*, I strike that of him. With the exception of the irregular verb, *nind ina*, I tell him, making irregularly *nind ik* ; I am told by him, it makes nevertheless in the double objective : *nind inimân*, I tell him.

PRESENT—SINGULAR.

Ni sâkîhimân.
ki sâkîhimân.
o sâkîhimân, h.

Sg. Pl.

P. Ni sâkîhimânânik.
ki sâkîhimânânik. (D.)
ki sâkîhimâwâk.
o sâkîhimâwâh.

IMPERFECT—SINGULAR.

Ni sâkîhimâbanik.
ki sâkîhimâbanik.
o sâkîhimâbanih.
Ni sâkîhimânâbanik.
ki sâkîhimânâbanik.
ki sâkîhimâwâbanik.
o sâkîhimâwâbanih.

IMPERATIVE.

Sâkîhim.
sâkîhimik.
sâkîhimâta.

FUTURE—IMPERFECT.

Sâkîhimâkkan, kkatwâk.
sâkîhimâkkek, kkegwâk.
sâkîhimâkkang, kkanqwâh.

PARTICIPLE.

Sayâkîhimakwa.
himatwa.

himâd.
himangwa.
himangitwa.
himegwa.
himâwâd.

IMPERFECT.

Sayâkilihimakiban, wâban, etc

Na.—In the verbs in *awa* or *owa*, the double animate objective is formed regularly, if you suppose that the passive animate relative is formed as in other verbs, and that one may say : *ni nissitottawik* ; it is therefrom formed regularly, and they say : *ni nissitottawimân*, I understand that of him.

XI. The verb with a double inanimate object is formed from the 1st. inanimate person singular indicative, in the verbs in *ôu*, by changing the final *n* into *wân*, v. g. *nind ojittôn*, whence *nind ojittowân*, I do it for him ; and from the same person in the verbs in *ân*, by changing the final *n* into *mowân*, v. g. *ni wânikkâtân*, whence *ni wânikkâtamowân*, I dig that for him ; *ni nissitôtân*, whence *ni nissitôtamowân*, I understand that of him, etc. It is conjugated as above.

A LAST WORD.

In closing let it be allowed that the Indian language is perfect *in its own way*, and has many beauties not to be found in our modern languages ; for instance, the verb in the Indian idiom, is the supreme chief of the language ; it draws into its magical circle, all the other parts of speech, and makes them act, move, suffer and even exist in the manner, and in such situations as is pleasing to it. In truth a learned philologist likened the verb of the Indian language to Atlas that carries the world on its shoulders. If a language can be compared to a world, this comparison appears to us very just ; for the verb can carry it entirely in its bosom.

L. J. C. & M. J.

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A DICTIONARY
OF THE
OTCHIPWE LANGUAGE



A DICTIONARY
OF THE
OTCHIPWE LANGUAGE,

EXPLAINED IN ENGLISH.

PART I.

ENGLISH-OTCHIPWE.

By R. R. BISHOP BARAGA.

~~~~~  
A NEW EDITION, BY A MISSIONARY OF THE OBLATES.  
~~~~~

Let foreign nations of their language boast,
And, proud, with skilful pen, man's fate record ;
I like the tongue, which speak our men, our coast,
Who cannot dress it well, want wit not word.

MONTREAL :

BEAUCHEMIN & VALOIS, Publishers,
256 and 258, St. Paul Street.

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1878

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NOTICE.

The reader must not expect to find all the words of the English language in this first Part of the Otchipwe Dictionary, but, of course, only such as can be given in Otchipwe. There are thousands of technical expressions and scientific words in English (and in every other civilized language), for which the uncultivated and unlearned Indian languages have no terms.

Many English words are abbreviated in the different articles in this Part, which, however, will be easily understood by the *first* word of the article. For instance, in the article "Abolish", you will find, "I ab. it"; which means, I abolish it.—And so on respectively.

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REMARKS

ON THE NEW EDITION OF THE ENGLISH OTCHIPWE DICTIONARY.

1° Wherever there is a circumflex accent on *â* or any other vowel, this letter is pronounced very long and with a certain emphasis ; v. g. *osâgiân*, he loves him ; *âmô*, a bee. When the vowels are not accompanied by this sign, they are regarded as short ; v. g. *sagâigan*, a nail.

2° The indian words placed between parenthesis () are the Cree words corresponding to the Otchipwe expressions. The Cree verbs are always indicated by the 3rd. person singular of the Indicative mood, while in the Otchipwe they are known by the 1st. person singular ; v. g , Otch., *nind ina*, I tell him ; Cree : *itew*, he tells him. This last idiom does not use the sign of the pronoun *o*, in the 3rd person ; it is included in the verb or rather in its termination.

3° The idea of putting a certain number of Cree words to correspond with Otchipwe sayings, is 1st. to familiarize the people of Manitoba and of the North-West with some expressions which, although Cree by themselves, are employed, nevertheless, by those talking the Otchipwe in this country ; in the second place, to show to philologists some of the comparative differences existing between the roots of those two sister languages.

In fact, there are no Indian dialects which present more similitude than the Otchipwe or Sauteux and the Cree which are spoken by the Indians and the Half-breeds of the Province of Manitoba. The Otchipwe language, which is nothing else, (with

but few variations,) than the Algonquin, forms one of the daughters of the great Algie family, whose harangues were heard, in olden times, on the borders of the St. Lawrence and Mississippi rivers, on the shores of lake Superior, and even as far as the immense plains of the Red River. The names of rivers, of lakes and of diverse places in Otchipwe or Cree, are still in use to attest, in future times, the existence of these languages and reclaim their rights to first possession. Obligated to disappear before the white man, the haughty savage will compel his invader to preserve these first denominations, at the risk, however, of seeing them disfigured. The Dominion of Canada in adjoining to her possessions the new territories, is anxious to give them Indian names, wishing undoubtedly, by this attention, to spare the sensitive feelings of *her brother*.

As regards the relations existing between the Otchipwe and Cree, we know beforehand that we shall please indianologists, by placing under their notice, the different resemblances and disparities which characterize the two idioms. It is difficult to demonstrate the precise time in which one has been derived from the other and has had its proper autonomy ; for, all the ancient Missionaries and the travellers in the North-West speak, in their writings, of the Otchipwe or Sautaux, and of the Crees or Kinistineaux.

NEGATION.— In Otchipwe, the negation is indicated by *kawin*, before the verb with the ending *ssi* ; while in Cree we simply place *namawiya* or *nama*, as the negative sign before the verb, without changing the latter ; v. g. Otch. *nin ságia*, I love him ; neg. *kawin nin sáji'ssi*, I don't love him ; Cree : *ni sákihaw*, neg. *namawiya ni sákihaw*. For the participle, we say : Otch. *wiyábumád*, neg. *wiyábamússik*, he, not seeing him ; Cree, *wiyábamút*, neg. *eka wiyábamút*.

In these two dialects the roots are almost always the same.

1° In Otch. : Whenever (with very few exceptions) two consonants follow each other ; usually, the first is changed into *s*, for the Cree word, and *vice versa*.

OTCHIPWE.		CREE.
(*) <i>akki</i>	earth	<i>askīy</i>
<i>akkik</i>	kettle	<i>askik</i>
<i>ikkwe</i>	woman	<i>iskwew</i>
<i>sakka-ou</i>	cane-stick	<i>saskahun</i>
<i>wiskwi</i>	bladder	<i>wikkwēy</i>
<i>nappâtch</i>	the wrong way	<i>naspâtsh</i>

2° When the Otchipwe word begins by *O*, this letter is sometimes changed into *Wa* in Cree; v. g. *Onishku*, he rises up; in Cree, *Waniskaw*; *Ottawa*, *Watawa*.

3° *Na*, *No*, in Otchipwe, is sometimes changed into *ya*, *yo*, in Cree; v. g. *notin*, wind, *yotin*; *onâgan*, plate, *oyâgan*; *onugina*, he is judged so much, *oyakimaw*.

4° For the orthography of the Cree-words, we have thought proper to follow the Cree dictionaries; v. g. *U*, as the french *ou* or the Italian *u*; *y*, when two syllables follow each other, as in the sounds of *ya*, *ye*, *yi*, *yo*.

(*) Although there is, usually, only one consonant in the Otchipwe Dictionary, we here employ two because the sound of the double consonant undoubtedly exists in the pronunciation.

Some Rules for the formation of the Imperative mood of a certain number of Verbs.

All the verbs terminated, at the first person of the indic. in <i>âna</i>	Form the imperative	in <i>j</i>	ex: { <i>nind</i> awokkana, { <i>nin</i> nagana, { <i>nind</i> ajena, { <i>nin</i> webina, { <i>nim</i> pakitina, { <i>nind</i> ijwina, { <i>nim</i> pina, { <i>nind</i> anôna, { <i>nin</i> dibakona,	awakkaj nagaj ajen webin pakitin ijwij pij anoj dibakon
		in <i>h</i>	{ <i>nind</i> ijinjahwa, { <i>nim</i> bakkitehwa, { <i>nin</i> jijobihwa, { <i>nind</i> assa, { <i>nin</i> nissa, { <i>nin</i> gossa, { <i>nin</i> dotawa, { <i>nin</i> windamawa,	{ <i>ijimaj</i> { <i>bakkitech</i> { <i>jijobih</i> { <i>ashi</i> { <i>nishi</i> { <i>goshi</i> { <i>dotaw</i> { <i>windamaw</i>
{ <i>ahân</i> { <i>ahige</i> { <i>ahwa</i> { <i>ehan</i> { <i>ehige</i> { <i>ehwa</i> { <i>ihân</i> { <i>ihige</i> { <i>ihwa</i> { <i>ohân</i> { <i>ohige</i> { <i>ohwa</i> { <i>assa</i> { <i>essa</i> { <i>issa</i> { <i>ossa</i> { <i>awa</i> { <i>awa</i>	{ <i>ah</i> { <i>eh</i> { <i>ih</i> { <i>oh</i> { <i>shi</i> { <i>aw</i> { <i>aw</i>	{ <i>passif</i> ogo { <i>passif</i> ogo { <i>passif</i> ogo		

<i>kawa</i>	<i>kaw</i>	<i>nim</i>	<i>pindikeheskawa,</i>	<i>pindikeheskaw</i>	<i>passif</i>	<i>kago</i>
<i>ama</i>		{ <i>nin</i>	<i>wabama,</i>	<i>wabam</i>		
<i>ema</i>		{ <i>nind</i>	<i>inapinema,</i>	<i>inapinem</i>		
<i>ina</i>		{ <i>nin</i>				

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ABO

A, an, *bejiq*. (Peyak).
 Abandon; I abandon, I give up, *nind anawendjige, nind anijitam*. I abandon him, (her, it) *nin nagana, nin webina, nind inivea; nin nagadan, nin webinan, nind inivean*. I abandon myself, *nind iniveidis*. I abandon it, (a habit,) *nin boniton*. (Ni nakataw).
 Abandoned, (in s. in.) S. Rejected.
 Abase, (in. s. in.) S. Lower.
 Abhor, (hate); I abhor him, (her, it), *nin gagwanissagenima; nin gagwanissagendan*.
 Abide; I abide in him or with him. S. Enter into him.
 Ability, *wawingesiwia*. (Mitoninwin).
 Abject. S. Low, (mean.)
 Able, (skilful); I am able, *nin wawinges*. (Ni mitonin).
 Able; I am able to do it, *nin gashkiton*.
 Abolish; I ab. it, *nind angoton, nind angoshkan*. I abolish it for him, or s. th. relating to him, *nind angotamawa*.
 Abolished; it is ab., *angoshkamagad, angotchiqade*.
 Abominable, (in s. in.) S. Hateful.
 Abominable; I am (it is) abom., *nin gagwanissagendagos, nin gagwanissagis; gagwanissagendagwad, gagwanissagad*.

ABS

Abort; *gih nissi*, or, *gih nissishin*. (Nipuhikosissew).
 Abortive fruit of the won. b., *mashkijan*.
 Abound; it abounds, (there is much of it,) *mishinad, bataanad*. (Mitchetin).
 About, (almost,) *gèga*.
 Above, *pagidji; ishpining*.
 Abridgment of s. th., *aji-takwag*.
 Abscess with matter, *mini*. I have an abscess, *nin minin*. Matter or pus is running out out of an abscess or ulcer, *miniwu*. My abscess bursts, *nin pashkininishka*.
 Abscond; I abscond, *nin kas; nin kakis*.
 Absent; I am (it is) absent so long, *nind inènd; inendomagad*. I am absent for so many days, *nin dassogwanend*. I am ab., *kawin nind abissi*. I am ab. for a night, *nikanend*. I am ab. two days, three days, etc., *nin nijogwanend, nin nisogwanend*, etc. I am ab. from home, *nin ondamishka*. I am ab. for such a reason, *nind ondend*.
 Absolutely, *ápitchi, pákatch*.
 Absolution. S. Blotting out.
 Absolve. S. Blot out.
 Abstain; I abstain, *nin mindjiminidis*. I abst. from it; (I

- don't eat it, (*in., an.*) *nin gonwâpon; nin gonwâponan*
- Abstemious person, (never drinking wine,) *menikwessig jominabo.*
- Absterge. S. Wipe.
- Abstinence, *gonwâpawin.*
- Absurd; it is absurd, *gagibadad.*
- Absurdity, *gagibadiswin.*
- Abundance, *dêbiswin.*
- Abuse, bad use, *matchi aiowin.*
I make a bad use of it, abuse it, (*in., an.*) *nin matchiaion; nin matchiawa.*
- Abuse, (treat ill;) I abuse him, (her, it,) *nind âbindjia; nind âbindjiton.* I abuse with words, *nind âbinsonge.* I abuse him (her, it) with words, *nind abinsoma; nind âbinsoudan.*
- Abuse, abusive words, (*in. s. in.*) S. Insult.
- Abyss, *gondakamigissan.* There is an abyss, *gondakamigissemagad.*
- Accept. Accepted. S. Take, (accept.) Taken.
- Accident; frightful accident, *gagwânissagakamig ejwebak.*
- Accompany; I accompany, *nin widjiuwe.* It accompanies, *widjiuwemagad.* I acc. him., *nin widjiwa.* We acc. each other, *nin widjindimin.* I acc. him a little distance through politeness, *nin midjissikawa.* I acc. him going about, *nin babawidjiwa.* We acc. each other going about, *nin babawidjindimin.*
- Accompaniment, *widjiuwin; widjindwin; babawidjindwin.*
- Accomplish; I acc., *nin gijita.* I make him accomplish s. th., *nin gijitaa.* I make myself acc. s. th., *nin gijitaidis, nin gijitas*
- Accroach; I acc., *nind adjigwad- jige.* I acc. him, (her, it,) *nind adjigwama; nind adjigwadun.*
- Accumulate. S. Gather.
- Accusation (causing condemnation,) *batangewin.*
- Accuse; I accuse, *nin batange; nind anamige.* I accuse him, (and cause by it his condemnation, or a penalty, etc.) *nin batama.* I am in a habit of accusing, *nin balangeskk.*
- Accuse; I acc. him (her, it) in thoughts of some fault, *nind anâmenima; nind anâmendun.* I acc. him, (her, it) in words of some fault, *nind anâminima; nind anâmendun.* I acc. him falsely, *nin binishima, nin mamijima.* I acc. him (her) of an unlawful intercourse with a person of the other sex, *nind agwadamawa ikwewan, (nind agwadamawa iwiniwan.)*
- Accuse, (impute;) I acc. him of it, (impute it to him,) *nind apagadjissitawa, nind apagadjissitamawa.*
- Accuser, *baiatangeshkid; baitanged.*
- Accustomed; I am acc., *nin nagadis, nin nogadêndam.* The state or disposition of being acc., *magadêndamowin.* I am acc. to him, (her, it,) *nin nagadenima; nin nagadêndun.* I feel acc. to s. th., *nin nagadêndindis.* I endeavor to get acc. to s. th., *nin nagadjiidis.* I am acc. to do it, to make it, *nin nagadjiun.*
- Acid. S. Sour.
- Acorn, *mitigomin.*

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Acquire, (in s. in.) S. Gain.

Earn. Procure.

Acquire for food; I acq. it for food, (*an.*, *in.*) *nin nodjia*; *nin nodjiton*.

Acquisition, *gashkitchigewin*.

Across a river, etc., I carry or convey him (her, it) across a river, etc., *nind ajawaona*, *nind ajawaa*; *nind ajawaodon*, *nind ajawaan*. I am (it is) carried or conveyed across, *nind ajawaodjigas*; *ajawaodjigade*.

Act: I act, *nind ijitchige*, *nind anoki*. I act by mistake, *nin wanitchige*. I act foolishly, *nin gagibudjige*. I act right, exactly, *nin nissitadodam*. I act so..., *nind ijitwa*, *nind inavoki*. I act strangely, curiously, *nin namandawitchige*. I act well, *nin minotwa*, *nin minotchige*. I act wickedly, *nin matchitwa*, *nin matchitchege*. I act with patience, *nin minradjito*. I act wrongly, *nin manadajitchige*, *nin manjitchige*. We act (or work) together, *nin mamawitchigemin*.

Action, acting, *dodamowin*, *jitchigewin*. Strange acting or manners, *mamandawitchigewin*, *mamandawitchigan*. Impure action, *bishigwadodamowin*, *bishigwadodamowin*. I commit an impure action, *nin bishigwadodam*, *nin bishigwadjdodam*.

Active; I am active, (diligent), *nin nitá-anoki*. (Nitta-atuskew).

Actually, *nononun*.

Add; I add, I put more, (*in. an.*) *nawatch nibiwa nind aton*;

nawatch nibiwa nind assa. I add to it, *nind aniketon*, *nin gikissiton*.

Added; there is s. th. added to it, *aniketichigade*.

Addition, *aniketichigan*. There is an addition made, *aniketichigade*.

Address; I address him, (her, it.) *nin geuona*; *uin ganodán*.

Administration. Administrator. S. Stewardship. Steward.

Admirable; I am (it is) adm., *nin mamakadendagos*; *mamakadendagwad*.

Admirably, *mamakadakamig*.

Admiration, *mamakadendamowin*.

Admire; I admire, *nin mamakadendam*, *nin mamakadenim*.

I make him admire, *nin mamakadendamia*, *nin mamakadenimca*. I admire him, (her it,) *nin mamakadenima*; *nin mamakadendan*.

Admirer, *maimanaendang*.

Admit; I admit him, *nind odapiua*

Adopt; I ad. him, (her it,) *nin wangowa*; *nin wangondan*.

Adopted father, mother, child, son, daughter; the same as, god-father, god-mother, god-child, god-son, god-daughter; which see respectively.

Adorn. Adorned, (in s. in.) S. Ornament. Ornamented.

Adorn, (also, paint;) I adorn, *nin wawejinge*. I adorn him, (her, it,) *nin wawejia*; *nin wawejiton*. I adorn myself for him, (her,) *nin wawejinodawa*.

Adorned, (also, painted;) I am (it is) ad., *nin wawejinigas*; *wawejinigade*

- Adore; I ad. him, *nind anamic-tawa, nin manadjia, nin gwan-wadjia*.
- Adorer of God, *enamietawad Kije-Maniton*.
- Adorer of idols, *enamietawad masininin*.
- Adult; I am adult, *nin gijig, nin nitawig, nin nitawigügo*.
- Adulterer, *bishigwadjinini, ke-tchibishigwadisid inini, kekenimadbekanisididjin ikwewan*.
- Adulteress, *bishigwadjikwe, ke-tchibishigwadisid ikwe, kekenimadbekanisididjin ininiwan*.
- Adultery, *bishigwadisiwin, kitchi bishigwadisiwin*.
- Advance; in advance, *kija, nigan*.
- Adversary. S. Enemy.
- Adversity. S. Suffering.
- Afar off, *wassa*.
- Affection, *sagiwewin*.
- Affirm; I affirm, *e nind ikit, (I say yes.)*
- Afflict; I afflict him, *nin kashkendamiu, nin kotajia*. I afflict him with words, *nind iwäpinema*.
- Afflicted; I am aff., *nin kashkendam, nin mamidawendam, nin gissadenlam*.
- Afflicted. Afflicting. Affliction. —S. Sad. Sadness.
- Affliction, *mamiawendamowin, gibendamowin, gissadendamowin, kashkendamowin*.
- Affliction; (in. s. in.) S. Suffering.
- Afford; I can afford it, *nin gashkiton; nin debisse*.
- Affront, *bissongewin*.
- Afraid, (in. s. in.) S. Fear.
- Afraid; I am afraid, *nind agoski*. I am af. about him, *nind agoskana*. I am afraid for myself, *nind agoskanwidis*. I make him afraid by my words, *nin gotsoma*.
- Afternoon, *gi-ishkwa-nawakwey*.
- After three days, *kiteche awasswabang*.
- After to-morrow, *awasswabang, ajawi-wabang*.
- Afterwards, *nägatch, pänima, pama*.
- Again, *minawa, andj, minawa andj; biskab; nassab, ueiab*.
- Age; I am of age, or, I am of such an age, *nindapitis*. I am at the age of discretion, *nin bisiskadis*.
- Aged, *kitchi*; aged person, *kitchi anishinabe*. I am an aged person, *nin kitchi anishinabe*.
- Agent, *ogima*.—S. Indian agent. Mining Agent.
- Agitate; I agitate it, (liquid,) *nin mamadägamissidon*.
- Agitated; it is ag. by the wind, (liquid,) *mamadägamisse*. It is ag. by the wind, (a reed. etc.) *mamadassin*.
- Aggress; I aggress, *nin madjita*.
- Aggression, *madjitawin*.
- Aggressor, *maidjitad*.
- Agree; we agree together, *nin bejigwendamiu, nin minowidjindimin*. It agrees together, *widjindimagad*.
- Agreeable, I am (it is) ag., *nin minweudagos, nind onijishin; minwendawad, onijishin*.
- Agreeableness, *minwendagosiwin*.
- Agreeably, *minwendagwakamij*.
- Agriculture, *kitigewin*.
- Agriculturer, *kitigewinini*.
- Aground; I run aground paddling, *nin tehékisse*. I run ag. sailing, *nin tehékash*.

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All, kakina
kina gego

Aha! ah! *átaiá!* *tíve!*—*Niá!*
níngé! *níngó!*

Ahead, *nigán.*

Aim, of an archer, *bimódjigan.*

Aim, of a gun, *kikinawádjilchigan.*

Aim, at, (with a gun, etc.) I aim at s. th., *nín jigwéiabandjige, nín pashkingwen.* I aim at him, (her, it,) *nín jigwéiabáma; nín jigwéiabandan.*

Air; in the air, *ishpíming; gijigong.*

Air-bladder of a fish, *opikwadj,* (its air-bladder.)

Alabaster, *wábássin,* (white stone.)

Alabaster-box, *wabassini-makak.*

Alarm, *amanissowin, gotádjíwin.*

Alarm. S. Intimidate.

Alarmed; I am al., *nín migoshkadjiáia.* I am al. by s. th. I heard, *nind amaniss.* It alarms me, *nín migoshkadji-aiawigon.*

Alder-forest, *wadópiiki.*

Alder-Point, *Nedópikan.* At, to or from Alder-Point, *Nedópikang.*

Alder-tree, *wadóp.* There are alder-trees, *wadópika.* Place where there are alder-trees, *wadópikang.*

Algonquin Indian, *Odishkwagamí.*

Algonquin squaw, *odishkwagámikwe.*

Alight; I alight upon him, *nín bôninlawa.* The bird alights, *bóni bineshi.*

Alive, *gigibimadís.* I am alive, *nín bimadís.* It is alive, *bimadad, bimadísimagad.*

All, *kakina, misi, misi gego, kakina gego.* All of it, (in., an.)

endassing; endlashid. All of us, *endlashiang.*

All, (in compositions,) *kabé.*

Alliance, *widokodudiwin.*

Allied. S. Associated.

All kinds, *anóteh, wíiagi.*

Allow; I allow it to him, *nín minu.*

Allow, (in. s. in.) S. Permit.

All Saints day, *kakina ketchitwawendagosidjig gijigong ebidjig o gijigadomíca.*

All Souls day, *tchibaigijig.*

All is spent, all spent, (an., in.) *tchagisse; tchagissenmagad.*

Allure. Allurement.—S. Entice. Enticing.

Almighty, *misi gego netawitod.*

Almost, *gegu.*

Alms; I give alms, *nín jajawendjige, ketimagsid nín mina gego.*

Almsgiving, *jajawendjigewin.*

Alone, *nijike.* I am alone, *nín nijikewis, nín bejig.* I am alone in a canoe, *nín bejigókam, nín nijikóokam.* I am alone in a house, *nín nijikéwab.* I am alone, I have no more a wife; I have no more a husband, *nín bishigowis.*

Already, *jaigwa, jigwa, ajigwa; aji, jaie, jajae.*

Also, *gaie.*

Altar, *anamessike-adopowin, anamessikan. Pagidimige-adopowin, pagidjige-adopowin.*—S. Sacrificing-altar.

Altar-cloth, *anamessike-adopowinigin.*

Alter. S. Change.

Altercation. S. Quarrel.

Altered; I am (it is) alt., *nind andjigas, nín andjichigás; andjigade, andjitchigade.*

Alternately, *memeshkwat*.
 Although, *awo, missawa*.
 Alum, *jiwabik, mikwawing, ejinayway mashkiki, waiabish-kisigway mashkiki*.
 Always, *mójay, apine, kágniy, papagwash*.
 Always the same, *mi apine*.
 Am; I am, *nind aw, nind aia*. I am with him, *nin widjiatawa*.
 I am in a certain place, *nin dajike, nin davis*. I am so, *nind ijwebis*. I use to be so, *nin nita-ijwebis, nin waké-ijwebis*.
 Amability. S. Amiability.
 Ambition, *askwanisiwin*.
 Ambitious; I am amb., *nind askwanis*. (Akawátamowin).
 Ambush, lying in ambush, *akandowin*. I lie in ambush, *nind akando*. I lie in ambush for him, *nind akkamawa*. (N't askamawaw).
 Amen, *mi ge-ing*.
 American, *Kitchimokoman*, (Big-Knife).
 American boy, *Kitchimokomaneas*.
 American girl, *Kitchimokomanikwens*.
 American woman, *Kitchimokomanikwe*.
 Amiable; I am amiable, *nin niwewendagos, nin sagúgos*.
 Amiability, *niwewendagosiwín, sagúgosiwín*.
 Amicability, *kijadisíwin, kijewadisíwin*.
 Amicable; I am amicable, *nin kijadis, nin kijewadis*.
 Amidst, among, *megwái*.
 Ammunition, (powder and shot,) *pashkistjéwin*.
 Among, amongst, *megwe*. I am

somewhere amongst others, *nin dagoaia*. It is somewhere amongst other things, *dagoain-magad*. I am sitting somewhere among others, *nin dagwab*. I count him (her, it) among others, *nin dagogima; nin dagogindan*. I count myself amongst others, *nin dagogonidís*. I die amongst others, *nin dagoné*. I name him (her, it) among other words I pronounce, *nin dagowina; nin dagowindau*. I put him (her, it) somewhere among other objects, *nin dagossa; nin dagoton*. I stand somewhere amongst others, *nin dagogahaw*. I swallow it amongst other objects, (*an., in.*) *nin dagógona; nin dagógondan*.
 Amuse. Amusement, (*in. s. in.*) S. Noisy amusement.
 Ancestor, *kitisim*.
 Anchor, *bonakadjigan*. I cast anchor, *nin bonakadjige*. I lift the anchor, *nin wikwakawaan bonakadjigan*.
 Anchor; I anchor it, (*in., an.*) *nin bonakadon; nin bonakana*.
 Ancient, *geté*.
 And, *gatié; achi; dash*. (Mina).
 Andiron, *agwitchikijeigan*.
 Anew, *minawa, minawa andj, néiab*. (Kittwan).
 Angel, *Anjeui*. I am an Angel, *nind Anjeuiw*. (Okijiko).
 Angelica-root, *wike*.
 Anger, (rancour,) *nishkendjéwin, nishkadisiwin, bitchinawesiwin*. I keep anger a long time, I am rancorous, *nin nishkeninge, nin nishkendjige*. I use to keep anger a long time, *nin nishkendjigeshk*. Bad ha-

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bit of keeping anger, *nishkendjigeshkiwin*. I keep anger or rancour towards him, (her, it,) *nin nishkenimu*; *nin nishkentan*. We keep anger towards each other, *nin nishkenindimin*. Mutual anger or rancour, *nishkenindicin*. Anger in the heart, *nishkideewin*. I hear him with anger, *nin nishkudisitawa*. We hear each other with anger, *nin nishkudisitadimin*. I provoke him to anger, *nin nanishkadju*. We provoke each other to anger, *nin nanishkadjuilimin*.

Angry; I begin to be angry, *nin madjigidas*. I am an., *nin nishkadis*, *nin bitchinawes*, *ninid inwes*. I come here an., *nin bidjigidas*. I get an. on account of., *ninid ondjigidas*. I am too an., *ninid osamjigidas*. I go out an., *nin sagidjigidas*. I use to be an., *nin nishkadisishk*. I look an., *nin nishkadjingwe*, *nin nishkadjingweshka*. I am an. being sick, *nin nishkine*. I make people an., *nin nishkiwe*. I make him an., *nin nishkia*, *nin bitchinawea*, *iniwesia*. I make him an. holding him, *nin nishkina*. I make him an. with my words, *nin bitchinawema*, *nin nishkina*. We make each other an. with our words, *nin nishkiindimin*. My heart is angry, *nin nishkidee*.

Animal, *awessi*. Small animal, *manitowesh*. Wicked dangerous animal, *matchi aiadwish*. (Pijiskiw).

Animate; I animate, *nin gayan-*

songe. I an. him, *nin gayan-soma*.

Ankle-bone, *pikogandin*, *pikwakogandin*.

Annoy. Annoying. Annoyance, (in. s. in.) *S*. Trouble. Troublesome. Troublesomeness.

Annullate; I an. it, (*an.*, *in.*) *ninid apitchi banudju*; *ninid apitchi banudjitou*.

Anniversary; I come (it comes) to the anniversary, *nin tibishka*; *tibishkamagad*.

Annoncee; I an., *nin windamuge*, *nin kikedamiiwe*, *nin kikedamodjiwe*. I an. him s. th., *nin windamawa*. I an. it, *nin windamogen*.

Announcing, *windamagerin*.

Annunciation of the B. V. Mary, *Kitchitwa Marie od anamikagowin*.

Anodyne drops for tooth-ache, *wibida-mushkiki*.

Anoint; I anoint him, (her, it,) *nin nomina*; *nin nominan*. I anoint his head, (grease it,) *nin namakona*. Grease to anoint the head, *namakwihin*. I anoint (or grease) my head, *nin namakonidis*. (Ni tominaw).

Anon, *naningotinong*, *naningotinongin*.

Another; I am another person, *nin bakinis*. Another one, *bekanisid*. It is another thing, *bekinad*. Another thing, *bekanak*. I am of another nation, *nin bakinwajigis*. It is of another sort, *bakinwajigad*. I take another route, *nin baké*, *nin bakewis*. (Pitus awiyak).

Answer, *nakwitamowin*. I give him an answer, *nin nakwétc-*

- wa*. I give bad disrespectful answers, *nind ajidewe, nind ajidewidam*. I give him bad answers, *nind ajidema*.— (S. Gainsay).
- Answer; I answer, *nin nakwetege, nin nakwétam*. I answer him, *nin nakwétawa*.
- Ant, *ewigô*.
- Anticipation; by anticipation, *kija, nigan*.
- Antipathy. S. Hatred.
- Ant's hill, *enigowigamig*, (ant's house.)
- Anvil, *ashotutaigan*.
- Anxious; I am an. about him, *nind agoskana*. I am an. about myself, *nin agoskanidis*.
- Apart, *epimeaii, maicn*.
- Ape, *nandomakomeshi*.
- Ape; I ape him, imitate him, *nind cinawa*. (N't ayisina-waw).
- Apostate, *waiébinang od anamiéwin*.
- Apostatize; I ap., *nin webinan, nind anamiéwin*.
- Apostle, *Jesus okikinoamaganan*.
- Apostume, *mini*.
- Apothecary, *mashkikikéwinini*. Female apothecary, *mashkikikéwikwe*.
- Apothecary's art or trade, *mashkikikéwin*.
- Apothecary's laboratory, *mashkikikéwigamig*.
- Apothecary's shop, *mashkikiéwigamig*.
- Apparition. S. Vision.
- Appear; I appear, *nin nâgwi, nin nâgos*. It appears, *nâgwad*. I appear so..., *nind ijinagwi*. I make myself appear, (in a vision,) *nin nâgwiidis*. I appear (it appears) changed, different, *nind andjinagos; andjinagwad*. (N't ijinakusin).
- Appear, (in. s. in.) S. Visible.
- Appearance, *nâgosiwin*. I have (it has) an astonishing app., marvellous app., *nin mamandâwinagos; mamandâwinagwad*. I have (it has) a beautiful app., *nin onijishabaminagos; onijishabaminagwad*. I have (it has) a changed app., *nind andjinagos; andjinagwad*. I give him (her, it) a beautiful or another app., *nind andjinagosia, nind andjinagwia; nind andjinagwiton*. I take another app., *nind andjinagwi, nind andjinagwiidis*. I have (it has) a clean app., *nin bininagos; bininagwad*. I have a curious ridiculous app., *nin goskkonâgos*. I have a fine-looking app., *nind ojîawes, nin mikawâdis*. I have (it has) a fine app., *nin minwabaminagos; minwabaminagwad*. I have (it has) a frightful app., *nin gawwânissaginagos, nin gotâsinagos; gawwânissaginagwad, gotâsinagwad*. I cause him (her, it) to have a frightful app., *nin gotâsinagwia; nin gotâsinagwiton*. I have a roguish app., *nin mamandéssadendagos*. I have a sickly app., *nind âkosinagos*. I have (it has) such an app., *nind ijinagos; ijinagwad*. I give to myself such an app., *nind ijinagwiidis*. I have (it has) an ugly app., *nin manabaminagos, nin maninagos, nin manjîawes; manabaminagwad, maninagwad*.*

* NOTE. To form the respective substantives corresponding to the verbs of

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Appease; I appease, *nin gâgisonge*. I appease him, *nin gâgisoma, nin gâgidjia, nind odjitchia; nin wangawima; nin wangawina*. I app. him for somebody, *nin gâgisoulamawa*. I app. myself, *nin gâgisoudis*.

Appeased; I am app., *nind anissenulam, nin wanakiwendam*. The waves are app., *anuwawaiashka*.

Appellation, *ijinikasowin*.

Apple, *mishimin*. Dry apples, *batémishiminag*.

Apple-peel, *mishimini-okouass*.

Apple-tree, *mishiminatig*.

Appoint; I appoint him, *nind onakoua*. I appoint him to s. th., *nind inakoua*. (N't kiskimaw).

Appointment, *ouakonigewin, inakouigewin*.

Appreciate; I app. him, (her, it,) *nind aptewima; nind apteudan*. (N't ispiteyimaw).

Apprehend; I app. *nin segendam*.

Apprehend danger. S. Fear.

Apprehension, *segendamowin*. (Astâsiwin).

Apprentice, *kikinoamagan, kiki-noamawind*.

Approach; I app., *nin nasikage*.

I app. him, (her, it,) *nin nâsikawa, nin bêshodjia, nin bêshosikawa; nin nâsikau, nin bêshodjilou, nin bêshosikan*. We app. each other, *nin nâsikodadimin, nin beshosikodadimin*.

this article, you have only to annex *win* to the *animate* verb, and you have the substantive. AS, *Nin mamantawinagos; mamandawinagoswin*, astonishing appearance.

Appropriate; I app. s. th. to me, *nin dibendamouidis*. (Ni tibeyittamâsun)

Approve; I app. him, *nin wawinawea*. I approve of it, *nin minwabandan*.

Approve, (in s. in.) S. Permit.

April, *bekokwedagiming-gisiss*.

Apron, *inapisowin*. (Ayekiwipisim.)

Archangel, *Kilchi Anjeni*.

Archbishop, *Naganisid Kilchimekatewikwanaie*.

Archer; I am a good archer, *nin wawindke*. I am a poor archer, *nin mawanake*.

Ardent liquor, *ishkotewabo*.

Ark, *Noe o nabikwan*.

Ark of the covenant, *Gaiat-ijitwawini-makak*.

Arm, *onikama*. The right arm, *kilchinik, okilchinikama*. The

left arm, *wamindjinik, onawindjinikama*. My, thy, his

arm, *ninik, kinik, onik*. I have

arms, *nind onika*. I have a

dead arm, *nin nibowinike*. I

have hairy arms, *nin mishinike, nin memishinike*. I have

large arms, *nin mannginike*.

I have a long arm, *nin ginonike*;

I have long arms, *nin gaganonike*.

One of my arms is longer than the other, *nin nabawiginonike*.

I have only one arm, *nin nabanenike*.

I have a short arm, *nin takonike*;

I have short arms, *nin tatakonike*.

One of my arms is shorter than the other, *nin nabanetakonike*.

I have a small arm, *nind agassinike*;

I have small arms, *nin babiwinike*.

I have a stiff arm, *nin tchibatakanike*.

I have strong arms,

nin mashkawinike.—I have convulsions in my arm, *nin tchilchibinikeshka.* I have pain in my arm, *nin déwinike.* I have a scar on my arm, *nind odjishinike.* I have spasms or cramps in my arm, *nind otchinikepinig.* I have my arm stretched out in a certain manner, *nind ijniken.* I stretch out my arm, *nin jibiniken*; *nin passaginiken.* I stretch out my arms, *nin jinginike.* I stretch my arm out towards him, *nin jibiniketawa*; I stretch out his arm, *nin passaginikena.*—I break my arm, *nin bokonikeshin.* My arm is broken, *nin bokonike.* I dislocate my arm, falling, *nin kotigonikeshin.* My arm is dislocated, *nin koligoniketa.* I dislocate my arm, *nin gidiskakonikeshin*, *nin bimiskonikeshin.* My arm is dislocated, *nin gidiskakoniketa*, *nin bimiskoniketa.* I draw back my arm, *nind odjiniken.* I feel his arm, *nin godjinikena.* I hold or carry under my arm s. th., *nin sinsiningwandjige.* I hold or carry him (her, it) under my arm, *nin sinsiningwéma*; *nin sinsiningwandan.* I lift up my arm, *nind ombiniken.* I make him move his arm, *nin nauqinikeshkawa.* I put my whole arm in, *nin niki-nisse.* I rub his arm with medicine, *nin sinigonikebina.* I show forth my arm, *nin saginiken.* I stretch out my arm, *nin dajiniken.* I have my arm stretched out, *nin dajovikeshin.* I sit with down-

hanging arms, *nin jinginikeb.* I walk with down-hanging arms, *nin jinginikeosse.* My arm is stretched and hanging down, *nin jibinikegodjin.* My arms are stretched and hanging down, *nin jinginikegodjin.* I take him by the arm, *nin saginikena.* I tire his arm, *nind aikonikewina*, *nind ishkinikewina.* It tires my arm, *nind aikonikewinigon*, *nind ishkinikewinigon.*—My arms are cold, *nin takinike.* My arm is cut off, *nin kishkinike.* I cut off his arms, *nin kishkinikejwa.* My arm is pierced, *nin jibanikejigas.* My arm shakes, *nin niniginike.* My arm is swollen, *nin baginike.* My arm is much tired, *nind apitchinikeb.* My arms are warm, *nin kijonike.* My arm is wounded, *nin nabakinike.*—The other arm, *nabanénik*, *agawinik.* (Nabatenisk).
 Armed; I am armed, *nind ashwi.* I am well armed and dangerous, *nind akolewagis.* (Nimâskwew).
 Armpit; my, thy, his armpit, *niningwi*, *kiningwi*, *oningwi.*
 Arms of a warrior, armor, *ashwiwin.* (Nimâskwewin).
 Around, *giwitaii.*
 Arrange; I arrange, *nind inakonige*, *nin dibowe.* I arr. it in a certain manner, *nind inakonon.* I arr. him, (her, it), *nin dibowana*; *nin dibowadan.* I arr. it right, *nin gwaiaakoton.* I arr. it well, put it up well, (*an.*, *in.*) *nin naakona*; *nin naakonon*, *nin naakossidon* (Ni nahastason).

Arrange, (mend); I arr. it (*an. in.*) *nin nanâina*; *nin nanâiton.* (Ni nahinaw).
 Arranged; it is arr., *inakonigale*, *naakonigale*.
 Arrest. Arrested, (in s. in.) S. Seize. Seized. (Ni taksinin).
 Arrive; I arrive, *nind odishiwe*, *nind oditaowe*. I arr. by land, *nin dagwishin*. I arr. by water, *nin mijaga*, *nin mijagamekwañwe*, *nind oditaowe*. It arrives, *dagwishinamagad*. I arr. in the night, by land, *nin nibâoditaowe*, *nin bi-nibaam*. I arr. in the night, by water, *nin nibâimijaga*. I arr. at half-way, *nind abilosse*. It arrives at half-way, *abitossenmagad*. I arr. to the shore, walking on the ice, *nind agwatatagak*, *nin mijagak*. I arr. at the summit of a mountain, *nin pagamamadjiwe*, *nin gijamadjiwe*. I arr. sailing, *nin pagamash*. It arrives by the wind, *pagamassin*. I arr. running, *nin pagamibato*. I arr. here in passing by, *nin bimûtagwishin*. I arr. in due time, *nin gëssikuge*. I arr. to him (her, it) in due time, *nin gëssikawa*; *nin gëssikan*. I arr. to him in good time, *nin gëssikona*. I arr. too late, *nin mêdassikage*. I arr. too late to him, (her, it) *nin mêdassikawa*; *nin mêdassikan*. I arr. to him (her, it) in the night, *nin nibâoditawa*; *nin nibâoditan*. I arr. to the moment of seeing him, (her, it,) *nind odissabama*; *nind odissabandan*. I arr. at home, *nin pagamadis*. I make him arr. somewhere, *nin dagwi-*

shima. I arr. somewhere, *nin pagamishka*, *nin pagamisse*. It arrives, (happens;), *pagamâ-aiamagad*, *pagamishkamagad*, *pagamissenmagad*. The time arrives, *kabessmagad*. It arrives, (a certain time) *odjitchisse*. It arrives again, *tibishkusse*.
 Arrogant; I am arr., *nin gotamigwenim*.
 Arrogant. Arrogance. S. Proud. Pride.
 Arrow, *miligwanwi*. (Atus).
 Arrow-head, arrow-point, *nabowewanwi*.
 Arrow made of wood, *pikwak*. (Webisis).
 Arrow with an iron head or point, *assawan*. Long arrow, *ginwakawanwi*.
 Arse, (buttocks,) *miskwassab*.
 Artery, *kitchi m iskwéab*.
 Artful; I am artful, cunning, *nin gagaiënis*.
 Artfulness, *gagaiënistwin*.
 Ascend; I ascend a mountain or hill in a certain way, *nind inamadjiwe*. I ascend a mountain, *nind amâdjiwe*, *nind ojîdadjiwe*, *nind ojîdakiwe*. I ascend a mountain or hill running, *nind amâdjiwebato*. I ascend a mountain carrying s. th. on my shoulder, *nind amâdjiwentge*.
 Ascension-day, *api Jesus gijig-ond ejal*.
 As far as, *binish*.
 Ashamed; I am ash., *nind agatch*, *nin mënissenlan*. I am ash. before him, *nin agatchitawa*. I am ash. of him (in thoughts,) *nind agalenima*, *nin mënissenima*. I am ash.

- of myself, or before myself, *nin agalenindis, nin menissenindis*. I am ash. of it, *ninul agatchitan, nin menissendân*. I am ash. of it (in thoughts,) *nind agatendan, nin menissendân*. I make him ash., *ninul agatchia, nin menishea*. I make him ash. with my words, *nind agâsoua, nin menishima*. It makes me ashamed, *nind agatchiigon, nind agasomiigon, nin menishimigon*. (Ni nepe-wisin).
- Ash-colored; it is ash-colored, (stuff. *in., an.*) *jipingwegad; jipingwegisi*. It is ash-col., (*in., an.*) *jipingwande, jipingwadite; jipingwadisso, jipingwasso*. I dye ash-colored, *nin jipingcasige*. I dye it ash-col., (*in., an.*) *nin jipingwadissan, nin jipingwansan; nin jipingwadisswa, nin jipingwanswa*.
- Ashes, *pingwi; pangwi*. On ashes, *mitchipingwi*. The upper white part of ashes, *jigwapingwane*. Ashes are put on me, *nin pingwiwinigo*. I put ashes upon him, *nin pingwiwina*. I throw ashes on me, *nin pingwaodis*. I throw ashes upon him, *nin pingwawa*. I have ashes on my face, *nin jipingwingwe*. I slide and fall in ashes, *nind odal-jipingwesse*. (Pihkko).
- Ash-tree, *agimak*. Another kind of ash-tree, *gawâkomij*. Another kind, *papagimak*. Another kind again, *wissagak*.
- Ash-Wednesday, *pingwi-gijigad*.
- Aside, *opiméai, atchûchait, bakéai, maién*. I step aside, *nin bakégabaw*. I step aside for him, (I go out of his way,) *nin bakégabawitawa*.
- As it were, *nindigo*.
- Ask; I ask, *nin naulotamaga, nin naulotam*. I ask him for s. th., *nin nandotamawa*.
- Ask; I ask a question or questions, *nin gagwedwe*. I ask him a question, *nin gagwedjima*. We ask each other questions, *nin gagwedjindimin*.
- Ask alms. S. Beg.
- Ask for s. th. to eat. I ask for s. th. to eat, *nin pagwishiiwe*. I ask him (her, it) for s. th. to eat, *nin pagwishia; nin pagwishiton*. I am in a habit of asking to eat, *pagwishiiweshk*.
- Asking, *nandôtamowin, nandotamagewin*. Asking for s. th. to eat, *pagwishiiwewin*. Habit of asking for s. th. to eat, *pagwishiiweshkiwin*.
- Ask with hope; I ask with hope, *nin pagossendâm, nin pagossenim, nin pagossendjig*. I ask him, *nin pagossenima*. I ask for it, *nin pagossendan*.
- Asking with hope, *pagossendamowin*. I am (it is) worth asking, *nin pagossendagos; pagossendagwal*.
- Asleep, *pawengwai*. I fall asleep, *nin bishkongwash*. I am asleep, *nin niba*.
- As much, as many, *libishka minik*. (Tatto).
- Aspen-tree, *asâdi*. Another kind of aspen-tree, *mauasâdi*.
- Asperse. Aspersion.—S. Sprinkle. Sprinkling.
- Ass, *memaungishe; mengishkakai*.

Assemble. Assembly.—S. Meet together. Meeting.

Assiduous working, *nita-anokiwîn*. (Nitta-atuskew).

Assist; I assist him, *nin'widokawa, nin widjîwa, nin nijokawa, nin nijokamawa*. We assist each other, *nin widokodadimîn, nin widjîndimîn*.

Assist, (in. s. in.) S. Help.

Assistant, *wadokasod*.

Associate, *widjîwagan*.

Associate. S. Company.

Associated; we are associated, *nin widokoladimîn*.

Association, *widokoladiwîn*.—S. Company.

Assumption of the B. V. Mary, *api kitchitwa Marie gijigong ejad*.

Asterisk, *anangons*.

Astonish; I ast. him, *nin mûmakâdendanoa*.

Astonished; I am ast., *nin mûmakâdendam*.

Astonishing, *mamakadakamiq*.

It is ast., *mamakalendagwal*.

I do astonishing things, *nin mûmandadodam*.

Astonishing doing, *mamandadodamowîn*.

Astonishment, *mamakalendamo-wîn*.

Astray. S. Go astray.

Astronomer, *anangon kekenimad*.

At, *ichig', lichigûi*.

At all events, at any rate, *potch*. (Eyiwek. Missawatch).

At first, *wai'sshkal*.

At last, at length, *gégapi, ishkwâch*.

At once, *sésika, gésika*.

Attached; I am attached to him, (her, it,) *nin sagia, nin maminauwinima; nin sagilon, nin maminauwendan*.

Attack, (in. s. in.) S. Insult.

Attack. Attacker.—S. Aggress.

Aggression. Aggressor.

Attendant, *oshkabewiss*.

Attention, *babamendamowîn,*

aiangwâmendamo-wîn, angwamendamowîn. I pay attention,

nind aiangwamendam, nind angwamendam, nin babamendam, nin babamindam. I pay

attention to him, (her, it,) *nind aiangwamenima, nind angwamenima, nin babamenima, nin babamima; nind aiangwamendam, nind angwamendam, nin babamendam, nin babamindan*. We turn

our attention to one another, *nin babamenindimîn, nin babamendamâdimîn*. I turn

my attention to myself, *nind aiangwamenindis, nin babamenindis*. I pay att. to s. th.

relating to him, *nin babamendamawa*. Attention is paid

to me, *nin babamendugas*. Att.

is paid to it, *babamendagwal*.

At that time, *iwapi*. (Ekuspi).

At the top, *ishpîming*.

Attract; I attract him, *nin wikobina*. It attracts me, *nin wikobinigon, nin wikoshka, nin wikonawis*.

Attract, (in. s. in.) S. Tempt.

Auction, *bibâgatandi-wîn*. I sell

at auction, *nin bibâgatawe*.

Audacious; I am audacious, *nin songidee*. Audacious person, *swangideed*.

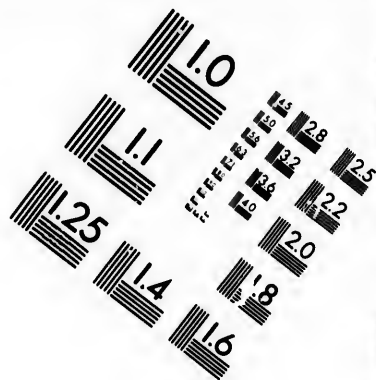
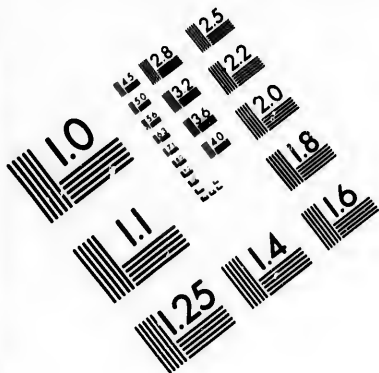
Audacity, *songideewîn*.

Auger, *biminigan, kitchi biminigan*.

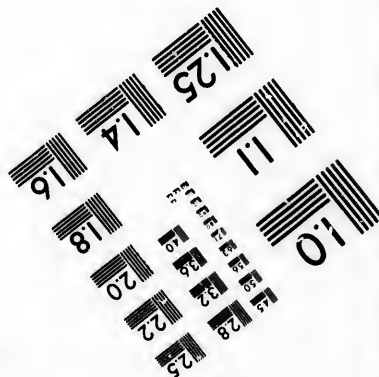
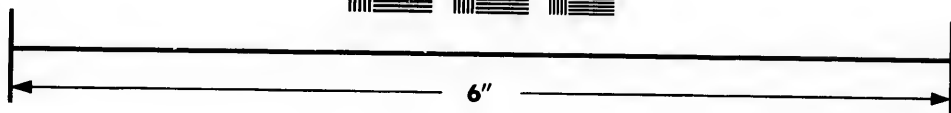
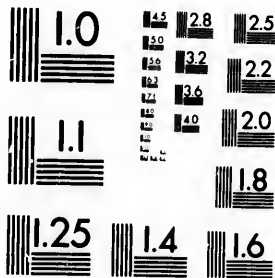
Augment. S. Increase.

Augur, *onwachtigewinini*.

Augur; I augur, *nind onwat-*



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- chige*. I augur of him, *nind onwatawa*.
 Auguration, *owwatchigewin*.
 August, *nin gisiss*.
 Aunt, (father's sister) my, thy, his aunt, *ninsigoss, kisiguss, osigossan*.
 Aunt, (mother's sister,) my, thy, his aunt, *ninoshe, kinoshe, onoshéian*.
 Authority, (power,) *gashkiewi-siwin*. I have authority, *nin gashkiewis*.—S. Power.
 Avarice, *saságisiwin*.
 Avaricious; I am av., *nin saságis*. Avaricious person, *saságisid*.
 Avenge; I avenge a bad doing on him, (I render him evil for evil,) *nind ajédibaamawa*. I avenge it, *nind ajédibaan*.
 Avidity. S. Coveteousness.
 Avoid, (in. s. in.) S. Fly.
 Avowal, sincere avowal, *gwaiak dibadjimowin, gwaiakwadjimowin*.—I make a sincere avowal, *nin gwaiakwadjim*.
 Await; I await him, (her, it,) *nin bia; nin biton*.
 Awake; I awake, *nin goshkos, nind amádjisse, nin amásika*. I awake starting up, *nin goshkongwash*. I awake perfectly, *nind abisingwash*.—I awake him, *nind amádjia, nind amádina, nind goshkosia*. I awake him by pulling or pushing, *nin amádjirebina*. I awake him by making noise, *nind amadwewéwa*.
 Aware; I am aware of it, *nin kikendan*.
 Away, *atचित्तै; awáss*.
 Awful; it is awful, *gotami-gwendagwad*.
 Awkward. Awkwardness.—S. Stupid. Stupidity.
 Awkward situation, *sanagisiwin*. I am in an awkward difficult situation, *nin sanagis*. I put him in an awkward situation, I cause him trouble, *ni sanagisia*. (Ayimisiw).
 Awl, *migöss*. (Oskátjik).
 Axe, *wagákwad*. Small axe, *wagákwadons*. Old bad axe, *wagákwadosh*. (Tchikahigan).
 Ay, ay! o!

B

BAC

Babe, baby, *oshki-abinodji*.
(Awasit).

Bachelor, *wadigessig inini*.

Back, *opikuanāma, pikwan*.
My, thy, his back, *nin pikwan, ki pikwan, o pikwan*. I fall on my back, *nind ajigidjisse*. I have pain in the back, *ni dēwipikwan*. My back is cold, *nin takipikwan*. I have a sharp back, *nind oshatawigan*. (Otāk).

Back again, *neiab*. I come back again, *nin bi-giwec*, or, *neiab nin biija*.

Back and forward, *ajaok*. (Kekwesk).

Backbasket, or anything to carry s. th. in it, *awadjwanagan*.

Backbite; I backbite, *nin pagwanonge, nin dajinge*. I backbite him, (her, it,) *nin pagwanoma, nin dajima; nin pagwanondan, nin dajindan*. We backbite one another, *nin pagwanondimin, nin dajindimin*.

Backbiting, *pagwanondiwin, dajindiwin*.

Backbone, *talagāgan, nawāwigan*.

Back of the hand, *pikwane-nindj*. I strike him with the back of my hand, *nin pikwanēnindjilawa*.

BAD

Backslider, *ejessed*. I slide back, *nind ajesse*.

Backsliding, *ajessewin*.

Backwards; I draw (move) backwards, *nind ajēta*. I fall backwards, (on my back,) *nind ajigidjisse*. It falls backwards, *ajigidjissemagad*. I am driven backwards by the wind, *nind ajēiash*. It is driven b. by the wind, *ajēiassin*. I move him (her, it) backwards, *nind ajēbina; nind ajēbinan, nind ajēbidon*. I move backwards, sitting, *nind ajēb*. I run backwards, *nind ajēbato*. I walk backwards, *nind ajēasse*.

Bad, *matchi*. It is bad, *manādud*. I am (it is) bad or disagreeable, (considered such,) *nin mānēndagos; mānēndagwad*. I think he (she, it) is bad, *nin mānādenima; nin mānādendan*.

Bad being, *matchi aiaawish*.

Badger, *missakakwidjish*.

Bad language, offensive words; I use bad language in a certain manner, *nind ināpinewidam*. I use bad l. towards him, (her, it,) *nind ināpinema; nind ināpinendan*.

Bad language, wicked speaking, *matchigijewin, mānādewe*.

- win, mândágidonowin, mând-silagosiwin.* I use bad wicked l., *nin mândáwe, nin mândá-gidon, nin mândásitagos.*
- Bad life, *matchi bimadisiwin.* I live a bad life, *nin matchi bimadis.*
- Bad luck, *massagwadisiwin.* I cause him bad luck, *nin massagwia.*
- Badly, *mámanj, tébinak.*
- Bad-mouth, *matchi odan.*
- Badness, *matchi ijiwebisiwin.*
- Bad River, *Mashki-sibi.*
- Bag, *mashkimod, pindagan.*
- Bad old bag, *mashkimodash.*
- Small bag, *mashkimodens.*
- So many bags full, *dassóshkin.*
- One bag full, *ningolóshkin.*
- Two bags full, etc., *nijóshkin,* etc. I put in a bag, *nin pindaganíwe.* I put in a bag, (*in., an.*) *nin pindaganíwen; nin pindaganíwenan.* I make a bag or bags, *nin mashkimodake.* It is sewed up in the shape of a bag, *mashkimodégwade.* Stuff for bags, *mashkimodéwegin.*
- Bait (in a trap), *midjimikandjigan.*
- Bait; I bait a trap, *nin midjimikundán dassonagan.*
- Bake. S. Cook.
- Bake, (*in. s. in.*) S. Stew.
- Bake bread; I bake bread, *nin pakwéjiganike.*
- Bake in hot ashes; I bake in h. a., *nin ningwaabwe.* I bake it in h. a., (*in., an.*) *nin ningwaabwen; nin ningwaabwenan.*
- Bake-house, bakery, *pakwéjiganikewigamig.*
- Baker, *pakwéjiganikewinini, pekwéjiganiked.*
- Baking, bread-baking, *pakwéjiganikewin.*
- Baking-oven, *pakwéjiganikan.*
- Balance. S. Scale.
- Bald; I am bald, *nin papashkwákondibe.* Bald person, *pepashkwákondibed.* I am half bald, *nin jishigaanikwe, nin wapagakindibe.*
- Baldness, *papashkwákondibewin.*
- Ball, *nimúdiwin.* I give a ball, *nin nimúwe.*
- Ball. S. Musket-ball. Playing-ball.
- Ballast, *sidogawishkodjigan.*
- Ballast; I ballast it, *nin sidogawishkodon.*
- Ballasted; it is ball., *sidogawishkode.*
- Ball of thread, *pikodjan.* I wind it up on a ball, *nin pikodjan-oadon.*
- B a l l - p l a y, *pagaadowewin,* —S. Crosier.
- B a l l - r o o m, *nimúdiwigamig,* (dance-house.)
- Balsam, *papashkigiw; nomini-gan.*
- Bandage of a wound, *sinsahisowin.*
- Bank, (sand-bank.) S. Shoals.
- Banner, *kikinawadjion, kikinawadjiwín, kikiweon.*
- Bans of marriage; I publish his bans, *nin bibagima anamiewigamigong.* I publish bans of marriage, *nin bibagimag wawidigendújig.* Publication of bans, *bibagiwín.*
- Baptism, *sigandadiwin.*—S. Private baptism.
- Baptism given, *sigandagewin.*
- Baptism received, *sigandagowin, sigandasowin.*
- Baptize; I baptize, *nin sigaan-*

- dage*. I bap. him, *nin siga-andawa*.
 Baptized; I am bap., *nin siga-andas, nin sigaandjigas*.
 Bar, S. Shut up.
 Barber, *gashkibasowinini*.
 Barber-shop, *gashkibasowigamig*.
 Barber's trade or occupation, *gashkibasowin*.
 Bare-armed; I am b. a., *nin jashâginiwike*.
 Barefoot; I am b., *nin jashâginiwisi*.
 Bare hands; I have b. h., *nin jashâginiwiniulji*.
 Bare-headed; I am b. h., *nin jashâginiwindibe*.
 Bare-legged; I am b. l., *nin jashâginiwade*.
 Barge, *mitigo-lichiman, nabagit-chiman*.
 Bark; the dog barks, *migi animosh*. The dog barks at him, (her, it), *animosh o miginan; a migidan*. (Mikisimow).
 Bark, *wigwass; onagek*. I take off the bark from trees, *nin babagwaajigwe*. I take it off, (bark, in., an.) *nin lichiganagekwawan; nin lichiganagekwawa*. The bark cannot be taken off, *pakwani mitig*. I eat the interior bark, *nin noshwas*. (Wayakesk-waskway).
 Bark-canoe, *wigwass-lichiman*. (Waskwayosi).
 Bark for smoking, *apâkosigan*. I mix my tobacco with bark, *nind apâkosige*. (Aspâksnâwew).
 Barking, *migiwin*. (Mikisimowin).
 Bark-shelter, *agwanapakwaso-win*. I put myself under a bark-shelter, *nind agwanapakwas*.
 Barley, *manomin wesowawang*. (Iskwesissak).
 Barn, (thrashing-floor,) *apagan-daigerigamig*.
 Bar of a canoe, *bimilassa, pin-dassa*.
 Barrel, *mâkak, makakossag; wawtiendagan*. Under a barrel, *awanimakak*. So many barrels full, *dassossag*. One barrel full, *ningotossag*. Two barrels full, etc., *nijossag*, etc. I make a barrel or barrels, *nin makakoke*.
 Barrel-bottom, barrel-head, *gashkissagaigan*. I put the bottom or the head to a barrel, or box, *nin gashkissagaau makak*.
 Barrel-staff, *makakossagwatig*.
 Barrow carried on the shoulder, *bimintiganak*.
 Base. S. Bad.
 Base-viol, *kilch-najabiigan, kilchi-kitolchigan*.
 Bashful; I am bashful, *nind ayatchishk, nind ayatchiwardis, nind ayatchiwis*. I am bashful in speaking, *nind agasom, nind ayatchim, nind ayatchitagos*. (Nepewisiw).
 Bashfulness, *ayatchishkiwin*.
 Basin of water, *waiunay*. There is a basin of water, *wânamagad, wanashkobihamagad*.
 Basis, *asholchissitchigan*.
 Basket, *agokobinagan, watabimakak*. I make baskets, *nind akokobinaganike, nin watabimakakoke*.
 Bassfish, *ashigan; manashigan*.
 Basswood, *wigob, wigobimij*.
 Bark of basswood, *wigob*.

- Bastard, *giminidjagan*. I give birth to a bastard, *nin giminidji*.
- Bastard-loon, *ashimaug*.
- Bat, *papakwánadji*.
- Bath, bathing-house, *pagisowigamig*.
- Bathe; I bathe, *nin pagis*. (Pá-kásimow).
- Bathing, *pagisowin*.
- Bathing-tub, *pagisowimakah*.
- Battle. S. Fight.
- Bay, *wikwed*. In a bay, from or to a bay, *wikwedoug*. There is a bay, *wikweia*. I walk around a bay, *nin giwilaiajagame*. I go in a canoe around a bay, *nin giwitaam*. (Wasaw).
- Bayonet, *nabadjashkaigan, nimashkaigan*.
- Be; I am, *nind aia*. I am so..., *nind ijwebis*. It is, *awan*. It is so..., *ijwebad*. It was, *ibaq*. I am (it is) thought to be in such a place, *nin dawndagos; dawndagwad*. There is, *dago, dagomagad, aimagad, ale, alemagad*.
- Beach; on the beach, *agaming*. Along the beach, *jijodeu; tilibew*. I walk on the beach, *nin jijodeue; nin tilibewe*. I coast, (near the beach or shore,) *nin jijodewaan; nin tilibewaan*. There is a fine even beach, *anatannanga*.
- Beadle, *genawendang ishkwan-dem anamiwigamigong*.
- Beads, (rosary), *anamieminag*.
- Beak; its beak, (of a bird), *okoj*. It has a long beak, *ginikoje*. It has a short beak, *takokoje*.
- Beam, *agwawanak; bimidaagan*.
- Bean, *miskodissimin*.
- Bear, *makwá*. Young bear, *makóns*. Male bear, *nabek*. Skin of a male bear, *nabékwaian*. Female bear, *nojek*. Skin of a female bear, *nojékwaian*. I hunt bears, *nin nandawákwe*.
- Beard, *mishidonagan*. I have a beard around the month, *nin mishidon*. I have a b. around the chin, *nin mishidamikan*. I have a b. on the cheeks, (whiskers,) *nin manishanowe*. I have a b. on the throat, *nin mishigondagan*.— I have no beard, *nin pashkodou*. I pull my beard out, *nin pashkodonebinidís*. I pull his b. out, *nin pashkodonebina*.
- Bear-meat, *makówíass*.
- Bear's bone, *makógan*.
- Bear's claw, *makogánj*.
- Bear's croup, *makojigan*.
- Bear's den or hole, *makwij*.
- Bear's head, *makoshigwan*.
- Bear-skin, *makowáan, makwaian*. A small bear-skin, *makwaiemens*.
- Bear-snowshoe, *makwassagim*.
- Bear's potato, *makopin*.
- Bear's tree, *makwatig*.
- Beast, *awessi*.
- Beat, (in s. in.) S. Surpass.
- Beat; the sea beats against s. th., (the waves beat,) *apagadashka*. The waves beat against my canoe, *nind apagadjibe-baog*. It is beating against s. th., *apagadjissemagad*. The waves are beating against s. th., *apagadashkawagtigowag*.
- Beaten; I am (it is) beaten, *nin pakiléigas; pakiléigade*.
- Beautiful, *gwanátch*. I am (it is) beautiful, *nin gwanátchhe, nind onijish, nin bishigenda-*

- gos*; *gwunatchiwan*, *onijishin*, *bishigenlagwad*.
- Beauty, *gwandechiwin*, *onijishiwin*, *bishige..dagosinwin*.
- Beaver, *awik*. Young beaver, *amikons*. Young beaver under two years, *awenishé*. Young beaver between two and three years, *abôiaure*. Young beaver of three years, *bakémik*, *patamik*. Male beaver, *nabémik*. Female beaver, *najémik*. Female beaver bearing young ones, *andjémik*. I hunt beavers, *nin nandomikwe*, *nin nodamikwe*. I live like a beaver, *nind amikwagis*.
- Beaver-duck, *amikashib*.
- Beaver-fur, *amikobiwai*.
- Beaver Island, in Lake Michigan, *Amikogenda*.
- Beaver's bone, *amikôgan*.
- Beaver's dam, *okwanim*.
- Beaver's hole, (not lodge,) *amikwaj*.
- Beaver's kidney, *wijina*.
- Beaver-skin, *abimnikwai*.
- Beaver's lodge, *amikwish*.
- Beaver's tail, *amikosow*, *amikwano*.
- Because, *ondji*, *wendji-*, *sa*.
- Beckon; I beckon, *nind aminige*. I beckon him, *nind aminamawa*.
- Beckon, (in. s. in.) S. Nod.
- Bed, *nibagan*. Under the bed, *anámibagan*. I go to bed, *nin gawishim*. Any thing used as a bed to lie upon, *apishimon*.
- Bed-bug, *minágodjissi*, *ogowessi*, *maiajmagosid manitons*, (the stinking insect.)
- Bed-fellow, *wibémagan*.
- Bedsheet, *nibáganigin*.
- Bedstead, *nibáganatig*, *nibáganak*.
- Bee, *amo*.
- Beech-nut, *ajawémín*.
- Beech-tree, *ajawémij*.
- Beef, *píjikiwíwíass*.
- Beer, *jingobabo*, *kitchi jingobabo*. Beer made of fir-branches, *jingobabo*.
- Beet, beetroot, *miskokúdak*, *miskotchiss*, (*miskotchiss*.)
- Before, *noul*; *bca*, *tehi lara*, *bca mashi*. (Mayowes).
- Before, beforehand, *kija*; *núíáq*; *nigan*.
- Before all, *nakané*.
- Before, (formerly,) *gaiat*.
- Before me, *enassamíán*; *enassamabíán*; *enassamigabawíán*; *enassamishínán*.
- Before my eyes, in my face, *enassamishkinjigecián*.
- Before something, *enassamimagak*; *enassamissing*.
- Beg; I beg for s. th. to eat, weeping, *nin mokonem*. I beg him for s. th. to eat, weeping, *nin mokonemotáwa*.
- Beg, (mendicant;) I beg, *nin nandotamaye*. I am in a bad habit of begging, *nin nandotamageshk*. I beg him for s. th., *nin nandotamawa*. I beg him for help, *nin nanándama*. I beg for it, (in., an.) *nin nandotan*, *nin nandotamagen*; *nin nandotamagenan*.
- Beg, (in. s. in.) S. Ask with hope.
- Beggar, *nendotamaged*, *bebánandotamaged*.
- Beggary, begging, *nandotamagewin*; *nandotamageshkiwin*.
- Beg for s. th., (in. s. in.) S. Ask for s. th. to eat.

Begging for s. th.—S. Asking for s. th. to eat.

Begin; I begin, *nin madjita*. I begin some work, *nin madjikan*. It begins, *madjissemagad*, *madjissin*; *madjikamigad*.

Beginning, *madjitawin*; *madjikamowin*. In the beginning, *madjitang*; *waeshkat*.

Behave; I behave, *nind ijwebis*, *nin bimadis*, *nind iwadis*. I behave so.... *nind ijwebis*. I behave otherwise, *nind aud*, *ijjwebis*, *nind audji-bimadis*. I beh. decently, chastely, *nin binadis*. I beh. impurely, *nin winadis*, *nin bishigwadji-ijwebis*, *nin gagibadis*. I beh. badly, *nin matchi ijwebis*. I beh. well, *nin mino ijwebis*. I beh. too badly, *nind osamitchige*. I make him beh. so, or be so, *nind ijwebisia*.

Behavior, *ijwebisicuin bimadisiwin*, *inadissiwin*. Good beh., *mino ijwebisicuin*. Bad behavior, *matchi ijwebisicuin*. Changed beh., *audji-bimadisiwin*, *audjiijwebisicuin*. I change my beh., *nind audji-bimadis*, *nind audjiijwebis*. Decent chaste beh., *binadisiwin*. Impure beh., *bishigwadjiijwebisicuin*, *winadisiwin*, *gagibadisiwin*.

Behind, *ajawai*, *agawai*. Behind the lodge or house, *awassigamiy*, *agawigamiy*. Behind the island, *agawiminiss*. Behind the others, *ishkweiang*, *ishwacai*.

Behold! *bina!* *nashké!*

Being, *aiaa*. Young being, *aiaans*. Great being, *kitchi*

aiaa. Wicked being, *aiaawish*, *matchi aiaawish*.

Be it so, *mi geing*; *apeingi*. (Pitane).

Belch; I belch, *nin megandji*; *nin babisibi*.

Belfrey, *kitotagan agodeg*.

Belie; I belie him, *nin gicani-ma*.

Belief, *debweindamowin*.

Believe; I bel., *nin debwetam*, *nin debweicudam*. I believe in him, *nin debweicunima*. I bel. him, *nin debwetaru*. I bel. it, *nin debwetân*.

Believer, *daibwetang*, *gagikewin daibwetang*.

Bell, *kitotagan*; *tewessekaigan*. Small globular bell, *jinawad-jigan*.

Bellow; the ox or cow bellows, *masitagosi pijiki*.

Bellows, *bôduadjishkotawan*.

Belly, *omissadama*, *missad*. My, thy, his belly, *nimissad*, *kimissad*, *omissad*. I have pain in the belly, *nind akoshkade*. I have a big fat belly, *nin pikodji*, *nin pikonagiji*. I have a large belly, *nin mangimisade*, *nin manginagiji*, *nin mangulji*. I have a red belly, *nin miskwashkaule*. My belly is swollen up, *nin bodadjishka*. I put it in my belly, or I have it in my belly, (*in.*, *au.*) *nin wadendan*; *nin wadeni-ma*.

Belly of an animal, *môdji*.

Below, *tubashish*, *nissai*, *nissâki*, *nissâdjawan*.

Belt, (girdle,) *kitchipisowin*. (Pakwâttehun).

Woolen belt, *miskogad*. Wool

- for belts, *mishkogadeiab*. I make a belt, *nin mishkogadike*.
 Bemoan. S. Weep over... Weeping over...
 Bench, *apabiwin, tessabiwin*.
 Bend, (bōw;) I bend, *nin wāginige*. I bend it, (*in., an.*) *nin wāginan, nin jawāginan, nin saweshkan; nin wāgina, nin jawāgina, nin sawēshkawa*. I bend it towards me, *nin bidaginan*. It bends, *jashawabissemagud*.
 Bend, (fold) ; I bend it, (*in., an.*) *nin biskinan; nin biskina*. I bend my arm, *nin biskiniken*.
 Bend ; I bend or incline myself, *nin nuweta*.
 Beneath, (under,) *an ā m ā i, anāmtug*.
 Beneficence, *jawēndjigewin, jawawēndjigewin, wilā-jawēndjigewin*.
 Beneficent ; I am ben., *nin jawawēndjige, nin wilā-jawēndjige*.
 Beneficent. S. Useful.
 Benefit, *mino dodamowin, jawēndjigewin*. I bestow a benefit, *nin jawēndjige*. I bestow benefits, *nin jawawēndjige*.
 Benefit ; I benefit him, *nin jawenima, nin mino doduwa*. I benefit myself, *nin jawenindis, nin mino dodas*. The act of benefitting, *jawēndjigewin, jawawēndjigewin*.
 Benevolence, *kijadiswin, kijewadiswin*.
 Benevolent ; I am ben., *nin kijadis, nin kijewadis*.
 Benighted ; I am ben., *nin nondētibshka*.
 Benighted, (ignorant;) I am ben., *nin tibikadis*.
 Benignity. S. Benevolence.
- Bent, (bowed;) I am (it is) bent, *nin wagishka; wagishkamagud*.
 Bent, (folded;) it is bent, *biskamagud, biskigishka, biskinigade*.
 Bent backwards; I am bent b. *nin jashagita*.
 Bent forwards; I am bent f., *nin wageais*. I am bent by old age, *nin wagigka*. (Wākisiw wākkkaw).
 Benumbed; I am ben., *nin gikimānis*. My arm is ben., *nin gikimāniike*. My foot is ben., my feet are ben., *nin gikimāniside, nin babisiḡisidewadj*. My hand is ben., my hands are ben., *nin gikimāniindji, nin babisiḡiniindji*. My leg is ben., *nin gikimāniḡade*.
 Berry ; a kind of red berry, *wi-nissimin*.
 Bet, *atādirin*. (Attātuwin).
 Bet ; I bet, *nind atāge*. I bet it. (*in., an.*) *nind atagen, nind aton; nind atagenan, nind atawā*. (Atamew).
 Bête-grise Bay. *Pagidawewin*. At, to or from Bête-grise Bay, *Pagidawewiing*.
 Betray ; I bet. him, *nin pagidina*. (Mishnew).
 Better ; a little better, *babēnag*.
 Between, *naraii, nassaraii*. (Tastawieih).
 Bewail ; I bew. him, (her, it.) *nin mawima, nind oudadēmōn; nin mawindan, nind oudadēmōn*.
 Bewail. Bewailing.—S. Weep over... Weeping over...
 Bewilder ; I bew. him, *nin ḡiwashkweiantania*. I am be-

- wildered, *nin giwashkweendam*.
- Beyond, *wéass wedi*.
- Bible, *Kije-Mamito o masinaigan*.
I swear on the Bible, *Kije-Mamito o masinaigan nind ot-jindan*.
- Bid; I bid him go home, or back, *nin giwénajáwa*.
- Bier, *Ichibai-onigauatig*.
- Big, *kitchi*. I am big, *nin mindid*. It is big, *mitchauagad*.
- Bigamist, *najokwechid*. I am a bigamist, *nin nijokwech*.
- Bilberry. S. Whortleberry.
- Bile, *osâwâbân*.
- Billions; I am billions, *nind osâwâbi*.
- Bill, *masinaigans*.
- Bill, (beak;) its bill, (of a bird,) *okoj*.
- Bill of divorce, *wchinidici-masinaigan, wchinidici-wijibiigan*.
- Billow, (wave,) *tigow*.
- Bind; I bind, *nin sagibidjige, nin mindjimapidjige*. I bind him, (her, it,) *nin sagibina, nin mindjimapina; nin sagibidou, nin mindjimapidou*. I bind him, fetter him, *nin mandjigwepina*. I bind him, (her, it) well, *nind aindapina, nin wawenapina; nin aindapidou, nin wawenapidou*. I bind or tie well his pack, *nin wawenapidamawa wicaj*. I bind it in the middle, (*in., an.*) *nind abitotchipidou; nind abitotchipina*. I bind it again or otherwise, (*in., an.*) *nind andapidou; nind andapina*. I bind them together, (*in., an.*) *nind ansapinadonan; nind ansapinag*. (Takkopitew).
- Bind, (*in. s. in.*) S. Tie.
- Bind; I bind or fetter his hands, his feet. S. Hand. Foot.
- Birch-bark, *wigwass*. Birch-bark for a lodge, *wigwassapakwe*. I look for birch-bark, *nin wandokwam*. I am taking off birch-bark, *nin wigwassiko*. (Waskwây).
- Birch-bark box, *wigwassimakak*.
- Birch-bark canoe, *wigwass-tchimân*. (Waskwây-osi).
- Birch-bark dish, *wigwass-ouigan*.
- Birch-bark lodge, *wigwassiriganiq*.
- Birch-tree, *wigwass*. There are birch-trees, *wigwassika*. In a place where there are birch-trees, *wigwassikaug*. The birch-trees are white, *wassakodewan wigwassan*. (Wayak-esk).
- Bird; a small bird, *binéshi*: a large bird, *binéssi*. Young little bird, *panadjâ*. A kind of bird, *pashkandamo*. The bird flies quick, *kijisse bineshi*. The bird flies low, *tabassisse bineshi*. The bird has his wings closed, *nabwangeshka bineshi*. The bird is naked, has no feathers, *pashkosi, papashkosi bineshi*. The bird carries s. th. in his beak, *nimaiye bineshi*. The bird starts, *pasigwao bineshi*. (Pivesis).
- Bird; a kind of black bird, *segibanwanishi*. A kind of blue bird, *ojawane*. A kind of gray bird, *okanisse*. A kind of white bird, *odamaweshi*.
- Birth, *ondadisiwin, nigiwîn*. I give birth, *nind ondadisike, nin nigiwass*. I give him (her, it) birth, *nind ondadisia*.

nin nigia; *nin ondulisiton*, *nin nigiton*. I give birth to a child for him or to him, *nin nigitawa*. Premature abortive birth, *nishiwîn*. (Nittâwîkiw). Birth; I give birth, (in. s. in.) S. delivered.

Birthday, *nigiwini-gijigad*, *ondadisiwini-gijigad*.

Birth-giving, *nigiwacassowin*, *ondadisiwîn*.

Biscuit, (sea-bread,) *anâkona*.

Biscuit, (small cake,) *pakwêjigan*.

Bishop, *Kitchi-mekatewikwanaie* (Kitchi-ayami-hewiyiniw).

Bitch, *wajessim*, *gishkishé*, *animosh*. The bitch is to have young ones, *andjissimo animosh*. (Kiskânak kiskisis).

Bite; I bite, *nin takwange*. I am in a habit of biting, *nin takwangeshk*.—I bite him, (her, it,) *nin takwema*; *nin takwandân*. I bite him much, earnestly, *wind abindama*. (Takkwamew).

Bite off; I bite off, *nin pakwendjige*. I bite off a piece of it, (an., in.) *nin pakwema*; *nin pakwendân*.

Bitter; it is bitter, (in., an.) *wissagan*, *wissaga*; *wissagisi*. It is bitter, (liquid,) *wissagâgami*. It is bitter, (leaf,) *wissagibag*.

Bittern, (bird,) *moshkaossi*, *ganawabimogisissweshi*.

Bitterness, *wissagisiwîn*.

Black, *makate*—... (Kaskitewaw). I am black, *nin makatéwis*, *nin makatéwice*. It is black, (in., an.) *makatéwa*; *makatéwisi*. It is black; Metal, (in., an.) *makatéwabikad*;

makatéwabikisi Thread, (in., an.) *makatéwabigad*; *makatéwabigisi*. Liquid, *makatéwagami*.

Black; I dye black, *nin makatéwadissige*, *nin makatéwansige*. I dye it black, (in., an.) *nin makatéwadissân*, *nin makatéwacsân*; *nin makatéwadisswa*, *nin makatéwanswa*.

Black; I paint it black, (in., an.) *nin makatekodon*; *nin makatekona*.—It is painted black: Metal, (in., an.) *makatéwabikiniyâde*; *makatéwabikiniyâso* Wood, (in., an.) *makatéwakoniyâde*, *makatéwawissaginiyâde*; *makatéwakoniyâso*, *makatéwawissaginiyâso*.

Blackbird, a kind of blackbird, *makateinuk*.

Black cloth, *makatéwegin*. (Kaskitewegin).

Black dog, *makatéwassin*. (Kaskitewastim).

Black duck, *makateshib*. (Kaskiteshib).

Blacken; I blacken, *nin makatéwitichige*. I blacken him, (her, it,) *nin makatéwishkawa*, *nin makatéwishima*; *nin makatéwishkân*, *nin makatéwissenton*, *nin makatéwiton*. (Kaskitewinam).

Blacken, (in. s. in.) S. I paint it black.

Blackfoot Indian, *Ayâtechinini*.

Black-foot woman, *Ayâtechinini-ukwe*.

Blacking, (especially for boots or shoes,) *makatéwitichigan*, *mitigwakisini-makatéwitichigan*.

Black-lead for polishing stoves with, *apissabik*, *wassikwudewaiyan*, *wassikwabikaigan*.

- Black River, *Makatewagami*, *Makatewaganisibi*.
- Black serpent, *makategiuebig*.
- Blacksmith, *awishtoia*. I am a blacksmith, *nind awishtoiaw*. (Oyahisuw).
- Blacksmith's shop, *awishtoia-wigamiq*. (Oyahisuwikamik).
- Blacksmith's trade, *awishtoia-wiw*.
- Bladder, S. Urine-bladder.
- Blame; I blame him, (her, it,) *nind auwenima*; *nind auwendan*.
- Blanket, *waboian*. My, thy, his blanket; *nikonass*, *kikonass*, *okonass*. I tie up high my blanket, *nin takwambis*. I tie my blanket under my chin, *nin sagauwikamambis*. (Waboweyan akkup).
- Blanket moccasin, *waboitakisin*. I wear blanket-moccasins, *nin waboitakisine*.
- Blaspheme; I blas., *nin batagijwe*, *nin matehijjwe*, *nind inapinewinam*. I blas. him, (her, it,) *nind inapinema*; *nin inapinewin*. (Wiyakimow).
- Blaspheming, *bata-gijwewin*, *inapilewin*. (Wiyakimowin).
- Blaze; I make the fire blaze, *nin biskakoneudjiye*, *nin biskakoneun* or *nin biskakonean* *ishkote*. The fire blazes, *mishwakone*, *biskakone* or *biskane* *ishkote*. The fire blazes up high, *namatakone* *ishkote*. The fire blazes up by the wind, *biskaneassin* *ishkote*. (Wasaskutew).
- Blaze on a tree, *wassakwaigan*, *wawabijugakwaigan*, *kikina-wadakwaigan*.
- Blaze trees; I blaze trees, *nin wassakwaige*, *nin kikinawadakwaige*. The trees are blazed, *kikinawadakwaigade*.
- Bleach; I bleach it, *nin wabishkigilon*. (Wapâsam).
- Bleedredness, *tchissigawisibingwewin*.
- Bleary-eyed; I am bl., *nin tchissigawisibingwe*. (Pasukâbiw).
- Bleed; I bleed, (let blood,) *nin bashkikweige*. I bleed him, *nin bashkikweina*.—Bleeding, the act of bleeding somebody, *bashkikweigwin*.
- Bleed; I bleed, (shed blood,) *nin miskwie*. I make him bleed, *nin miskwina*.—I bleed at the nose, *nin gibilan*. I bleed at the nose by a fall, *nin gibitaweshin*. I make him bleed at the nose by a blow, *nin gibitawegauama*. (Mikkowiw).
- Bless; I bless him, (her, it,) *nind anamictawa*; *nind anamictan*. I bless it, (*in*, *an*) *nin sigaudan*; *nin sigaudawa*. (Sawewimew).
- Blessed; it is blessed, (*in*, *an*) *sigaudjigade*; *sigaudjigaso*.
- Blessed water, *aaniewabo*.
- Blind; I am blind, *nin gagibingwe*. I make him blind, I blind him, *nin gagibingwea*. (Nama wâbiw).
- Blindfold; I bl. him, *nind agwingwebina*, *nin gagibingwebina*.
- Blindfolded; I am bl., *nind agwingwebis*, *nin gagibingwebis*.
- Blindness, *gagibingwewin*.
- Blind person, *gegibingwed*.
- Blink; I blink with the eyes, *nin papassangwab*, *nin passanganab*, *nin papassanganab*.

Blister. S. Viscatory.

Blister; I have a blister; *nind abishkwebigis*. I have a blister on my hand, *nind abishkwebiginindjishin*. I have a blister on my foot, *nind abishkwebigisideshin*.

Block, *kotawân*.

Block; in a block, *mâmawi*. (Mikko ni milk).

Blood, *miskwi*. Coagulated blood, *wadô*. (Let blood. S. Bleed.) My blood is coming out, *nin sâgiskwagis*. I stain him, (her, it) with blood, *nin miskwiwia*; *nin miskwiwiton*.

Bloody, (stained with blood;) I am, (it is) bloody, *nin miskwiw*; *miskwiwan*. I strike him bloody, *nin miskwiwaganâma*.

Bloody flux, *miskwabiwin*. I have the bloody flux, *nin miskwabi*. (S. Dysentery.—S. Issue of blood.)

Bloom, blossom, *wâbigon*.

Blot out; I blot out, *nin gassiamage*. I blot it out, *nin gassian*. I blot it out to him, (forgive him,) *nin gassiamawa*. We blot out to each other, (pardon each other,) *nin gassiamadimin*.—I blot out a writing, *nin gassibian*. I blot him out, strike out his name, *nin gassibwa*.

Blotted out; it is blotted out, *gassitgade*. It becomes blotted out, *gassitkamagad*.

Blotting out, *gassiamagewin*, *gassiamadiwin*.

Blow; I blow, *nin bodâdjige*. I blow him, (her, it,) *nin bodânâ*, *nin bodâdan*. I blow a sick person, *nin babwedana*,

(*nin babodana*.) I blow the fire with bellows, *nin bodâdjishkotawe*.—It blows, (it is windy,) *nodin*; *animad*.

Blue. S. Sky-blue.

Blunder. S. Mistake.

Blunt; it is blunt, *ajiwa*, *âjwassin*, *âjiabikissin*.

Bluntish; it is bl., *pangi ajiabikissin*.

Blush; I blush, *nin miskwiwesse*.

Board; I go on board, *nin bos*. I put him, (her, it) on board, *nin bosin*; *nin bositon*. It is on board, (*n.*, *au.*) *bositichgâde*; *bositichigâso*.

Board (plank,) *nabagissag*. Small board, *nabagissagous*. I make it of boards, *nabagissagokadan*. It is made of boards, *nabagissagokade*. Hut or house made of boards only, *nabagissagowigamig*.—The board is narrow, *ugassadesi nabagissag*. The board is wide, *mangadesi nabagissag*. Under a board, *anâmissag*. In the middle of a board, *nâwissag*.

Boarding, *ashangewin*, *ashandiwin*; *wissiniwin*.

Boarding-house, *ashangewigamig*

Boarding-master, *ashangewinini*.

Boarding-mistress, *ashangekwe*.

Board-road. S. Plank-road.

Boast; I boast of..., *nin mamikwas*, *nin nawijim*. (Mamiyâkâtjimow).

Boaster, S. Braggart.

Boasting, *mamikwasowin*.

Boat, *mîlîgo-ichimân*. (Mistik'osi).

Boat-builder, boat-maker, *tchamâniked, tchinânikewinini*.

Bodkin, *migoss*.

Body, *wiîawina*. My, thy, his body, *niîaw, kiîaw, wiîaw*. I have a body, *nind owîaw*. I have it in my body, (in me,) *nind owîawinodan*.— In the side of the body, *opiména*. I make him lie on his side, *nind opiméshima*. I have convulsions in my body, *nin tchitshibishka*.

Body; in a body, *mâmawi*.

Bog, *wâbasikiki*.

Boil; I boils. th., *nind onsekwe*. I boil it, (in., an.) *nind onsân*; *nind onsua*. It boils, *ondémagad*. The kettle boils, *onso akik*.

Boiling water, *wéndeg-nibi*.

Bois-blanc Island, *Wigobiminiss*.

Bomb, *bimoshkodawân*.

Bombasin, *gaskigin*.

Bond, *takobinigowin*.

Bone, *okanima*. My, thy, his bone, *nikân, kikân, okân*. (Os-kan). A bone comes out of my body, *nin sagiganeshin*. A certain bone in the leg, *nitchishibodagan*. I have pain in the bones, *nin dewigan*.— I have large bones, *nin mamangân*. I have small bones, *nin biwigan*, or, *nin babiwigane*. I have strong bones, *nin mashkawigane, nin songigane*.

Bonnet, *wiwakwân*. (Astotin).

Book, *masinaigan*. A small book, *masinaigans*. I open a book, (or letter,) *nin pakiginan masinaigan*. I close a book slightly, *nin patabinan masinaigan*. I close it briskly,

nin palabiwebinan, or, *nin palakowebinan*.

Book-case, *masinatgani-tessabân*.

Boot, *mitigwakisin*.

Bore; I bore him, (her, it) through, *nin jabopagwanéwa*; *nin jabopagwaneân*. (Pakunehwew).

Bore, (in. s. in.) S. Pierce.

Born; I am, (it is) born, *nin nig, nind ondadis*; *nigmagad, ondadisimagad*.

Born again. S. Reborn.

Born with; I am born with it, *nin giginig*. (Fikinittâwikiwi).

Borrow; I borrow, *nind atawange*. I borrow of him, *nind atawama*. I borrow it, (in., an.) *nind atawangen*; *nind atawangenan*. I am in a habit of borrowing, *nind atawangeshk*. Bad habit of borrowing, *atawangeshkiwin*. (Nandâttâmw).

Borrowed; any thing borrowed, *awitigowin*.

Borrowing; anything borrowed, *awitigowin*.

Borrowing, *atawangewin*. (Awihâsuwin).

Bosom, *pindomowin*. I put it in my bosom, (in., an.) *nin pinomon*; *nin pinomonan*. (Pinyuw).

Boss, *nâganisid, ogima*.

Boss in a copper-mine, *miskwabikokeogima*.

Both, (in compositions,) *etawc...*, *etawi...*

Both, *naienj, néienj, nij*. On both sides, *etawaii*. Both sides of the body, *etawina*.

Bother; I bother him, *nin migoshkadjia*. It bothers me, *nin migoshkadjiigon*.

- Bottle, *omodai*. Little bottle or vial, *omodens*. (Moteyâbisk).
- Bottom; I bottom a barrel, *nin gibûlican makak*.
- Bought; I am, (it is) bought, *nin gishpinadjigas; gishpinadjigade*. A bought object, *gishpinadâgan*. It is a bought object, *gishpinadaganivan*.
- Bound; I am bound, or fettered, *nin mamandjigwapis, nin mamandjigwapûljigas, nin mindjimapis, nin mindjimapikaigas, nin mindjimapidjigas*. It is bound, *mindjimapile, mindjimapidjigade*. (Takkupisuw).
- Bounty. S. Benevolence.
- Bow, *mitigwab*. Bow over the Indian cradle, *agwingweon*. (Atchâbiy).
- Bow, Bowed, (in. s. in.) S. Bend. Bent.
- Bow down; I bow down, *nin jagashkita*. I bow down before him, (her, it,) *nin jagashkita; nin jagashkitan*. (Wâkinew).
- Bowels, *onagij*. I exonerate the bowels, *nin misi*. I exonerate the bowels in my bed, *nin mitingwam*. I have pains in the bowels, *nind akoshkaute*. Pain in the bowels, *akoshkadewin*. (Kisiwaskatewin).
- Bowl, *onâgans*.
- Bowman. S. Archer.
- Bowsprit, *nigandkwaigan*.
- Bow-string, *atchâb*.
- Box, *makak*. Small box, *makakons*. Wooden box, *makakosag*.
- Boy, *kwîwisens*. I am a boy, *nin kwîwisensiw*. The first-born boy of a family, *madjikiwîss*. I am the first-born boy of the family, *nin madjikiwîssiw*. (Nâbesis).
- Bracelet or ring around the wrist, *andn*; around the arm, *kitchiwebison*. (Atchan).
- Brag; I brag of myself, *nin mamikwas*.—S. Praise, (flatter.)
- Braggart, bragger, *mamadâgwinini, memikwasod*. I am a braggart, *nin mamikwas*.
- Bragging, *mamikwasowin*.
- Brain; my, thy, his brain, *ninindib, kinindib, winindib*. (Wiyitip).
- Brainpan. S. Skull.
- Branch, *wâdikwan, odikwan*. There are branches, *bigwebimagal*. The tree has branches, *bigwebimagisi mitig*. I cut off branches, *nin majidikwanaige, nin tchigandaweige*. I cut off the branches of a tree, *nin majidikwanewa mitig, nin tchigandawewa mitig*. The tree has large branches, *mamangidikwanagisi mitig*. (Musâwâtikwanew).
- Brand, *keshkakideg*.
- Brandy, *ishkotewâbo, meshkawagamig ishkotewâbo*, (strong fire-water.)
- Brass, *osawâbik*.
- Brass-wire, *osawâbikons*.
- Brass-wire collar, *osawâbikonabikawâgan*.
- Brave; I am brave, *nin songidee*. Brave courageous person, *swangideed*. (Nâbekkâsow).
- Brave, Bravery.—S. Courageous. Courage.
- Brave. Brave warrior.—S. Hero.
- Bravery, *songideewin*.
- Brawl. Brawling.—S. Quarrel. Quarreling.

Brazenfaced. S. Shameless person.
 Brazier, *akikokewinini*.
 Brazier's trade, work, business, *akikokewin*.
 Breach; there are breaches, *tatawakwissin*.
 Bread, *pakwéjigan*. Unleavened bread, *wembissitchigâsossig pakwejigan*. Leavened bread, *wembissitchigâsod pakwejigan*. (S. Leavened).
 Breadth; one breadth, (of stuff or cloth,) *bejigoshk*. Two breadths, etc., *nijoshk*, etc. So many breadths, *dassoshk*.
 Break; I break it, (*in. an.*) *nin bigoshkân*, *nin bigawan*; *nin bigoshkawa*, *nin bigawawa*. (Pikunew pikupitew). I break it to pieces, (*in., an.*) *nin bigonân*; *nin bigona*. I break it by letting it fall down, (*in., an.*) *nin bigwissidon*; *nin bigwishima*. It breaks falling down, (*in., an.*) *bigwissin*, (*bigossin*); *bigwishin*, (*bigoshin*), *bigwenishin*. I break it in two, (*in., an.*) *nin bokobidon*; *nin bokobina*. I break it to small pieces, (*in., an.*) *nin bissaan*; *nin bissawa*. I break it to small pieces in my hand, (*in., an.*) *nin bissibidon*; *nin bissibina*. I break it, (a dish, *in.*; a watch, *an.*) *nin pâssaan*; *nin passawa*. I break it to pieces by striking, (*in., an.*) *nin bisaganandân*; *nin bissaganâma*. I break some long object, (*in., an.*) *nin bokossidon*, *nin bokoshkan*; *nin bokoshima*, *nin bokoshkawa*. It breaks, *bokotchishka*, *bokwasika*. — I break a bone, *nin bokwaigane*. I

break branches on the road, *nin bokonige*. I break my canoe, *nin bigoneshin*, *nin bokoshin* *nin tehimân*. I break a commandment, *nin bigobidon ganasongewin*. I break a field, *nin bigwakamigaan kiligan*. I break my nose falling, *nin bissagidjaneshin*. I break the point of s. th., *nin bokokojenân*. The tree breaks, *biskibagishka mitig*. Sticks break under the feet, *bokwemagad*.
 Break (*in s. in.*) S. Tear.
 Break down; I break down, (I am ruined,) *nind angoshka*, *nin bigoshka*. It breaks down, (it is ruined,) *angoshkamagad*, *angomagad*, *bigoshkamagad*. I break it down, *nin bigobidon*, *nin nissakobidon*. I break it down by striking, (*in., an.*) *nin bigoganandân*; *nin bigoganâma*.
 Breakfast, *kigtjeb-wissiniwin*. I take my breakfast, *nin kigtjeb-wissin*. (Kikijebamitjisuwîn).
 Break off; I break it off, (*in., an.*) *nin bokoshkobinân*, *nin bokowanwissidon*; *nin bokoshkobina*, *nin bokowanwishima*. I break off a piece, (*in., an.*) *nin pakwebidon*; *nin pakwebina*. I break off a piece of wood, (*in., an.*) *nin pakwégaan*; *nin pakwégawa*. I break it off by small pieces, (*in., an.*) *nin pigishkibidon*; *nin pigishkibina*. It breaks off, (falls off,) *pakweshkamagad*. (Pak k w e p i t e w).
 Break open; I break it open, *nin nassidiéan*. It breaks open, *nassidiéssin*, *nassidiéshka*.
 Break, (*split*;) I break it, *nin*

passikan, nin passiton. It breaks, *passikamagad.*
 Break through; I break through s. th. with my foot, *nin bokisse.* I break through the ground, *nin bokakamigesse.*
 Break to pieces; I break it to pieces, (*in., an.*) *nin passibidon; nin passibina.* It breaks to pieces falling from a height, (*in., an.*) *pigishkissin; pigishkishin.*
 Breakers. S. S. oals.
 Breast, *okakiganama, kakigan.* My, thy, his breast, *nin kakigan, ki kakigan, o kakigan.* (Wäkigan). I have pain in my breast, *nin derwakigan.* I have hair on the breast, *nin mishakigan.* I warm my breast, *nin kijakigänes.* I cover my breast, *nin kashkakiganeeodis.* I uncover my breast, *nin mijishakiganebinidis, nin mijishakiganenidis.* My breast is uncovered, *nin mijishakiganeshin, nin milakiganeshin.* My breast is uncovered indecently, *nin nibadäkigan.* I uncover his, (her) breast, *nin mijishakiganebina, nin mijisnäkiganena.*
 Breast, woman's breast, *tolosh.*
 Breast-pin, *kashkakiganeon.*
 Breast-plate, *essimig.* Breast-plate of silver, *jonitawessimig.* Breast-plate of porcelain, *miggissitessimig.*
 Breath, *nessewin, pagidanämo-win.* My breath is short, *nin takwanam.* My breath smells bad, *nin manjiwagwanam.* (Yeyewin).
 Breathe; I breathe, *nin nesse, nin pagidanam.* I breathe

forth, *nin nassanam.* I breathe into him, *nin nessenodaua.* I breathe otherwise, *nind andanam.* I breathe deeply, *nin jöganam.* I breathe interruptedly, *nin kishkanam.* I br. by long intervals, *nin jajibanam.* I br. with difficulty, *nind akwanam, nind ishkanam, nind aickwanam.* I can be long without breathing, *nin jibanam.* I br. my last, *nind ishkwanam.* (Yeyew yeyekämow).
 Breechcloth, *ansiän.*
 Breeches, *gibodeicgwasson.*
 Brick, *mishkwäbiganowassin.*
 Bride, *wa-widiged ikwe.*
 Bridegroom, *wa-widiged inini.*
 Bridge, *ajogan.* There is a bridge made, *ajoganikade.* I make a bridge, *nind ajoganike.* I walk over a bridge, *nind ajoge.*
 Bridle, *sagidonebidjigan.* The horse has a bridle on, *sagidonebidjigäso bebejigoganji.* (Täpitonepiteligan).
 Brigand, *makanduewinini.*
 Bright; I make it bright, *nin washkeiabikishkan.*
 Bright, (*in. s. in.*) S. Shine. Shining.
 Brightness, *wasseiäsiwin.*
 Brim; I brim it, (*in., an.*) *nin nassabashkinadon; nin nassabashkinaa.*
 Brimstone, *osäwi-makate.*
 Brine, *jiwitaganabo.*
 Bring; I bring, *nin bidass.* I bring him, (her, it,) *nin bina, nin bidoma; nin bidon, nin bidondan.* I bring him s. th., *nin bidawa, nin bidamawa.* I bring him, (her, it) to some place, *nin dagwishima; nin*

- dagwissiton*. I bring him, (her, it) ashore on my back, from a canoe or boat, *nind agwaóma*; *nind agwaóndan*. (Pesiwew petaw).
- Bring back; I bring him (her, it) back again, *nin bi-giwewina*, *neiab nin bina*; *nin bi-gewwidon*, *neiab nin biton*. (Ki-wittahew).
- Bring down; I bring him (her, it) down, *nin bi-nissiwina*; *nin bi-nissiwidon*.
- Bring forth, (in. s. in.) S. Birth. —S. Yield fruit.
- Bring in; I bring him (her, it) in, *nin pindigana*; *nin pindigadon*. I bring in wood, *nin pindigenisse*. (Pesiwew).
- Bring to light; I bring him (her, it) to light, *nin mokawa*, *nin mokina*; *nin mokaan*, *nin wúkinan*.
- Bring up; I bring him (her, it) up, *nind ikwegta*, *nin nitawega*; *nind ikwegiton*, *nin nitawigiton*.
- Bring with; I bring with me, *nin bigigis*. I bring him (her, it) with me, *nin bi-gigisinan*; *nin bi-gigisin*. I cause him to bring along with him s. th, *nin bi-gigista*. It brings along with it, *bi-gigisimagad*. (Kikiwisiw).
- Brittle; it is brittle, (in., an.) *kápan*, *kapatad*; *kapisi*, *kapadisi*. (Káspisiw).
- Broad, (in. s. in.) S. Wide. Broad axe, *tehigigatgan*.
- Broil; I broil it, (in., an.) *nin bansan*; *nin bansua*. (Pászew).
- Broken: it is broken, *bigoshka*, *makhshka*, *bigobidjigade*. It is broken to pieces, (in., an.) *bis-*
- saigade*; *bissaigaso*. It is broken to pieces by s. th that fell on it, (in., an.) *bissikode*; *bissikoso*. The ground or soil is broken up, *bigwakamigaigade*. Something is broken in my body, *nin bokodjshka*. (Piku-payiw).
- Broken. S. Infirm.
- Broken branch on the road, *bakonigan*.
- Brook, *sibiwishé*.
- Broom, *tehigatigan*, *tehishatigan*. (Webhigan).
- Broomstick, *tehigatiganatik*, *tehigatiganatig*.
- Broth, *nabób*, *wiássabo*. (Mitji-mábüy).
- Brother, my, thy, her brother, *nin awema*, *kiul awema*, *od aweman*. My, thy, his older brother, *nissaie*, *kissaie*, *os-saieian*. My, thy, his younger brother, *nishime*, *kishime*, *oshimeian*. We are brothers, *nind oshimeindimin*. (N'istés ostesa).
- Brother-in-law; my, thy, his brother-in-law, *nin, kila, witan*. My, thy, her brother-in-law, *ninim, kinim, winimon*. (N'ista).
- Brother or friend; my, thy, his brother, (friend,) *nidjikiwé*, *kiuljikiwé*, *widjikiwéian*; or, *nikániss*, *kikaniss*, *wikanissan*. He is my brother, (friend,) *nind owidjikiwéima*, *nind owikanissima*. We are brothers, (friends,) *nind owidjikiweindimin*, *nind owikanissindimin*. (N'itjiwa otjiwama).
- Broth-pot with legs, *okátakik*.
- Brought; it is brought here, (in., an.) *bidjigáde*; *bidjigáso*. *bis-*

It is brought somewhere, (*in.*, *an.*) *dagweissitchigâde*; *dagweissitchigâso*.
 Brought in; I am brought in, *nin pindiganigo*. He (she, it) is brought in, *pindigana*; *pindigade*, *pindigadjigade*.
 Brought up; I am brought up, *nin nitawigiigo*, *nin nitawig*.
 Brow. S. Forehead.
 Brown; I am brown, *nin sigwaningwevalj*.
 Browse, *kibins onimik*.
 Browse; it browses, (a beast,) *onimikoke*, *gishkâkwandjige*. (Mâmatwettawew).
 Bruise, *jashagoshkosowin*, *dasosowin*.
 Bruise; I bruise him, (her, it,) *nin banasikawa*, *nin banasikan*.
 Bruised; I am bruised by s. th. that fell upon me, *nin jashagoshkos*.
 Brush, clothes-brush, *binawéigan*.
 Brush; I brush clothes, *nin binawéige*.
 Brush, painting-brush, *bijjibigan*.
 Bucket, for fetchng water, *nadobân*, *nimibagan*.
 Buckle, *adabikissidjigan*.
 Buckler, *pakâkwaan*.
 Bud, *onimik*, *wanimitik*. — S. Germ.
 Buffalo, *mashkodé-pijiki*. (Maskutewimustus).
 Buffalo-robe, *pijikiwegin*. (Mustusweyân).
 Buffet; I buffet him, *nin passanowéwa*, *nin nabagaskinindjitawa*.
 Buffoon, *wembâjjsid*. I play the buffoon, *nind ombâjis*, *nin babapinwe*.

Buffoonery, *ombajisiwin*, *babapinwewin*.
 Bugbear, *gagaweladjitchigan*.
 Bugle, *bodâdjigan*.
 Build, I build a lodge, *nind ojige*. I build a house, *nin wâkaige*.
 Builder, *ojigewinini*, *wâkaigewinini*.
 Building, *ojigewin*, *wâkaigewin*.
 Bulky; I am, (it is) bulky, *nin mindil*; *mitchá*. (Misikitiw).
 Bull, *nabé-pijiki*.
 Bullet, *awéi*. (Mousassinïy).
 Bullet-mould, *awikadjigan*.
 Bundle, of hay or some other *in.* obj., *takobideg*.
 Bundle, of shingles or some other *an.* obj., *takobisowag*.
 Bundle or packet of fur, *mikin-dagan*.
 Buoy to a net, *okandigan*. Another kind of buoy, *okandikan bikodjikosod*. (Ayâpâtik).
 Buoy. S. Sea-mark.
 Burbot, *awâssi*, *awâssissi*.
 Burial, *pagigendamowin*.
 Burn, *tehâgisowin*. (Kisisowin).
 Burn; I burn, *nin tehâgis*. I burn and weep, *ni sessesakis*. It burns, *tehâgide*. I burn s. th., *nin tehâgisige*. I burn him, (her, it), *nin tehagiswa*; *nin tehagisan*. I burn myself, *nin agwâbikis*. (Kisisow). I burn him, *nind agwâbikiswa*. I burn (it burns) in a certain place, *nin danakis*, *danakide*. (Pasitew). I burn entirely, to coal, *nind akakanakis*. It burns to coal, *akakanakide*, *akakanakate*. I burn him, (her, it) to coal, *nind akakanakiswa*, *nind akakanakis*. I burn (or make)

coal, *nind akakajeke*.—I burn (it burns) all up, *nin kashkakis*, *nin tchâgakis*, *kashkakiide*, *tchâgakide*. I cease (it ceases) burning, *nind ishkwaiaakis*. *ishkwaiaakide*. It burns through, *kishkakide*, *bigode*. I burn it through, (*in.*, *an.*) *ni kishkakis*, *kishkakiswa*.—I burn it for fuel, (*in.*, *an.*) *nin bodawen*, *nin bodawenan*.—I burn s. th. to make a good odor, *nin minomagweckisige*. I burn s. th. on metal (*in.*, *an.*) to make a good odor, *nin minomagwabikisan*, *nin minomagwabikiswa*. (Kisisewew).

Burn up; I burn (it burns) up entirely, *nin tchâgakis*, *tchâgakide*. I burn him, (her, it) up entirely, *nin tchagakiswa*, *nin tchagakisan*. I burn up all my fuel, *nin tchagakisama*.

Burnt; it is burnt in a certain manner, *inidemagad*. It is too much burnt, *osamakidemagad*.

Burnt forest, *wissakode*. There is a burnt forest, *wissakodewan*. (Wipuskaw).

Burnt-sacrifice, *tchâgisige-paginiginewin*.

Burst; I burst it, *nin tâtoskkan*. It bursts, *pâshkikamagad*. It bursts by freezing, *pashkawkadin*, *passadin*. It bursts by heat, *pâshkide*. I make burst (berries), *nin pashkiminassige*. I make them burst, (berries, *in.*, *an.*) *pashkiminassanan*; *nin pashkiminassawag*.

Burst asunder; I burst (it bursts) asunder, *nin nanawisse*; *ninawissemagad*. (Pâskitew).

Bury; I bury him, *nin pagide-*

nima. I bury him (her, it) under s. th., *nin ningwawa*, *nin ningwaakana*; *nin ningwaan*, *nin ningwaakadan*. (Nahinew).

Burying-place, *ningwawaakan*, *tchibégamig*. (Kikwâhâskâw).

Bush, *kibinsan*. In the bushes, *anibishikang*. (Nipisikubâk).

Bushel, *dibaigan*, *dibaiminan*.

Business; *anokiwin*, *inanokiwin*. Troublesome difficult business, *animakamigisiwin*. I have a difficult business, *nind animakamigis*. (Atuskewin).

Bustle; I bustle about, *nin babâjita*.

Busy; I am busy, *nind ondamiita*, *nind ondamis*, *nind ondamakamigis*, *nind akamigis*. I am busy at s. th., *nind ondamitchige*. I am busy at my child, (children,) *nind ondamonje*. I am no more busy, *nind ishkwakamigis*. (Otamiyuw).

But, *dash*, (after the word), *avis-ha dash*. (Maka).

Butcher, *nitagewinini*. (Nipahipijiskiwew).

Butcher. S. Kill animals.

Butchering, *nitagewin*.

Butter, *totoshâbo-bimide*, *osâwabimide*. I butter bread, *nin jijowa pakweigan*. The bread is buttered, *jijoi gaso pakweigan*.

Butterfly, *meméngwa*. (Kâmâmak).

Buttocks, *miskwassab*. I have large buttocks, *nin pikwakosagidiie*. (Oppwâm).

Button, *boto*. I button myself up, *nin gibwandjakwaodis*. (Aniskamân).

- Buy ; I buy, *nin gishpinage, nin gishpinadjige*. I buy him, (her, it,) *nin gishpinana ; nin gishpinadon*. I buy for myself, *nin gishpinamadis*. I buy him (her, it) for myself, *nin gishpinamadisonan ; nin gishpinamadison*. I buy it for him, *nin gishpinadawa, nin gishpinadamawa*. (Otâwew).
- Buzz ; it buzzes, *gaskwemagad*.
- Buzzing fly, *kitchi âmo*.
- By-and-by, *nâgatch, pitchinag, gomâpi, pama, panima*. (Tcheskwa).
- By heart, *pagwana*.
- By little and little, *pepangi ; gegapi*. (Ayâpisis).
- By meat, *apândjigan*.
- By no means, *kawin bâpish, kawéssa*. (Namawâtch).
- By the side of...., *opiméuti*.

C

- Cabbage, *kitchi anibish*. (Otehepok).
- Cable, *kitchi biminakwân*.
- Cake, *pakwejigans*.
- Calash, *titibidabân, babamibai-go-titibidabân*.
- Calendar, *gijigado-masinaigan*. (Akinokkwekijikasinalhigan).
- Calf, *pjîkins*. (Mustusus).
- Calf of the leg; the calf of my, thy, his leg; *ninân, kinân, onânan*. (Otâsiskitân).
- Calico, *kitagigîn*. Calico for curtains, *agobidjiganigîn*.
- Call, *nandomigosiwîn*.
- Call; I call, *nin nandwewem*. I call for him, (her, it,) *nin nandwewema; nin nandwewendan*.
- Call loud; I call loud, *nin bibag*. I call him (her, it) loud, *nin bibagima; nin bibagindan*. It calls me, *nin bibagimigon*. (Tepwâtew).
- Call, (name;) I call him, (her, it,) *nind ijînikana, nind ina, nin wina; nind ijînikadân, nind idân; nin windan*. I call myself so..., *nind ijînikanidis, nin winidis*.
- Call, (summon, invite;) I call, *nin nandonge, nin nandondjige*. I call him, *nin nandoma*. I call them together, *nin mavandonandomag*. I call by firing guns, *nin nandwewesige*.
- Call upon; I call upon his name, *nin wawina*.
- Called; I am called in a certain manner, *nind ijînikanigos*. I am (it is) called so..., *nind ijînikas, nin wins, nind ijîwins; ijînikade, ijîwinde*.
- Called, (summoned, invited;) I am called, *nin nandomigo, nin nandomigos, nin nandondjigas*.
- Calling, *bibagiwîn*.
- Calm; I calm myself, *nind anissendam*.
- Calm; it is calm, *anwâtin; dogissin*. The water is calm like a mirror, *wâssikogamissin*. It is calm after a heavy sea, *ishkwaiagamisse*. (Ayowâstin).
- Calumet of red stone, *miskwasinopwâgan*.
- Calumniate; I cal., *nin dajinge*. I calumniate him, (her, it,) *nin dajima, nin modjimotawa; nin tajindan*. We cal. each other, *nin dajindimin*. (Ayimomew).
- Calumniation, calumny, *dajindiwîn*.
- Calumniator, *dejingeskikid*. I am a calumniator, *nin dajingeshk*.
- Calumnious; I am cal., *nin dajingeshk*. (Matchi-ayimwew).
- Calvary, *wijiganikan*.
- Camel, *pekwawigang, megwawigang awessi*.
- Camp, *gabêshiwîn, nibewîn*.
- Camp; I camp, *nin gabêsh*. I camp from distance to distance, *nin bimodegos*.

Camphor, *gwedasseg*.
 Camping, *gabéshwin*. Camping from distance to distance, *bimodegosiwin*.
 Can; I can, *nin gashkiton*. I can do nothing with him, (her, it,) *nin bwanawia*; *nin bwanawiton*.
 Canada, *Monia*. In, from or to Canada, *Moniang*.
 Canadian, *moniáwinini*, *wemiti-goji*.
 Canadian woman, *moniákwé*, *wemiti-gojikwe*.
 Canal, *sibikadjigan*. I dig or make a canal, *nin sibikadjige*. There is a canal made, *sibikáde*.
 Cancer, *manadapinewin emowemagak*. I have a cancer, *nind anôg*.
 Cancerous; I am can., *nind anôg*.
 Candle, *wassakwanendjigan*.
 Candlestick of metal, *wassakwanendjiganabik*.
 Candlestick of wood, *wassakwanendjiganatig*.
 Cane, (walking stick,) *sakaon*. I use it as a cane, *nin sakaon*.
 Cane-sugar, *sibwaganis-sisibákwat*.
 Cannibal, eater of human flesh, *windigo*; *windigokwe*.
 Cannot; I cannot, *nin bwanáwi*, *kawin nin gashkitossin*. I cannot make it, or get it, *nin bwanawiton*.
 Canon, *kitchi-páshkisigan*.
 Canon-ball, *kitchi-pashkisigan anwi*.
 Canoe, *tehimán*. (Osi). A small canoe, *tehimanens*. A bad old canoe, *tehimánish*. So many canoes, *dassonag*.

Two canoes, three canoes, etc., *nijonag*, *nissonag*, etc. I have a large canoe, *nin mangón*. I have a small canoe, *nind agasson*.—The canoe is high, *ishponagad tehimán*; it is low, *labassónagad*. The canoe is large, *mangónagad tehimán*; it is small, *agassónagad*. The canoe is long, *ginónagad tehimán*; it is short, *takónagad*. The canoe is sure, (not dangerous,) *kitagwinde tehimán*; it is not sure, (it is rolling,) *gokokwamagad*.—In the canoe, *piudonag*. I am alone in a canoe, *nin bejigokam*, *nin nijikeokam*. We are two, three, etc., in a canoe, *nin nijókamin*, *nin nissókamin*, etc. We are so many in a canoe, *dassókamin*.—In the foremost part of a canoe, *wanakodjanag*, *nitamouugong*; in the stern, *odakaning*.—Under the canoe, *anâmonag*. On this side of the canoe, *ondassónag*; on the other side, *awassónag*.—I carry a canoe to the water, *nin madádon tehimán*, or, *nin madássidon*. I push my canoe from the shore, *nin niminaweshka*. The canoe goes out into the lake, *niminaweshkamagad tehimán*. I have nothing in my canoe, *nin pijishigonagaam*. My canoe breaks, *kishkissin nin tehimán*. I mend my canoe, *nin wawejaaton nin tehimán*.
 Canoe-bark, *tehimanijig*. (Was-kvây-osi).
 Canoe-maker, *tehamaniked*, *tehimanikewinini*. I make a canoe, *nin tehimanike*. (Astoyuw).

- Canoe-making, *tehmanikewin*.
 Canoe-measure, *dibaanon*.
 Canoe-model, *wanades h k o d j i g a n*.
 Canvas, (sail-cloth,) *ningassimononigin*.
 Cap, *wiwakwân*, *nebâgag wiwakwân*. Cap made of cloth, *manitoweginowiwakwân*. (Astotin).
 Capable. S. Able.
 Cape. S. Point of land.
 Capricious; I am cap., *nin bashigwadis*.
 Captive, *awokân*. I am a captive, (in Indian captivity,) *nind awokâniw*.
 Capsize; I cap., (in a canoe, boat, etc.), *nin gonabishka*. I cap. in a rapid, *nin gonababog*. I capsize (upset) him, (her, it,) *nin gawina*; *nin gawinan*.—S. Overthrow.
 Capuchin, *wiwakwân*.
 Carabine, *bemidekadeg pâshkisigan*.
 Carbonized; it is car., *akakanakide*, *akakanate*. I am car., *nind akakanadis*.
 Carcass, *jigoshigan*.
 Card-playing, *atâdiwin*, *atagewin*.
 Card. S. Playing-card.
 Care; I care. *nin babamendam*. I care for him, (her, it,) *nin babamenima*, *nin sabenima*; *nin babamendan*, *nin sabendan*. I don't care for him, *nind ajidema*. I care for myself, *nin babamenindis*.—I take care of somebody, *nin bamiiwe*. I take care of him, (her, it,) *nin bamia*; *nin bamiton*. I take care of myself, *nin bamiiidis*, *nin bamikoda-*
dis. I am taken care of, *nin babamendjigas*. It is taken care of, *babamendjigade*.—I take well care, *nind angwâmis*, *nind aiangwâmis*. I take well care of it, *nind aiangwâmendân*, *nind aiangwâminan*, *nind angwâmendân*, *nind angwâminan*.—I take care of it, (in., an.) in order to conserve it long, *nin manadjiton*; *nin manâdjia*.—I have too much care, *nind osamendam*. Too much care, *osamendamowin*. I take care of sick persons, *nin gatinuwe*. I take care of him in his sickness, *nin gatinua*. (Pisiskeyimew).
 Care, (in. s. in.) S. Take care.
 Careful, (orderly;) I am careful, *nin insagâkamis*. (Pisiskeyitam).
 Carefulness, (good order,) *sagâkamisiwin*.
 Careless; I am careless, *kawin nin sagâkamisissi*.
 Carelessly, *mamanj*.
 Carnage, *nissidiwin*. (Metchihituwin).
 Carp, (fish,) *namëbin*. Large carp, *papagessi*.
 Carp-bone, *namebinigan*.
 Carpet for a floor, *apishinonigin*. (Anâskewin).
 Carp-River, *Namebinî-sibi*.
 Carpenter, *wakaigewinini*, *ojigewinini*.
 Carpenter, (in. s. in.) S. Joiner.
 Carpentry, *wakaigewin*, *ojigewin*. I work carpentry, (build houses,) *nin wakaige*.
 Carriage. S. Cart.
 Carried away; I am, (it is) carried away, *nin madjidjigas*,

nin madjiwidjigas; madjidjigade, madjiwidjigade.

Carrot, *osawakudakons.*

Carry; I carry (or convey) him, (her, it,) *nind ijiwina; nind ijiwidon.* I carry it to him, *nind ijiwidawa, nind ijiwidamawa.* I carry s. th. in a basket, *nind awaljiwane.* I carry it for him, *nind awaljiwanawa, nin biniwidawa, nin bubiniwidawa.* We carry it for each other, *nin babiniwidawimin.* I carry it elsewhere, (*in., an.*) *nin bakéwidon; nin bakéwina.* I carry it to him, *nin madjidawa, nin madjiwidawa, nin madjiwidamawa.* I carry it on s. th. (*in., an.*) *nin nimawun; nin nima.* I carry (or convey) him, (her, it) further than I ought, *nind ansuwina; nind unswewidon.* I carry in a canoe, *nind awadagadass.*

Carry away; I carry him (her, it) away, *nin madjina, nin madjiwina, nin biniwina; nin madjidon, nin madjiwidon, nin biniwidon.* (Sipwettahew). I carry myself away, *nin madjiwinidis.* I carry him (her, it) away in a canoe or boat, *nin madjiôna; nin madjiôdon.* I carry him (her, it) away on my back, *nin madjiôma, nin madôma; nin madjiôndan, nin madondan.* I cannot carry him (her, it) away, *nin bwawina; nin bwawidon.*

Carry back again; I carry (lead or convey) him, (her, it) back again, *nin giwewina; nin giwewidon.*

Carry down; I carry him (her,

it) down, *nin nissandawaa; nin nissandawaton.*

Carry in; I carry him (her, it) in, *nin pinidiguna; nin pinidigadon.*

Carry in or on a carriage or sled or sleigh; I carry in a carriage, *nind awadass, nind awaljidabi.* (Otâbew). I carry it in or on a carriage, etc., (*in., an.*) *nind awadon; nind awana.* I carry stones, *nind awadassin.* I carry wood, *nind awalanisse.* I carry for myself, *nind awaljiwanudis.* I carry for somebody, *nin awaljiwanage.* I carry for him, *nind awaljiwanawa.*—Carrying in or on a carriage, etc., *awaljidabiwin, odabiwin.* (Otâbâtw).

Carry in or on one's self; I carry in or on me, *nin gigishkage.* I carry him (her, it) in me or on me, *nin gigishkawa; nin gigishkan.* (Pimoyuw kiskawew).

Carry in the mouth; I carry in my mouth, *nin nimanjige.* I carry him (her, it) in my mouth, *nin nimama; nin nimanidan.* (Takkwamew).

Carry on the back; I carry a pack or load on my back, *nin biniwane, nin bimondan.* (Nayatchikew). I make him carry a load on his back, *nin biniwanca, nin bimondaa.* I carry somebody on my back, (a child,) *nin bimomâwass.* (Nayew nayawasuw). I carry him (her, it) on my back, *nin bimoma; nin bimondan.*—I carry a heavy pack, *nin kosigowane.* I can hardly carry my load, *nin bwawane.* I can hardly

- carry him, (her, it) *nin bwa-ōmu*; *nin bwaōndan*. (Kawis-kosow). I carry too heavy a load on my back, *nind osāmiwan*. I carry it all at once, *nin débivane*. I can carry the whole of it, *nin gashkicane*. I can carry him (her, it) on my back, *nin gashkōma*; *nin gashkōndān*. I carry a load in advance, *nin bidjitass*.
- Carry on the shoulder; I carry on my shoulder, *nin biminige*. I carry him (her, it) on my shoulder, *nin biminigana*. *nin onigana*; *nin biminigadan*, *nind onigadan*. I make him carry s. th. on his shoulder, *nin biminigadamoa*, *nind onigadamou*.
- Carry out; I carry him (her, it) out of doors, *nin sagisia*, *nin sagidina*, *nin sagidjwina*; *nin sagisiton*, *nin sagidinan*, *nin sagidjwidon*. (Wayawitahew).
- Cart, *odabān*, *titibisse-odabān*, *titibidaban*. I make carts, I am a cartwright; *nind odabanike*, *nin titibidabanike*.
- Cartilage, *kakāwandjigan*.
- Cartman, *wedabiād bebejigoganjin*.
- Cartwright, *titibidabanikewinini*, *odabanikewinini*, *wedabaniked*.
- Cartwright's business or trade, *odabanikewin*, *titibidabanikewin*.
- Carve; I carve, *nin masinikodjige*. I carve it, (*in.*, *an.*) *nin masinikodān*; *nin masinikona*.
- Carved; it is carved (*in.*, *an.*), *masinikode*, *masinitchigade*; *masinikoso*, *masinitchigaso*.
- Carved image, (statue), *masinikodjigan*.
- Carver, *masinikodjigewinini*.
- Carver's chisel, *masinikodjigan*.
- Carving, *masinikodjigewin*.
- Cascade, cataract; there is a cascade, a cataract, *kakābika*, *kakābikuwan*. In a place where there is a cataract, to or from such a place, *kakābikang*, *kakābikuwang*. (Pāwistik).
- Case, *pindanonikaljigan*. I put it in a case or cover, (*in.*, *an.*) *nin pinduodon*; *nin pindaona*. It is in a case, (*in.*, *an.*) *pindaode*; *pindaoso*.
- Case for arrows, *pindunwān*. (Pittatwān).
- Casern, *jimaganishi-wakaigan*.
- Cash, *gwaicak joniu*.
- Cask, *makakossag*.
- Cassock, *mekatewikwanaūe obabisikawagan*.
- Cast; I cast, *nind apagijwe*. I cast him (her, it) somewhere, *nind apagina*; *nind apagitou*, *nind apagitan*.—S. Throw
- Cast, (*in.* s. *in.*) S. Mould. Moulded.
- Casting-house, *ningikosisewiganig*.
- Cast iron, *sagaigadey biwābik*.
- Castor-oil, *bimide-jabosigan*.
- Cast off. S. Throw away.
- Castrate; I castrate him, *nin pakwejwa*, *nin kishkijwa*. (Maniswew).
- Castrated; I am cast., *nin kishkijigas*.
- Castration, *pakwejodiwin*, *kishkijigasowin*.
- Cat, *gajagens*, *minons*. Male cat, *nabé-gajagens*. Female cat, *ikwe-gajagens*.

Catamenia. S. Monthly flowings.

Cataract. S. Cascade.

Catarrah, *agig, agigokawin*.

Catch; I catch him (her, it) with my hand, *nin debibinâ*; *nin debibinan*. I catch him (her, it) with my hand hastily, *nin uwâdina*; *nin nawâdinan*. I catch it for him, *nin nawadinamawa*.

Catch, (crush); I catch his hand (or finger) between the door, *nin tagwakonindjiwa*. My hand or finger is caught, *nin tagwakonindjishkos*.

Catch fish; I catch so many fishes in my net, *nin dassôbina*.

Catch in a net; I catch in a net, (or nets,) *nin pindaan*. I catch him (her, it) in a net, *nin pindaana*; *nin pindaan*. I catch myself (or I am caught) in a net, *nin pindaas*. (Nakwâtew).

Catch in the air; I catch it, (*in, an*), *nakwêbidon*; *nin nakwêbina*.

Catch with a hook; I catch with a hook, *nind adjigwadjiye*. I catch him (her, it) with a hook, *nind adjigwana*; *nind adjigwadan*. It catches, *adabikissin*.

Catechumen, *wa-sigaandosod*.

Catechism, *Kateshim*.

Catholic, *katolik*.

Catholic Christian, *katolik enamad*.

Catholic religion, *katolik enamewin*.

Cause; I cause it to him, (her, it,) *nin dodawa, nind inikawa, nin mina*; *nin dodan, nind inikan*. I cause it to myself,

nin dodas, nin minidis. It causes me s. th., *nind inikayon*.

Cause of anger or condemnation, *ondenindwin*.

Cause to one's self. S. Deserve.

Cave. S. Cavern.

Cavern; there is a cavern in a rock, *wicbabikamagad*. There is a cavern in a mountain, *wanadinamagad*.

Cease; I cease, *nind anwata, nin bisanab*. I cease working, *nin bonita*. I cease speaking, *nin bonwewidam*. It ceases, *bisanabimagad, anwatamagad*.

Cease, *boni-*, (in compositions.) I cease to be thirsty, *nin boninibigwee*, etc.

Cedar. S. Cedar-tree.

Cedar-bag, cedar-sack, *gijikashkimod*.

Cedar-bark, *wanagek, onagek*. I take off cedar-bark, *nin gashkaanagekwe*. The cedar-bark can be taken off, *pakweshka wanagek*. (Pakkwaniw).

Cedar-branch, *gijikânday*. I break and gather cedar-branches, *nin manâjide*.

Cedar-forest, cedar-swamp, *gijikiki*.

Cedar-tree, *gijik*. Young small cedar, *gijikens*. (Mânsikiska).

Cedar-wood, *gijik*.

Cede, (deliver); I cede him, (her, it,) *nin pagidenima*; *nin pagidendan*. I cede it to him, *nin pagidinamâwa*.

Celebrated. Celebrity.—S. Renown. Renowned.

Cellar, (under the floor of a house,) *anamissag-wânikân*.

Cemetery, *tchibegamig*.

Cense. S. Incense.

- Censer, *pakwenessatchigan*, *minomagwabikisigan*.
- Censure; I censure him, *nin dajima*. We censure one another, *nin dajindimin*. (Ata-*weyittamawew*).
- Census, *agindjigadevin*. (Aki-miwewin).
- Cent, copper-cent, *j o m â n i k e*, *miskwabikons*, *osâwabikons*.
- Centre; in the centre, *nawaii*. It is the centre, *nawaiiwan*, *nassawaiwan*, *nissawaiwan*.
- Certain, *gwaiaik*. A certain, *bejig*. (Peyak).
- Certainly, *abidekamig*, *geget*, *angwamass*, *gwaiaik*. Yes, certainly, *enange ka*, *aningwana*. (Tâpwe-ketchina).
- Certificate, *debwewini-masinai-gan*.
- Cerumen. S. Ear-wax.
- Chagrin. S. Sadness.
- Chair, *apâbiwin*. I take chair, *nin nomadab*.
- Chalice, *anamië-minikwâtchigan*.
- Chalk, *wâbishkibejibiigan*, *wâbishkibeshaignan*.
- Chambermaid, *anokitâgekwe*, *bamitâgekwe*.
- Chance, *jâwendâgosiwin*, *minwâbamewiswin*. I have a good chance, *nin jawendagos*, *nin minwâbamewis*. (Papewewin).
- Chandler, *wassâkwanendjiganikewinini*. I am a chandler, (I make candles,) *nin wassakwanendjiganike*.
- Change; I change it, (*in.*, *an.*) *nind andjiton*; *nind andjia*. I change (or alter) s. th. for him, *nind andjitawa*, *nind andjitamawa*.—I change my clothes, *nind andjikwanaie*. I change my life, my conduct, *nind andji-bimâdis*, *nind andjijiwebis*. I change my lodge, *nind andjige*. I change my mind often, *nind aiajawendam*, *nin bindiendam*, *nin binassawagendam*. I change my name, *nind andjinikandis*. I change his (her, its) name, *nind andjinikana*; *nind andjinikadan*. I change my shoes, *nind andakisine*. I change a writing, *nind andjibian*. (Meskutchi-pimâtisiw meskutaskisinew, etc.).
- Change, exchange; I change it, (for some other object, *in.*, *an.*) *nin meshkwatonan*; *nin meshkwatona*. I change it to him, *nin meshkwatonamawa*.
- Changed; I am (it is) changed, *nin andjiaia*; *andjigade*, *andjitchigade*. Changed life or conduct, *andji-bimadisiwin*.
- Changed name, *andjinikasowin*, *andjiwinsowin*. I have (it has) a changed name, *nind andjinikas*; *andjinikade*.
- Changed writing, *andjibigan*. (Meskutcikâtew).
- Change, exchanged; it is changed into..., *meshwatosse*.
- Changed, strange; I am (it is) changed, strange, *nin maiagendagos*; *maiagendagwad*. I find him (her, it) changed, *nin maiagenima*; *nin maiagendân*. I find myself changed, *nin maiagenindis*. I look (it looks) changed, strange, *nin maiaginagos*; *maiaginagwad*. I see him (her, it) changed, *nin maiaginawa*; *nin maiaginan*. (Mâmaskâtjinâkusiw).

- Changing; it is changing fur, (an animal,) *andawe*. (Pina-wew).
- Changing-house, change-house, *andjikwanaiewigamiy*.
- Changing of mind, inconstancy, *aiyjawendamowin*.
- Channel, *inātonan*. Channel between islands, *jebetig*.
- Chap, *oshkinawe*.
- Chapel, *anamiewigamiy*, *anamiewigumiyos*.
- Chapped. S. Cracked.
- Charcoal, *akakanje*. I burn (or make) charcoal, *nind akakanjek*. Place where they burn charcoal, *akakanjekān*.
- Charcoal-man, *akakanjekewini-ni*.
- Charcoal-man's business or trade, *akakanjekewin*.
- Charitable; I am ch., *nin kijādis*, *nin kijewādis*, *nin nitajawendjige*. I am ch. to him, *nin kijewādisitawa*. We are ch. to each other, *nin kijewādisitadimin*.
- Charitable heart, *jawendamideewin*. I have a ch. heart, *nin jawendamidee*.
- Charitable person, *kejewādisid*, *netajawendjiged*.
- Charity, *kijewādisiwin*, *kijādisiwin*, *jawendjigewin*, *jajawendjigewin*, *jawenindwin*, *jajawenindwin*. I practise charity, *nin jajawendjige*, *nin jajaweninge*, *ketimājisid nin jawenima*. We do charity to each other, *nin jawenindimin*, *nin jajawenindimin*. I ask him charity, *nin kitimāgimotawa*.
- Charity of heart, heartfelt charity, *jawendamideewin*.
- Chaste; I am chaste, *nin binis*, *nin binidee*, *nin nibwaka*. (Kanātsiwi).
- Chastely; I behave ch., *nin binādis*. (Kanātsji-pimātsiwi).
- Chastise; I chastise, *nin bashanjeige*. I ch. him, *nin bashanjēwa*. (Pasastehwew).
- Chastised; I am ch., *nin bashanjeigas*.
- Chastisement, *bashanjeigewin*; *bashanjeogowin*.
- Chastity, *binādisiwin*, *binisiwin*. (Kanātsji-pimātsiwi).
- Chasuble, *anamessike-agriwin*.
- Chatter; I chatter, I speak too much, *nind osamidon*.
- Chatter; I chatter with the teeth, *nin madweibideshin*, *nin madweibideshimon*, *nin papagabidewadj*.
- Cheap; I am (it is) cheap, *nin wendis*, *nin wenipanis*, *wendad*, *wenipanad*. I think it is cheap, (an., in.) *nin wenipanenima*; *nin wenipanendan*. I sell cheap, *nin wendwe*, *nin wendis*. Wet-takisuw, wettakimewi).
- Cheat; I cheat, *nin waičjinge*. I use to cheat, *nin waičjingshkk*. I cheat him, (her, it,) *nin waičjima*; *nin waičjudan*.— S. Deceive.
- Cheated; I am ch., *nin nanbānis*.
- Cheated, (in. s. in.) S. Deceived.
- Cheater, *waičjinged*, *waičjingshkkid*.
- Cheating, *waičjingewin*, *waičjingshkiwin*.
- Cheek, *onowama*. (Manāwāy n'ānāwāy, wanāwāya). My, thy, his cheek, *ninow*, *kinow*, *onowan*. The right cheek, *okitchinowama*, *kitchinow*. The left cheek, *onamandjinowama*, *na-*

- mandjinow*. My cheeks are red, *nin mishwanowe*. I paint my cheeks red, *nind osanama-ni*. My ch. are swollen, *nin baganowe*. I have dirty ch., *nin wiiagishkanowe*. I have hollow ch., *nin gwacabanowe*. I have large ch., *nin mamangiganowe*. The other cheek, *nabanonow*.
- Cherry, *okwemin*. (Takkwahemin).
- Cherry-tree, *okwemij*. (Takkwaheminattik).
- Chest, *makak*. (Mâskigan).
- Chesnut, *kitchi jawemin*.
- Chew; I chew, *nin jashagwandjige*. (Mâmâkwachiken). I chew it, (*in.*, *an.*) *nin jashagwandan*; *nin jashagwama*. I chew pitch, *nin jashagwami-gwee*. (Misimiskiwew).
- Chewed object, (*in.* & *an.*) *jashagwawendjigan*.
- Chicken, *panadjâ pakaakwens*.
- Chief, *ogima*. Second chief, *anikéogima*. I am a chief, *nind ogimaw*, *nind ogimakaniw*, *nind ogimakandage*, *nind ogimâkandawe*, *nind ogimâkandamage*. I make him a chief, *nind ogimawia*. (Okimâkkâtew). I am chief over him, (*her, it.*) *nind ogimakandawa*, *nind ogimakandan*. I live or act like a chief, *nind ogimâwadis*.
- Chief, (*in. s. in.*) S. Superior.
- Chief's hat, (crown,) *ogimâ-wiwâkwân*. (Okimâwastotin).
- Chief's lodge or house, (palace,) *ogimawigamig*.
- Chief's wife, *ogimâkwe*. I am the chief's wife, or a female chief, *nind ogimâkwe*. I make her a female chief, *nind ogimâkwevia*.
- Chieftain. S. Chief.
- Chieftainship, *ogimâwiwin*, *nigâniswin*.
- Child, *abinodji*, *onidjânissima*. (Awâsis). My, thy, his child, *ninidjâniss*, *kinidjâniss*, *onidjânissan*. Adopted child, *nidjânissikawin*. Like a child, *abinodjiing*. I am a child, *nind abinodjiine*. I play the child, *nind abinodjiikas*. I am with child, *nind adjik*, *nind aiawa abinodji*, *nin gigishkawa abinodji*. I have a child from..., *nind ondônje*. I have only one child, *nin bejigonje*. I have many children, *nin bissagonje*, *nin niskonje*. I have a child (or children), *nind onidjâniss*. I have no children (or a few children), *nin manonje*. I have two children, three children, etc., *nin nijônje*, *nin nissonje*, etc. All the children of a family, *ningotônjan*. I am child to somebody, *nind onidjânissimigo*. I am his (her) child, *nind onidjânissimig*. I have him, (her, it) for a child, *nin onidjânissinan*; *nind onidjânissindan*.
- Child; like one's own child, *wenidjanissingin*.
- Childhood, *abinodjiwin*.
- Childish; I am ch., *abinodjiing nind ijwebis*.
- Childishness, *abinodji-ijwebiswin*.
- Chimney, *bodâwân*. I make a chimney, *nin bodawânike*. (Kutawânâbisk).
- Chimney-sweeper, *pewindeiged*, *pawindeigewininu*. I am a

ef, *nind*win, *ni-**nissima.*

his child,

*iss, onid-*child, *nid-*

a child,

child, *nind*

he child,

I am with

*nid awawa**awa abi-*

d from...,

only one

I have

nissagonje.

e a child

nidjaniss.

(or a few

enje. I

three chil-

enje, nin

e children

enjan. Ibody, *nind*

am his

nidjanissi-

her, it) for

*nissinan ;**n.*

vn child,

*n.*chimney-sweeper, I sweep
chimneys, *nin pawindeige.*Chin; my, thy, his chin, *nindamikan, kidamikan, odamikan.*
(Mikwiskmew).

Chinaware. S. Porcelain.

Chine. S. Backbone.

Chip, *biwigaigan.* I make chips,
*nin biwigaige.*Chippewa Indian, *Otchipwe.* I
am a Chippewa Indian, *nind*
*otchipwem.*Chippewa language, *otchipwe-*
mowin. I speak the Chippe-wa language, *nind otchipwem.*

I translate it in the Ch. lan-

guage, *nind otchipwewissiton.*

It is translated in the Ch. lan-

guage, *otchipwewissitehigade.*It is in Chippewa, *otchipwe-*
*wissin.*Chippewa squaw, *otchipwekwe.*Chippewa writing, *otchipwewi-*
bigan. I write in Chippewa,
*nind otchipwewibiige.*Chisel, *pagwanegigan, panibi-*
gigan. Hollow chisel, *tchi-*
gaemikwan. Hollow chisel tomake incisions in maple-trees,
*negwakwani-biwabik.*Chocolate, *miskwabo.* I make
(or cook) chocolate, *nin misk-*
*waboke.*Choice, *onabandomowin, wawe-*
nabandamowin. (Nawasowâ-

bamowin).

Choke, (eating or drinking ;)

I choke him, (her, it,) *nin*
pakweishkona ; nin pakwe-
nishkodon. I choke myself,*nin pakweishkomidis.* Itchokes me ; *nin pakweish-*
kagon. (Atohuw-atohuhew).Choke, (suffocate ;) I choke him
with a rope, *nin kashka-**biginamawa.* I choke myself
with a rope, *nin kashkabigi-*
namas. (Kippwâtâmas).

Choke, (in. s. in) S. Hang.

Strangle.

Choked, (eating or drinking ;) I

am ch., *nin pakweishkag,*
nin pakweenibi.

Choleric. S. Passionate.

Choose ; I choose, *nind onâ-*
*bandjige, nin wawenâbandjige.*I choose him, (her, it,) *nind*
*onâbama, nin wawenâbama ;**nind onabandan, nin wawenâ-*
bandan. (Nawasowâbamow).Chop ; I chop wood, *nin manisse,*
nin kishkigaige. (Nikuttew). Ichop green wood, *nind ushkati-*
goke I chop dry wood, *nin mî-*
shiwâtigoke I chop into smallsticks, *nin bissigaige, nin bi-*
wigaisse I chop into chips,*nin biwigaisse.* I chop it intochips, *nin biwigaan.*—I chopfor people, *nin manissâge.* Ichop for him, *nin manissawa.*I chop for myself, *nin manis-*
*sâs.*Chopper, *menissed.* Somebody'schopper, *manissâgan.*Chopping, *manissewin*Chosen ; I am (it is) chosen,
nind onabandjigas, nin wawe-
nabandjigas ; onabandjigade,
*wawenabandjigade.*Chosen object, *onâbandjigan,*
*wawenabandjigan.*Church, *anamiewigamig.*Church-banner, *anamie-kikina-*
*wadjion.*Church-organ, *kitchi-pipigwan.*
(Kitotchigan).Church-steeple, *kitotâgan ago-*
deg.

Church-tithes. S. Tithes.

Christen. S. Baptize.

Christian, *enumiad*. I am a Christian, *nind anamia*. I am no Ch., *kawin nind anamiassi*. I become a Ch., *nind odapinan anamiwin*. I am a good strong Ch., *nin songanomia*. A good strong Ch., *swanganumiad*.

Christianity, Christian religion, *anamiewin*.

Christmas, *Niba-anamiégijigad*

Cigar, *tetibibaginigasod assema*.

Cinnamon, *niskwanayek, meskwanagekosid wanayek*.

Cipher, *agindassowin, agindassobiigan*. (Akittásuwin).

Cipher; I cipher, *nind agindass, nind agindassobiige, agindassowinan nind ojibiinan*.

Ciphering, *agindassobiigewin*.

Circumcise; I cir. him, *nin pakwejwa*.

Circumcised; I am cir., *nin pakwejoj, nin kikinawâdji, nin kikinawâdendâgos*.

Circumcision, *pakwejodîwin; kikinawâdjion, kikinawâdendâgosiwin*.

Cite. S. Call.

City, *odena, kitchi odena*. There is a city, *odenâwan*.

Clandestinely. S. Secretly.

Clap; I clap my hands together, *nin pâpassinindjiodis*. (Pâpaditchitchehamaw).

Claw; its claw, *oshkanjin*. Claw of a cow or ox, *pjikiwiganj*.—S. Hoof. (Pijiskiwaskasiy).

Clay, *wâbigan*. White clay, *wâbabigan*. Red clay, *meiswâbigan, osaman*. I put clay on, I plaster with clay, *nin wâbige*. (Wâbatonisk).

Clay-bank; there is a clay-bank, *kishkabânonikaga*.

Clay-plastering, *wâbigaigewin*.

Clean; I am (it is) clean, *nin bins, binad*. (Kanâtisiw). It is clean: a board, *binissagisi*; a floor, *binissâga*; a house or room, *binate*; a liquid, *binagami*; stuff, *in.*, *binigad*; stuff, *an.*, *binigisi*—I clean him, (her, it,) *nin binia*; *nin biniton*. I clean it, (a board,) *nin binissagia*. I clean it, (a floor,) *nin binissajiton*. I clean s. th. for him, *nin binitawa, nin binitamawa*. (Kanâtjihew).

Clean or dress fish; I clean fish, *nin pakajawe*. I clean a fish, *nin pakajwa gigo*.

Clean, (in. s. in.) S. Wipe.

Cleanness, cleanliness, *binisiwin*. (Kanâtisiwin).

Cleanness of heart, *binideewin*. I have a clean heart, *nin binidee*. (Kanâtjitehewin).

Cleanse; I cleanse him, (her, it,) *nin binia*; *nin biniton*.

Cleanse, (in. s. in.) S. Wash clean.

Cleansed; I am (it is) cleansed, *nin binigog*; *binigâde*.

Cleansed by fire; I am (it is) cl. by fire, *nin gassîakis*; *gassîakide*.

Clear; it is clear, (in the woods,) *jibeâmagad, jishigaâkwâgade*. I clear land, *nin majiige, nin majiakonige*. The act of clearing land, *majiigewin, majiakonigewin*. (Musawâthikewin. Tawakahikewin).

Clearing, *majiigan, majiakonigan*. There is a clearing, *papashkwamagad, papashkwakamiga*. There is a clearing

made, *majiigâde*, *papashkwai-gâde*. I make a clearing, *nin majiige*, *nin papushkogaige*. A clearing is seen through the woods, *babawasse*, *jajibu-wassakweia*. (Sipeyaw).
 Cleaver, *passiguigan*.
 Cleave, (split;) I cleave, *nin passiguige*.—S. Split.
 Cleave, (stick;) I cleave to s. th., *nind agoke*. It cleaves to s. th., *agogin*, *agokemugad*.
 Clemency, *minwudendamowin*, *kijewâdisiwin*, *kijâdisiwin*. (Yospisiwin).
 Clement; I am cl., *nin kijewâdis*, *nin kijâdis*, *nin minwudendam*. (Yospisiw).
 Clerk, *ajibiigewini*, *wejibiiged*.
 Clerk's office, *ajibiigewigamig*.
 Cliff, cleft, *ajibik*. There is a cliff, *ajibikoka*, *kishkabika*.
 Climb up; I climb up on a tree, etc., *nind akwandawe*. (Ketchikusiw).
 Cloak, *kitchi babisikawâgan*.
 Clock, *dibaigisisswân*. I make clocks, *nin dibaigisisswânike*. (Pisimokkân).
 Clock-manufacturer, *dibaigisisswânikewin*.
 Clock-manufacturer, *dibaigisisswânikewini*.
 Clog, *mitigo-makisin*. (Mistikoskisin).
 Close by, *tehiq'*, *tehiqaii*.—S. Near.
 Closet; there is a closet made, *pikissanagokâde*. In the closet, *pikissanagong*.
 Cloth, *manitowegin*. Black cloth, *bosmakatewegin*. (Kaskitewegin). Red cloth, *miskwegin*.
 Clothe; I clothe him, (her, it),

nin bisikona, *nind agwia'*; *nin bisikonan*, *nind agwiton*. I clothe myself, *nind agwiidie*. We clothe one another, *nind agwiidimiu*. (Akwanahwew).
 Clothe, (in. s. in.) S. Dress.
 Clothes, *agwiwin*, *madindagan*. I put my clothes on, *nin bisikwanaie*, *nin wawepis*. (Pustayonissew). I put him his clothes on, *nin bisikona*, *nin wawepina*. I change clothes, *nind andjikwanaie*. I have double clothes on, *nin bitokwanaie*. I have many clothes, *nin madindass*. I give him clothes, *nind agwia*, *nin madindumawa*, *nin madimona*.
 Clothing, *madindagan*, *bisikagan*, *agwiwin*. The giving or receiving of clothing, *agwiidwin*. I give him clothing, *nin agwia*.
 Clothing-store, *madindagan-iwigamig*.
 Cloud, *anakwad*. (Waskow).
 Black cloud, (mourning cloud,) *nitâganakwad*. Dark cloud, or, there is a dark cloud, *pashugishkanakwad*. There are small curled clouds, *gitchiganakwad*. The clouds are red, *miskwânakwad*. (Clouds from the north, west, etc. S. North. West, etc.)
 Cloudy; it is cloudy, *anakwad*, *ningwakwad*. (Iyckwaskwan)
 Clove, *sagâigans menomagwak*.
 Clover, *nessobagak*.
 Clyster. S. Injection.
 Clyster-pipe, *pindabawâdjigan*, *signamâdiwin*.
 Coach. S. Cart.
 Coachman. S. Cartman.
 Coal, *akakanje*. (Kaskaskasew).

- I burn (or make) coal, *nind akakanjeke*. Place where coal is burnt, *akakanjekân*. I burn him (her, it) to coal, *nind akakanakiswa*; *nind akakanakisan*. I am (it is) burnt to coal, or, I burnt (it burns) to coal, *nind akakanakis*; *akakanakide*, *akakanate*.— There are coals, *akakanjeka*, *akakanjewan*. I gather burning coals together, *nin mawandokije*.
- Coal-house, *akakanjewigamiy*.
Coal, red-hot coals, *miskokinje*.
Coal. S. Pit-coal.
- Coarse; it is coarse, thin, light, (stuff,) (*in.*, *an.*) *babigwetagad*; *babigwetagisi*.
- Coast; I coast, *nin bimajaam*, *nin jijodewaam*, *nin tchigewaam*. (Sioneskam).
- Coat, *babisikawâyan*, *bisikawâyan*. (Miskutâkây).
- Coat of cloth, *manitowegino-babisikawâyan*.
- Cobweb, *assabikeshiwassab*.
- Cock, *pakaakwe*, *nabé-pakaakwe*.—Cock's crest, *pakuukwe o patakibimweon*.
- Cock of a gun, *obwâmens*.
- Cock; I cock a gun, *nind ajigîdabikinan pâshkisigan*.
- Coffee, *makate-mashkikiwâbo*. I make coffee, *nin makate-mashkikiwâboke*.
- Coffee-house, *makate-mashkikiwâbokewigamiy*.
- Coffee-mill, *bissibodjigans*.
- Coffer, *makak*.
- Coffin, *tchibai-makak*.
- Cohabit; I cohabit, *nin widige*. I cohabit with her, (him,) *nin widigema*. We cohabit, *nin wedigendimin*. (Wikittuwok).
- Cohabitation, *widigemâyan*. (Wikimâgun).
- Cohabitation, *widigendiwin*, *widigewin*.
- Colander, *jâbwajigawitchigon*.
- Cold, bad cold, *agig*, *agigokawin*. I have a bad cold, *nind agigoka*.
- Cold, *gikâdjiwin*.
- Cold; it is cold, *kissina*. It is cold by the wind, *takâssin*. It is cold (in a building), *takate*. It is a cold night, *kissintibikad*.—I am cold, I feel cold, *nin gikadj*, *nin bigedj*, *nin takénis*. (Kawat-chiw). I am very cold, *nin ninngadj*. I am cold, my body is cold, *nin takis*. I soon feel cold, *nin nitâ-gikadj*, *nin wakéwadj*. I can endure much cold, *nin jibadj*.—I catch cold, I become cold, *nin takash*. I make him catch cold, *nin takashima*. My hands are cold, *nin gikadjinindjiwadj*. My feet are cold, *nin gikadjisidewadj*. My ears are cold, *nin gikadjitawuyewadj*. I weep from cold, *nin mokuwadj*.—It is cold, (liquid,) *takâgami*. It is cold, (metal, *in.*, *an.*) *takâbikad*; *takâbikisi*.
- Colic, *akoshkâdewin*. I have colics, *nind akoshkâde*. (Kisivaskatew).
- Collar, *nabikawâyan*, *nabikâgan*.
- Collar-bone, clavicle, *bimidâkiganan*.
- Collar of a coat, etc., *apikweiwegwasson*.
- Collect. Collected.—S. Gather Gathered.

un. (Wi-

win, wi-

chigan.
agigok-
cold, nind

na. It is

takassin.

lding, I

old night,

n cold, I

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(Kawat-

ry cold,

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re cold, nin

My feet

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nin gikadj-

weep from

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igami. It is

an.) takábi-

n. I have

kkáde. (Ki-

an, nabiká-

ale, bimida-

e., apikweia-

—S. Gather

Collectively, *mámawi*.

Colored ; I am colored, a colored person, *nin makatéwis*, *nin makatéwiwe*.

Colored person, *mekatewisid*, *mekatewived*, *makatewiass*. (Kaskitewiyás).

Color of ripeness ; it has the color of r., (*in.*, *un.*) *gijande* ; *gijanso*.

Colt, *bebejigoganjins* ; *manijius*. (Piponáskus).

Comb, *binákwán*. Large dressing comb, *pashkábi-de-binákwán*, *nassaigan*.—Comb for horses, *nasikwéigan*.

Comb ; I comb myself, *nin nasikwé*. I comb him, *nin nasikwéwa*.

Combat. S. Fight.

Come down ; I come down, *nin binissandawe*. I come down on a rope, *nin nissabigita*. I come down flying, *nin bi-nanjisse*. (Nittakusiw).

Come forth ; I come forth, *nin moki*, *nin mokas*. It comes forth, *mokissemagad*, *mokishkamagad*. I come forth by the current of a river, *nin moka-bog*. (Maha boyuw). I come forth, (out of the water,) *nin mokibi*, *nin moshkam*. I come (it comes) forth to the surface of the water, *nin mekijsisse* ; *mokijissemagad*. I come (it comes) forth to the surface of the water, and float, (floats,) *nin moshkaagwindjin* ; *moshkaagwinda*.—The water comes forth, *mokidjivan nibi*. It comes forth, *sagigin*.

Come from ; I come from..., *nind ondj*, *nind ondjiba*, *nind*

ondadis. It comes from..., *ondjimagad*, *ondjibamagad*, *ondadad*, *ondjissin*, *onsikamagad*.

Come here ; come here, *ondáss*, *ondáshán*. (Astam). I come here, *nin bi-tja* ; *nin bidjja*. I come here for some reason, *nin bi-inika*, *nin bi-ousika*. I come here weeping, crying, *nin bidadem*. I come here speaking, talking, *nin bidweidam*. I come to tell s. th., *nin bidúdjim*, *nin bidúdjimotage*. I come to tell it, *nin bidúdjimotan*. I come to tell him, *nin bidúdjimotawa*. I come here to trouble him, *nin bi-migoshkásikawa*.—I come with snow-shoes, or on snow-shoes, *nin bidagimosse*. I come here running, *nin bidjibato*. I come here dragging s. th., *nin bidjidábi*. It comes sliding, *bidjibide*.

Come in ; I come in, *nin pindige*. It comes in, *pindigemagad*. I come in to him, *nin pindigawa*. I come (or go) into him, (her, it,) *nin pindigeshkawa* ; *nin pindigeshkan*. It comes in me, *nin pindigeshkágon*. I come in (or go in) in a canoe or boat, *nin pindjidawaam*.

Come out ; I come out, *nin bisaguam*. It comes out, *bi-saguamomagad*, *bi-sagidjissemagad*. I come out of the water, *nind agwata*, *nind agwubita*.

Come to..., I come to him, (her, it,) *nin bi-nasikawa*, *nin bi-odissa* ; *nin bi-nasikan*, *nin bi-oditan*. I don't come to him, (her, it,) *nin nondeshkawa* ; *nin nondeshkan*. It comes

- to me, *nind odissigon, nind odissikagon, nind odjissikagon*. It does not come to me, *nin nondeshkagon*.—I come to the shore, *nind agwaan*. (Kapaw). I come to the shore out of the water, *nind agwaiadagas*. It comes to the shore by the wind, *agwaiassin*.—I let it come to him from hand to hand, *nind awikēnamāwa*.
- Come upon; I come upon him, *nin pagūljinolawa, nin pagamishkawa*. It comes upon me, *nin pagamishkagon*. It comes to pass, *pagamishkamagad*.—I come upon him and make him fall, *nind apagasikawa*. It comes upon me and makes me fall, *nind apagasikagon*.
- Come with. S. Bring with. Comer, *biwide*. (Okiyutew).
- Comfort; I comfort, *nin sengideeshkage, nin songideeshkawe*. I comfort him, *nin songideeshkawa*.
- Comfortable life, *mino aiāwin*.
- Comforter, *swangideeshkawed*.
- Coming; I am coming here, *nin bidassamosse*. I am (it is) coming on, *nind apisika; apisikanagad*. I am coming on the ice, *nin bidadagak*. I am coming here in a canoe or boat, *nin bidassamishku*. I am (it is) coming with the wind, *nin bidash; bidassin*. The wind is coming, *bidanimad*.
- Command; I command him s. th. urgently, *nin pāpījima*. I com. it urgently, *nin pāpījindan*. (Sikkimew).
- Command, (in. s. in.) S. Reign. Commander, *nigānossewinini*.
- Commandment, *ganāsongewin*. I make commandments, *nin ganāsonge*. (Itasowew). Commence. Commencement.—S. Begin Beginning. Commerce, *atandiwīn, atāwewin*.
- Commission, (word sent,) *mitchitwewin*. I give or send a commission, *nin mitchitwe*. I give or send him a commission, *nin mitchitchima*. I give or send a com. for it, (in., an.) *nin mitchitwen; nin mitchitwenan*. (Itwehiwewin).
- Commit; I commit, *nin dodam*. I make him commit some action, *nin dodamoa*.
- Commit; I commit or intrust s. th. to his care, *nin ganawendaa, nin ganawendamona*.
- Common; in common, *māmawī*.
- Common-hall. S. Judgment-house.
- Communicant, *wedapinang jāwendāgosiwīn*. (Eyamihesakamut).
- Communicate; I com. it, *nin windamāgen*. I com. it to him, *nin windamāwa*.
- Communication, *windamāgewin*.
- Communion, *Jāwendāgosiwīn*. I take communion, *nin jāwendagos, nind odapinan Jāwendāgosiwīn*. (Ayamihesakamowin).
- Communion of Saints, *ketchitwāwendāgosidjig o widokodawinīwa, anamiē-widokōdādiwin*. We are in the Communion of Saints, *nind anamiē-widokōdādimin*. (Ayamihesatamākekewok o kanātātehākekewok).
- Companion, *widjwagan, widjindinowāgan*.

- Company, *anikominodewiwin*. (Witjettuwin). There is a company, *anikominodemagad*. We form a company, *nind anikominodewimin*.—I keep company with him, *nin widjiwa, nin widokawa*.—I keep comp. with him in religious respect, *nind anamie-widokawa*.
- Company, (in. s. in.) S. Keep company.—S. Help.
- Compared to... S. Esteemed equal.
- Comparison, *awétchigan*. I make a comparison, *nind awétchige*.
- Compass, *wawiebiigan*.
- Compass; it compasses me, *nin givitashkagon*.
- Compassed. S. Enclosed.
- Compassion, *kitimägeningewin, kitimägendjigewin, kitimägenindiwin, jäwendjigewin, kije-wädisiwin*. I have comp. on him, (her, it,) *nin kitimägenima, nin jäwenima; nin kitimägendan, nin jäwendan*.—I excite comp. with my words, *nind inigatagos, nin kitimägitagos*.
- Compassionate; I am comp., *nin kitimägendjige, nin jäwendjige, nin kijewädis*.
- Complaint, *gagimidonowin*.
- Complaisant; I am comp., *nin minwewis*.
- Compliments, *anamikägewin; anamikägowin*. I give him my comp., *nind anamikawa*. We give or send comp. to each other, *nind anamikodälimin*.
- Compliments, (in. s. in.) S. Nod with the head.
- Comport; I comport myself in a certain manner, *nind ijwebis*.
- Comportment, *ijwebisiwin*.
- Computation, *widjibindicin*.—S. Drink together.
- Compotator, *widjibimagan*.
- Comprehend; I comp. it, *nin nissitotän*.
- Comprehend, (in. s. in.) S. Understand.
- Comprehensible; it is comp., *nissitotägcad*.
- Compress. S. Press together.
- Comrade, *widjwägan*.
- Comrade; my comrade, *nidji; nidjikucé, nidjikivesi*.
- Conceal. S. Hide.
- Conceive; I conceive it, *nin nissitotän*.
- Conceive, (in. s. in.) S. Understand.
- Conclude. S. Consolidate.
- Concord, *bejigwendamowin*.
- Concord, (in. s. in.) S. Peace.
- Concubinage, *anisha widigendiwin, matchi widigendiwin*. (Pisikwäteli-wikittuwin). We live together in concubinage, *anisha nin widigendimin*.
- Concubine; I am a con., *anisha nin widigema inini*. I keep a con., *anisha nin widigema igwe*.
- Concupiscence, *missawenimowin*. I look at her (him) with conc., *nin missawiganawabama*. (Pisikwäteli-mustawinawew).
- Condemn; I condemn him, *nin banädjia, nin banäsoma, nin mamjima*. I condemn myself, *nin banädjiidis*. I condemn him to death, *nin niboma, nin naniboma*. (Oyasuwätew).
- Conduct, *ijwebisiwin, bimädisiwin*. Decent chaste conduct,

- binâdisiwin.* (I tâtisiwin). Changed conduct, *andjjebisirin, andjibimadisiwin.* Wise prudent conduct, *nibwaka-ijheebisiwin.* Indecent unchaste conduct, *yagihâdisiwin.* My cond. is shameful, is considered shameful, *nind agatendagos.*
- Conduct, (in. s. in.) S. Behave. Behavior.
- Conduct; I conduct him, *nin bimiwina.*
- Conduct away. S. Lead away.
- Conduct in; I cond. him in, *nin pindigana.*
- Conduct out; I cond. him out, *nin sagidjîwina.*
- Conduct. Conductor.—S. Guide.
- Conduct. S. Oversee.
- Confect, *pashkiminassigan.*
- Confect; I confect, *nin pashkiminassige.* I confect them, (berries, in., an.) *nin pashkiminassanan; nin pashkiminassway.*
- Confectionery articles, *sisibâkwatonsan.*
- Confess, declare; I confess sincerely, *nin gwaiakwâdjim.* (Kwayaskâtjimow).
- Confess sins; I confess my sins, *nin webinige.* (Ayamihewâtjimisuw).
- Confession, *webinigewin.*
- Confidence. S. Trust.
- Confidence, (in. s. in.) S. Ask with hope.
- Confirm. S. Consolidate.
- Confirm; I confirm, *nin migiwen Songideeshkâgewin.* I confirm him, *nin mina Songideeshkâgewin.*
- Confirmation, *Songideeshkâgewin.* I give Conf., *nin migiwen Songideeshkâgewin.* I receive Conf., *nin minigo Songideeshkâgewin.*
- Confirmed; I am conf., *nin giminigo Songideeshkâgewin.*
- Confirmed, ratified; it is conf., *songitcheigâde.*
- Confronted; we are conf. together, *nin assamâbandimin.*
- Conscience; I have bitter remorse of conscience, *nind inigâwagendam.*
- Consent, *minwendamowin.* (Naskomowin).
- Consent; I consent, I am willing, *nin minwendam.* (Naskomow).
- Consent to do. S. Promise.
- Conservation, *ganâwendamowin.*
- Conserve; I conserve him, (her, it,) *nin ganâwenimu; nin ganâwendan.* I conserve to me, *nin ganâwendamas.* I conserve it to me, (in., an.) *nin ganâwendamason; nin ganâwendamasonan.*—I conserve or put up provisions, *nind atwab.* (Astwaw).
- Conserve, (in. s. in.) S. Live, I make live.
- Consider. Consideration.—S. Reflect. Reflection.
- Consider. Considered.—*Remark.* In regard to the expressions: I am considered to be so and so, or to be this or that, we remark here that these expressions are to be found under their respective *substantives, verbs* or *adjectives.*—For instance, I am considered superior, or to be a superior, *nin nigânendagos.* You will find it under “Superior.”—It is considered shameful, *agu-*

tendúgwad. You will find this under "Shameful."—Etc.
 Consolator, *aiabisiwínged*.
 Consolation, *abisindíwin*.
 Console; I console, *nind abisiwínged, nin gágisonged, nin songideeshkage, nin songideeshkaree*. I console him, *nind abisiwíma, nín songideeshkawa, nin gágisoma, nin minodee, nin gáginoma*. (Kákitjihew). I console myself, *nín gágisondis*.
 Consoler, *swangideeshkaree, guágisonged, aiábisiwínged*.
 Consolidate; I cons. it, *nín songiton, nind aindjissiton*.
 Consoling, consolation, *abisindíwin*.
 Constable, *takonírewinini, tekoníwed*.
 Constancy, *songendamowin, bejigwendamowin*. (Sokkátisiwin).
 Constant; I am constant, *nín songendam, nin bejigwendam*.
 Constant at work; I am con., *nín minwéwis*. (Sokkeyimow).
 Constantly, *mojag, apine, bejigwanong*. (Sukamo).
 Constipated; I am con., *nín amidawitchi*.—S. Costive.
 Constipation. S. Costiveness.
 Constitution, *inakonigewin*.
 Construct, (in. s. in.) S. Make. Build.
 Constructed; it is con. (*in., an.*) *ijitchigáde, gijitchigáde; ijitchigaso, gijitchigaso*.
 Consume, (in. s. in.) S. Eat up.
 Consume. S. Spend all.
 Consumption, *minúwapiwin*. I have the consumption, *nín minúwapiwe*.
 Contain, (hold); it contains,

débashkine, débibi. It does not contain much. (*in., an.*) *náradob; náradisi*. It cannot contain all, *nonashkinemagad, nojibadjigemagad*. I cannot make it contain all, (I cannot put all in,) *nín nojibadjige*.
 Contemn. S. Despise.
 Contemplate. Contemplation, (in. s. in.)—S. Reflect. Reflection.
 Content, *minwendamowin*. (Miweyittamowin).
 Content; I content him, *nín debia; nín minwendamia*.
 Contented; I am con., *nín minwendam, nin minawas, nin débagenim, nin debenim, nin débendam, nin débis, nin náwadam*. I make him contented, *nín minwendamia, nín maminwendamia, nín minwendua, nín minowarea, nín minawasia, nin naendamia*. I make it contented, *nín minwendamiton, nín náwadamiton*. We make each other contented, *nín maminwendamíidimín*, etc. (Miweyittam).
 Contentedness, *débinimowin, minwendamowin*.
 Contention. S. Dispute.
 Continent; it is the continent, *kitakamiga*. On the continent, *kitakamigang*.
 Continually, *kaginig, apine, bejigwanong, mojay*.
 Continue; I continue long, *nín ginwachtita*.
 Contract; I contract it, *nín sindabiginan*.
 Contradict; I contradict, *nind aji d e r e, nind ajideridam, nind agonwetam, nind agonwetage*. I contradict in

- thoughts, *nind ajidéndam, nin agonwééndam*. I contradict him, *nind agonwetawa, nind ajidema*. I contradict him in thoughts, *nind ajidenina*. I cont. it, *nind agonwetán*. We cont. each other, *nind agonwetádimin, nind ajidéndimin*. I cont. myself, *nind agonwetádis*. I am in the habit of contradicting, *nind agonwetageshk*. Bad habit of contradicting, *agonwetageshkiwin*. (Anwettam).
- Contradictor, *netá-agonwetang*. Contradiction, *agonwetamowin, ajidewidamowin, agonwetádiwin*. Cont. in thoughts, *agonwééndamowin, ajidéndamowin*.
- Contribute. Contribution. — S. Give. Gift.
- Contrite; I am contrite, *nind amwenindis*. (Kesinátéyimisiw).
- Contrition, *amwenindisowin*.
- Conversation, *gunonidiwin, gaganonidiwin*.
- Converse; I conv., *nin gágigit*. I con. with him, *nin gagana, nin widjidonama*. We con. together, *nin gaganonidimin*.
- Conversion, *amwenindisowin, andjibimádisiwin, andjijiwebisiwin*.
- Convert, *wedapinang anamiéwin*.
- Convert; I convert myself, *nind amwenindis, nind andjiton, nind ijiwebisiwin; nind odápinan anamiéwin*. I convert him, *nin gashkia tchi andjijiwebisid; nin gashkia tchi anamiad*.
- Converted; I am con., *nind andjibimádis, nind andjijiwebis; nind anamia*.
- Convey; I convey him (her, it) on or in a carriage, *nind odábana; nind odábadan*. I convey him (her, it) in a canoe or boat from the lake to the shore, *nind agwaona; nind agwaodon*. I convey him (her, it) in a canoe or boat over a river or bay, *nind ajawaa, nind ajawaona; nind ajawaan, nind ajawaodon*.
- Convey back; I convey him (her, it) back, *nind ajéwina; nind ajéwidon*. I convey him (her, it) back again in a canoe or boat, *nin giweona; nind giweodon*.
- Convey in; I convey him (her, it) in, *nin pindigana; nin pindigadon*.
- Convey, (in. s. in.) S. Carry. Carry away. Conduct.
- Conveyance in a carriage, *awadjidábiwin*.
- Conviction, *abéidiwin*. I give testimony to conviction, *nin batange*. Testimony to conviction, *batangewin*.
- Convince; I convince him, *nind abea*. (Tápewew).
- Convoke; I conv., *nin nandonge*. I con. them, *nin nandomag*.
- Convulsion, *tehtchibishkawin*. —S. Spasms.
- Cook, *tchibákwewinini; tchibákweikwe; tchabakwed*. (Opiminawasuw).
- Cook; I cook, *nin tchibákwe, nin gisisekwe*. I cook for him, *nin tchibakwawa, nin gisisama, nin gisidebona*. I cook for myself, *nin tchibák-*

*nind and-
ijjwebis;*

(her, it)
*nind odá-
n.* I con-
cance or
to the
na; nind
him (her,
bat over a
a *juwa,*
ad a *juwa-*

vey him
ajewin;
onvey him
in a canoe
na; nind

him (her,
a; nín pin-

S. Carry.
ct.
age, *awad-*

n. I give
fiction, *nín*
ny to con-
n.

le him, *nind*
).
nandonge.
andomag.
ibishkawin.

*ni; tchibá-
wed.* (Opi-

tchibákwe,
I cook for
wawa, nín
sidebona. I
nín tchibák-

was. I cook it, (*in., an.*) *nín gisisun; nín gisiswa.* I cook it tender, (*in., an.*) *nín nokisan; nín nokiswa.* (Pimina-watew).

Cooked; it is cooked, (*in., an.*) *gijide; gisiso.* It is cooked in a certain manner, *iwidemagad.* It is well cooked, well done, (*in., an.*) *minodemagad; minoso.* It is cooked tender, (*in., an.*) *nokide; nokiso.*

Cookery, cooking, *tchibákwe-win, gisisekewin.*

Cook-house, kitchen, *tchibákwewigamig.* (Piminawasuwikamik).

Cook-maid, *tchibákweikwe.*

Cook-stove, cooking-stove, *tchibákwe-kijábhikisigan.*

Cool; it is cool or cold, *takissin.* It is cool, *takaiamagad.* It is cool, (liquid,) *takágami.*

Cool; I cool, *nín takissidjige.* I cool him, (her, it), *nín takishima; nín takissidon.*

Cool, (by wetting;) I cool him, (her, it), *nín takábáwana; nín takábáwudan.* I cool it, pouring cold water in, *nín takágamishodon, takibádon.*

Cool, (*in. s. in.*) S. Cold.

Cooper, *makakokewinini.* I am a cooper, (I make barrels,) *nín makakoke.*

Cooper's business, trade, work, *makakokewin.*

Copper-shop, *makakokewigamig.*

Copper, *miskwábik, osáwábik.*

Copper-mine, *miskwábikokán, bíwábikokán.* I work in a copper-mine, *nín miskwábikoke, nín bíwábikoke.* Miner in a copper-mine, *miskwábikokewinini, bíwábikokewinini.*

Copper-mining business, *miskwábikokewin.*

Copper-mining Agent or Superintendent, *miskwábikoké-ogimú.*

Copper-cent, *jománike, miskwábikons, osúwábikons.*

Copy, *nassábiigan, nabibiigan, andjibiigan.*

Copy, (*in. s. in.*) S. Writing.

Copy, (transcribe;) I copy, *nín nassábiige, nín nabibiige, nind andjibiige.* I copy it, *nín nassábian, nín nabibian, nind andjilian.*

Copy, (imitate;) I copy it, *nín kikinowábandan, nassáb nind eiton.*

Copying, *nassábiigewin, nabijigewin, andjibiigewin.*

Cord of wood, *atawissan.* (Asa-tatehigan).

Cord. S. Rope.

Core of a corn-ear, *okawák.*

Cork, *wajashkwedo, kitchi wajashkwedo.*

Cork-screw, *gitaiigan.*

Cork-stopper, *wajashkwedo-gibakwaigan.*

Cormorant, *kágághishib,* (raven-duck).

Corn. S. Indian corn.

Corn-ear, (of Indian corn,) *nisakosi.* The corn-ear bursts at the fire, *páshkingweso nisakosi.*

Cornel-tree, *máuan.*

Corner; there is a corner, *wáwikweia.* In a corner of the room, *wikwessagag.* In a corner of the earth, *wikwekami-gag aki.*

Corner-stone, *waikwaiábikiassin, wikweciabikissitchigan, matawaikwaiabikissiasin,*

- netamabikishing assin.* Chief corner-stone, *nigāniwikweabikissitchigan.*
 Corn-meal, *bissibod jig* &c.
 Corn-soup, corn-mash.—S. Indian corn-soup.
 Corn-stalk, *sibucagan.* Sprout of the corn-stalk, *sibucigans.*
 Costive; I am costive, *nin gibissagaje.*
 Costiveness, *gibissagajewin.*
 Costly. S. High.
 Corpse, *tchibai.*
 Corpus Christi day, *wābigonigijigad.*
 Correct, *gwaiak.*
 Correct; I correct it, *nin gwaiakoton, nin nanaiton.* I correct a writing, *nin nanāibiige;* I correct it, *nin nanāibian.*
 Corrected writing, *nanāibiigan.*
 Correct. Correcting, (in. s. in.) S. Repair. Repairing.
 Corrupt; I corrupt him, *nin matchi ijwecbisia, nin banādjiu, nin gagibāsoma.* (Misiwanātijihew)
 Corrupted; it is corrupted, (liquid), *ajagamissin.* It is corr., (in., an.) *pigishkanad; pigishkunam.* (Pikiskatin).
 Cotton, *papagwicaiān, papagiwaiāngin.*
 Cotton bag, made of cotton, *pagiwaiāneshkimod.*
 Cough, *ossossodamowin.* (Ostututamowin).
 Cough; I cough, *nind ossossodam.*
 Council, *gigitowin.* (Mawātijihitawin).
 Council-house, *gigitowigamig.*
 Counsel; I counsel him, *nin gāgansoma.* (Kakeskimew).
 Count; I count, *nind agindass.* I mistake in counting, *nin wanagindass.* I mistake in counting it, (in., an.) *nin wanagindan; nin wanagima.* I count him, (her, it,) *nind agima; nind agindan.*
 Counted; I am (it is) counted, *nind agindjigas; agindjigāde.*
 Countenance; I have a smiling countenance, *nin babapingwe.*
 Counting, *agindjigādewin.*
 Country, *aki.*
 Countryman, *wid jidakiwemagan.*
 Couple; so many couple, *dass-wean.*
 Couple. S. Pair.
 Courage, *songideewin, mangotassiwīn, mangideewin.*
 Courageous; I am cour., *nin songidee, nin mangotass, nin mangidee.* I make him cour., *nin songideea, nin mangideea.*
 Courageous man, *mangotassiwīnini, swangideed iwīni.* (Nābekkāsūw).
 Courageous person, *swangideed, mengotassid.*
 Court, *dibakonidiwin.*
 Cousin, (he-cousin;) my, thy, his cousin, *ninimoshe, kinimoshe, winimosheian;* or, *nitawiss, kitawiss, witawissan.*
 Cousin, (she-cousin;) my, thy, her cousin, *nindangoshe, kidangoshe, odangosheian.*
 Cover; cover of a kettle, etc., *dibabowēigan, padagwaboēigan, gibabikaiigan, gibakwaiigan, gibaboēigan.* Cover of a powder-pan, *agwanakokweigan.*
 Cover; I cover him (her, it) with s. th., *in padagwanama-*

wu; *nin padagwanaau*. I cover him (her, it) with my body, *nin padagwanishkawa*; *nin padagwanishkan*. It covers me, *nin padagwanishkagon*. I cover him, (her, it,) with some articles of clothing, *nind agwajéwa*, *nind agwanáwa*; *nind agwanaau*.—I cover myself, *nin naagwaji*, *nind agwaje*. I cover my head, *nind agwanikweodis*. I cover my breast, *nind agwaiakiganeodis*.

Cover, (roof;) I cover, *nind apakodjige*. I cover it, (a lodge or house,) *nind apakodon*. (Apakkwew).

Cover with bark; I cover, *nin ningwanapakwe*. I cover it, *nin ningwanapakwadan*.

Covered; I am (it is) covered with s. th., *nin padagwanai-gas*; *padagwanai-gáde*. I am (it is) covered, *nind agwanai-gas*; *agwanai-gáde*.—All is covered with it, *misweshkamá-gad*.

Covered, (roofed;) it is covered, *apakode*, *apakodjigáde*.

Covet; I covet, *nin missawendam*, *nin missawendjige*, *nin missawinage*. I covet him, (her, it,) *nin missawenima*, *nin missawinawa*; *nin missawéndan*, *nin missawinan*. I covet s. th. belonging to him, (*in.*, *an.*) *nin missawendamawa*; *nin missawinamawa*. (Mustawinawew).

Covetous; I am covetous. S. Covet.

Covetous desire, *missiwendamo-win*. I look at him (her, it) with a covetous desire, *nin*

missawiganawábama; *nin missawiganawábandan*.

Covetousness, *missawendjigewin*, *missawenindiwin*, *missawendamowin*.

Cow, *pijiki*, *ikwé-pijiki*. (Onit-jánw). The cow is to have a calf, *and jiso pijiki*. The cow has a calf ntimely, abortively, *nishi pijiki*. The cow has a calf, *oidjánissi pijiki*.

Coward, *jatógodee*. I am a coward, *nin jágodee*.

Cowardice, *jágodeewin*.

Cow-hide, *pijikigewin*.

Cow-pox, *mamakisiwin*. I inoculate with the cow-pox, *nin mamakisiwe*. I inoculate him with the cow-pox, *nin mamakisia*. I am inoculated with the cow-pox, *nin mamakisiigo*.—Inoculating, inoculation, *mamakisiwewin*.

Cow-pox inoculator, *memakissiwed*, *mamakisiwewinini*.

Crab. S. Craw-fish.

Crack; I crack or craunch, *nin madwendjige*. I crack or craunch it, (*in.*, *an.*) *nin madwendân*; *nin madwema*. I make crack my fingers, *nin madwéganenindjibinidís*. The joints of my limbs crack, *nin madwéganeshka*. It cracks, *madweshka*, *mamadweshka*. The ice cracks, *madwékwa-din*.

Crack, (split;) *gipisiwin*, *gá-gipisiwin*. There is a crack or split in a piece of wood, *tawis-saga*.

Cracked; my feet, my hand, my legs, etc., are cracked.—S. Foot. Hand. Leg, etc.

Cracked through; it is cr. thr.,

- (metal,) *tawâbikad*. It is cr. th., (rock,) *tawâbikamayad*.
- Cracker, *anâkonuus pakwejigans*.
- Crackle; the fire crackles, *pakine* or *papakine ishkote*.
- Cradle, *tehitchibakonagan*. Indian cradle, *tkinâgan*. (Webbisun).
- Crafty. S. Artful.
- Cramps. S. Spasms.
- Cranberry, *mashkigimin*. There are cran., *mashkigiminika*. Place where there are cran., *mashkigiminikan*. I gather cran., *nin mashkigiminike*.
- Cranberry-River, *Mashkigiminkaniwi-sibi*.
- Crane, *adjijâd*. (Ochitchâk).
- Crane-potato, *adjidjakopin*.
- Crank, *kijibawebinigan*. I turn a crank, *nin kijibawebinige*.
- Crank, (in. s. in.) S. Handle.
- Crape, *nitagewain*.
- Craunch. S. Crack.
- Craw-fish, *ajageshi*.
- Crawl. S. Creep.
- Crazy, I am crazy, *nind agawadis*, *nin giwânadis*. (Namiwiya wayeskamisiw).
- Cream; I take off the cream, *nin bimaan*.
- Creator, *misi gego ga-gijitod*.
- Credit; I give credit to people, *nin masinamâgos*. I take on credit, *nin masinaige*. I collect my credits, (my active debts,) *nin nandoshkamage*. I ask him to pay his credit, (his debt,) *nin nandoshkamâwa*. I try to get my credits paid, *nin nandoshkas*.
- Creditor, *mesinaamagosid*, *mesinaamawind*.
- Creduous superstitious person, *anotch gego daiebwetang*.
- Cree Indian, *Kinishtino*. (Nehiyaw.)
- Creek, *sibi*.
- Creep; I creep, *nin bimode*, *nin babâinode*. I creep about, *nin babâmode*. I creep out, *nin sâgidode*.
- Cree squaw, *kinishtinokwe*. (Nehiyâwiskwew).
- Crepusculous; it is crep., *tebi-kabaminâgwad*.
- Crevice; there is a crevice in the ice, *tâshkikwad*, *passikwad*.
- Cribble. S. Sieve.
- Cricket, *papakine*.
- Crime, *batadowin*, *batâjitwawin*, *matchi lodamowin*. I commit a crime, *nin batâdodam*, *nin matchi dedam*. (Pâstâhuwin).
- Cripple; I am a cripple, *nin mâkis*. I make him a cripple by striking him, *nin mâkina-na*.
- Cripple, (unable to walk,) *bé-mossessig*, *menândjigosid*.
- Crooked knife, *wâgikomân*, *shagashkâdekomân*.
- Crooked root, *wagitekibik*.
- Crop. S. Harvest.
- Crop or craw of a bird, *omodai*. This bird has a large crop, *mangomodaie aw bineshi*.
- Crosier, (Bishop's staff,) *Kitehimekatewikwanaie o sakaon*.
- Crosier, (Indian crosier,) *pagaadowan*, *pagaadowanak*. I play with crosier and ball, *nin pagaadowe*. The play itself, *pagaadowewin*.
- Cross, *tchibaiâtig*, *ajideiâtig*;

person,
ig.
(Nehi-

ode, nin
out, nin
out, nin

we. (Ne-

ep., tebi-

revice in
, passik-

batájitwa-
nowin. I
nin batá-
ni dcdam.

ripple, nin
a cripple
in mákina-

walk,) bé-
jigosid.
komán, ja-

kibik.

rd, omodai.
large croup,
ineshi.

aff), Kitchi-
p sakaon.

ier, pagaa-
wanak. I
nd ball, nin
play itself,

ajideiátig;

anamiewátig. I make the sign of the cross upon myself, (I bless myself,) *nin tchibaiatigonige*. I make the sign of the cross upon him or over him, *nin tchibaiatigonamáwa*. (Ayamihewáttikonamáwew).

Cross-bill, cross-beak, (bird,) *ajidékoneshi*.

Cross, (peevish); I am cross, wicked, *nin nishidee*, (I have a hairy heart.)

Cross-saw. S. Log-saw.

Cross-stick in the snow-shoe, *okwik*.

Cross, (traverse;) I cross a river, in a canoe or boat, *nind ájawa*, *nind ájawaam*, *niminam*. I cross him (convey him) over a river, etc., *nind ájawa*. I cross it, (a river, etc.) *nind ájawaan*. I cross a river swimming, *nind ájawadaga*.

I cross it walking on the ice, *nind ájawadagak*, *nind ájawagak*. I cross it walking over a bridge, *nind ájoge*. I cross it walking over a tree or log, *nind ájawandawe*, *nind ájogéandawe*.—I cross or convey people over a river in a canoe or boat, *nind ájawaodjige*. I get myself crossed over a river, *nind ájawaonigos*. I cross over sailing, *nind ájawaash*.—It crosses, *ajidesse*.

Croup; my, thy, his croup, *nijigan*, *kijigan*, *ojigan*.

Croup-bone; my, thy, his croup-bone, *nijiganigan*, *kijiganigan*, *ojiganigan*.

Crow, *andek*. Young crow, *andekons*. (Ahâsiw).

Crow; the cock crows, *masitagosi pakaakwe*.

Crowd; we crowd too much, *nin nonishkodadimin*.

Crowded; we are crowded, *nin moshkinemin*.

Crown, *ogimáwíwakwán*, *kitchiogima wíwákicán*.

Crown; I crown him, (her,) *nind ogimáwia*; *nind ogimákwewia*.

Crown of the head, *nawisigokwáudib*, *maiaoshtigwán*.

Crucible. S. Melting-pot.

Cruel. Cruelty. S. Wickedness of heart.

Crumb, *biwandjigan*.

Crumb; I crumb it, (*in.*, *an.*) *nin gapinan*; *nin gapina*.

Crumble; I crumble it, (*in.*, *an.*) *nin biwidon*, *nin bissibidon*; *nin biwina*, *nin bissibina*. The bread crumbles, *biwis hka pakwejigan*. The bread crumbles into small pieces, *biwisse pakwejigan*.

Crush; I crush (or bruise) him, (her, it,) *nin banasikawa*; *nin banasikan*. I crush him, putting myself upon him, *nin badagoshkawa*. I crush it, *nin badagoshkan*. I crush it to small pieces, to powder, (*in.*, *an.*) *nin bissaan*; *nin bissaáwa*. I crush his head, *nin jigoshdigwaneshka*. I crush it with my hand, (*in.*, *an.*) *nin jishigoinidjandan*; *uin jishigoinidjima*. I crush it with my foot, (*in.*, *an.*) *nin jishigosidandan*; *nin jishigosidana*. I crush it with my foot or body, (*in.*, *an.*) *nin jajagoshkan*; *nin jajagoshkawa*.

Crutch, *gwashkwandaon*.

Cry; I cry, *nin masitagos*. I cry loud, *nind aiájikwe*. I cry

- out, *nin bibag*. I cry selling, (at an auction,) *nin bibâgatawe*. (Tepwew).
 Cry, (in. s. in.) S. Weep.
 Crying sale, (auction,) *bibâgalandiwin*.
 Cubit, *bimînik*, *biskinikenowin*, *ekodôskwaning*. One cubit, *nîngobimînik*. Two, three cubits, etc., *nîjobimînik*, *nîsso-bimînik*, etc.
 •Cucumber, *eshkaudawing*.
 Cudgel, *pagamâgan*.
 Cudgel, (round stick, not split), *misâtig*.
 Cue, (tuft of hair,) *segibanwân*. I wear a cue, *nin segibanwa*.
 Cuff; I cuff him, *nin pikwako-nîndjîtauwa*.
 Cumin, *mennee*.
 Cunning. S. Artful. Artfulness.
 Cup, *onâgans*, *anîbishâbo-onâgans*.
 Cupboard, *téssâbân*. I put it in a cupboard, (in., an.) *nin tessâbâdan*; *nin tessâbana*.
 Cup-shot; I am cup-shot, *nin gîwashkwebi*.
 Cure; I cure, *nin nôdjîmoîce*. It cures, *nôdjîmoîwemayad*. I cure him, *nin nôdjîmoa*. I cure for him or to him, *nin nôdjîmotawa*. (Iyinnikahew).
 Cured; I am cured, *nin nôdjîm*, *nin nanândawis*. (Iyiniwiw).
 Curing, *nôdjîmoîweewin*.
 Curiosity, (inquisitiveness;) bad curiosity, *mamakasabangeshkîwin*, *mamakasinamowin*. I use to look on with too much curiosity, *nin makasabangeshk*.
 Curious! *ashînanwana!* (Mamaskâtch)!
 Curious, *mamakadakamig*, *ma-*
- makadjai*. I am (it is) curious, (astonishing,) *nin mamakîdendâgos*, *nin mamakâdis*, *mamakadendagwad*, *mamakâdad*. I find him (her, it) curious, (astonishing,) *nin mamakadenima*; *nin mamakendân*. (Anakatchây).
 Curious, (in. s. in.) S. Droll.
 Curiously, *wawîiag*.
 Curl. Curled, (in. s. in.) S. Twist. Twisted.
 Curled hair; I have curled hair, *nin habisigindibe*. (Titipiweyâniskwew).
 Curlew, *patashkanje*.
 Currant-berry, *nîshîdjîmin*.
 Currant-shrub, *nîshîdjîminagawanj*.
 Current; the current of a river is heard, *madwêdjîwan*. There is a strong foaming current, *wâssîdjîwan*. The current carries me away, *nin webaboy*. The current of a river comes out of the woods and falls in the lake, *sûgidawidjîwan*.
 Currycomb, *nasikwêigan*, *bebe-jigoganjî-nasikwêigan*.
 Curse; I curse, *nin matchî-inapinendjige*. I curse him, (her, it,) *nin matchî-inapinema*; *nin matchî-inapinendan*.
 Curtain, *agobidjîgan*. Calico for curtains, *agobidjîganigîin*.
 Curtain, as a partition, *gîbagodjîgan*. I hang up a partition-curtain, *nin gîbagodjige*.
 Cushion, *apikweshîmon*.
 Custom, *nagadisîwin*.—S. Accustomed.
 Cut; I cut him, (her, it,) *nin kishkîjwa*, *nin biwikona*, *nin kishkâwa*; *nin kishkîjan*, *nin biwikodan*, *nin kishkaan*. I

cut myself, *nin kijaodis, nin kishkijodis*. I cut it with a knife, *nin kishkikodan*. I cut it with the teeth, *nin kishkaandan*. I cut it with a scythe, *nin kishkashkijan*. I cut grass, *nin kishkashkossive*. I cut his skin, *nin kishkajéwa*. It cuts, *ginashkad*.—I cut it to make it smaller, (*in., an.*) *nind agassikodan; nind agassikona*. I cut it with difficulty, *nin gashkaan*.—I am (it is) cut, *nin kishkijigas; kishkijigáde*. I am (it is) cut by accident, *nin kijaigas; kijaigáde*. I am cut to the bone, *nin mitchigunc shin*. It is cut, (metal,) *kishkábikad*.

Cut, (a coat, etc.) I cut, *nind onijige*. I cut it, *nind onijan*.

Cut accidentally; I cut him, (her, it,) *nin pitijwa; nin pitijan*. I cut myself, *nin pitijodis*.

Cut down; I cut down a tree, *nin gawawa mitig, nin kishkigawa mitig*. I cut down trees, *nin gawaisse, nin gawakwáige, nin gawaakwandjige*. I cut down a birch-tree to get the bark, *nin gawaijigwice*. The tree is cut down, *gawagáso mitig*. Many trees cut down, *gawaakwandjigan*. Many trees are cut down, *gawaakwandjigáde*.

Cut long; I cut it long, (*in., an.*) *nin ginwakwaan; nin ginwakwáwa*.

Cut off; I cut off what is spoiled, (*in., an.*) *nin gagigikodan; nin gagigikona, nin gagigijwa*. I cut off a piece or pieces, *nin pakwéjige*. I cut off a piece

from it, (*in., an.*) *nin pakwejan; nin pakwejwa*.—I cut it off with an axe, (*in., an.*) *nin webigaan; nin webigawa*. I cut it off with a knife, (*in., an.*) *nin webijan, nin webikona, nin tehigapidan; nin webijwa, nin webikona, nin tehigapijwa*. I cut it off, (*in., an.*) *nin kishkigaan, nin kishkigadan; nin kishkigana*.—I cut his tongue off, *nin kishkidenanwejwa*. My tongue is cut off, *nin kishkidenawive*. I cut his nose off, *nin kishkidjanewja*. My nose is cut off, *nin kishkidjane*. I cut my nails off, *nin kishkigawjisodis*.

Cut off hand, foot, leg. S. Hand. Foot. Leg.

Cut pointed; I cut it pointed, (*in., an.*) *nin patchishkijan, nin patchishkibodon; nin patchishkijwa, nin patchishkibona*. I cut it pointed with an axe, (*in., an.*) *nin patchishkigaan; nin patchishkigawa*. I cut it pointed with a knife, (*in., an.*) *nin patchishkikodan; nin patchishkikona*. It is cut pointed, (stuff, *in., an.*) *patchishkigad; patchishkigisi*. It is cut pointed, (wood, *in., an.*) *patchishkigad patchishkigisi*.

Cutler, *mokománikewiniini*. I am a cutler, (I make knives,) *nin mokománike*.

Cutler's shop, *mokománikewiganig*.

Cutlery, cutler's work or trade, *mokománikewin*.

Cypress-tree, *okikandag*. (Sitta).

D

Dagger, *ajaweshkson*. (Takka-tchigan).

Daily, every day, *eudasso-gijiguk*.

Dainty; I am fond of dainties, *nin maminâdjib*. Fondness of dainties, *maminâdjibowin*. I feed myself daintily, *nin maminoponidis*.

Dairy, *totoshâbowigamig*.

Dam, *okwanim*, *gibagawaigan*. I make a dam, *nind okwanimike*, *nin gibagawaige*. There is a dam made, *okwanimikâde*, *gibagawaigâde*. (Oskutim).

Damage, *banâdjitâssowin*, *banâdjitchigewin*. I suffer damage, *nin banâdjitass*. I make damage, *nin banâdjitchige*. I make damage to people, *nin banâdjitage*. I make or cause him damage, *nin banâdjitawa*, *nind agawadjia*. I cause damage to myself, *nin banâdjitas*, *nind agawadjiidis*. (Misiwanâjtittawin).

Damage; I damage it, (*in.*, *an.*) *nin mijiton*, *nind enapinadon*; *nin mijia*, *nind enapinana*. (Misiwanâjtihew).

Damage, (*in. s. in.*) S. Injure. Defile.

Damaged; it is dam., (*in.*, *an.*) *banâdjitchigâde*; *banâdjitchigaso*.

Damaging, *banâdjitchigewin*.

Damnation, *banâdjijewin*, *ba-*

nâdisiwin. I cause his damnation, *nin banâdjia*. I cause my own damnation, *nin banâdjiidis*. It causes damnation, *banâdjijewemagad*.

Damp; it is damp, *nissabawemagad*. It is much damp, *nibiwan*, *tipamagad*. It is a little damp, *awissamagad*.—S. Moistened. (Miyimawaw).

Dance, *nimiwin*, *nimiûdwin*. Dance with a scalp, *gamâdjiewin*. (Nimihituwin).

Dance; I dance, *nin nim*. I make him dance, *nin nimia*. I dance with her, (him,) *nin widjishimotawa*. We dance together, *nin nimiûdimin*. I make people dance, (I give a ball,) *nin nimiûwe*. I dance for him, *nin nimitawa*. I dance with a scalp in my hand, *nin gamâdj*. I come to him dancing with a scalp, *nin gamâdjnotawa*. I dance around s. th., *nin giwitashim*. I dance like a lame person, *nin tatchigashim*.

Dancer, *nâmûd*, *netâ-nimûd*, *nâ-mishkid*.

Dancing, (ball,) *nimiûdwin*, *nimiûdig*. I am too much in a habit of dancing, *nin nimishk*. Habit of dancing, *ninishkiwin*.

Dancing-house, *nimiûdiwigamig*.

Dandruff-comb, *sagwabide-binâkwan*, *binâdikomân*.

Danger, *nanisânisiwin*. Eminent danger, dangerous thing, *bâpinisiwagan*. I am in danger, *nin nanisânis*. I put him (her, it) in danger, *nin nanisâniâ*; *nin nanisâniton*. I put myself in danger, *nin nanisânîidîs*. I am in danger of perishing, *nin bajine*, *nin babanadis*. I put him in danger of perishing, *nin bajinana*.

Dangerous; it is dangerous, (*in. an.*) *nanisanad*; *nanisunist*.

I am (it is) considered dang., *nin nanisanendâgos*, *nin nisaiendâgos*; *nanisumendâgwad*, *nisaiendâgwad*. I consider him (her, it) dang., *nin nanisanenîma*; *nin nanisânendan*. I am dang. by my speaking, *nin nanisanitagos*. I think there is s. th. dangerous, *nin nanisânendam*. I look (it looks) dang., *nin nanisâninâgos*; *nanisânîngâwad*.

Dangerously, *babanadj*.

Dare; I dare not, *nin jâgwenim*. (Nama sâkweyimow).

Daring; I am daring, *nin songidee*.

Dark; it is dark, *pashagishka*, *kashkitibikad*.

Dark-blue; it is dark-blue or livid, *âpissin*, *âpissamagad*. I have a dark-blue eye, *nind âpissab*. I have a dark-blue spot, *nind âpissabawe*. My skin is dark-blue, *nind apissage*. I have a dark-blue face, *nind apissingwe*. I am of a dark-blue color, *nind âpissis*. It is dark-blue, (metal), *âpissabikishka*.

Dark-colored, *makatê*...

Darkness; there is darkness,

pashagishkibikad, *kashkitibikad*, *pashagishkinamowin*. I am in darkness, *nin pashagishkinam*. (Wanitibikkisiw).

Dash, (*in. s. in.*) S. Knock.

Daughter, *odânissîma*. My, thy, his daughter, *nindâniss*, *kidâniss*, *odânissan*. His adult daughter, *odânan*. I have a daughter, *nind odâniss*. I have her for a daughter, *nind odânissinan*, *nind odânissîma*. I am a daughter, *nind odânissîmigo*. I am his daughter, *nind odânissîmig*.

Daughter-in-law; my, thy, his daughter-in-law, *nissim*, *kissim*, *ossimin*. The daughter-in-law in a family, *naânjanikwe*. I am daughter-in-law in a family, *nin naânjanab*, *nind ojinindam*. (Witimwa).

Dawn; it begins to dawn, *bidâban*.

Day, *gijig*, *gijigad*. So many days, *dassogwan*. Two days, *nijogijig*, *nijogwan*, etc. It is so many days, *dassogwanagad*. It is two days, *nijogijigad*, *nijogwanagad*, etc. I am so many days old, *nin dassogwanagis*. I am two days old, *nin nijogwanagis*, etc. I am two days absent, *nin nijogwananend*, etc.—Good day! *bojo!*

I bid him good day, *nin bojoa*.

Daylight; it is daylight, *wâban*. Before daylight, *tchi bwa wabang*. It is broad daylight, *pagakâban*.

Day of judgment, *dibakonigegijigad*.

Day of resurrection, *âbitchibawinigijigad*. (Aphisinokijikaw).

- Dazzled ; I am *daz.*, *nin jivas*, *nin pashagishkinam*. I am *daz.* by it, I cannot look at it, *nin sassâbis*.
- Dead ; he is dead, *nibo*, *gi-nibo*. (Nipiw).
- Dead person, *tchibai*, *nebod*, *ganibod*.
- Dead person's bone, *tchibai-gan*.
- Dead smell ; *nibasomagosiwin*. I smell like a dead person, *nin nibasomagos*.
- Deaf ; I am deaf, *nin gagibishe*. I feign to be deaf, *nin gagibishekâs*. (Kâkepittew).
- Deafness, *gagibishewin*.
- Deaf person, *gegibished*.
- Deal ; I deal, *nind atâve*.
- Dealer, *atâvewinini*.
- Dealt with ; I am not easy to be dealt with, *nin sanagis*. (Ayimisiw). I think he is not easy to be dealt with, *nin sanagenima*. (Ayimeyimew).
- Dear, (of a high price;) it is dear, (*in.*, *an.*) *sanagad*, *sanagajinde*, *mamissajinde*; *sanagisi*, *sanagajinso*, *mamissajinso*. (Sokkakittew).
- Death, *nibowin*. Sudden death, *sesika-nibowin*, *kakaminewin*, *kaiakamisiwin*.
- Death from hunger, *gawanandamowin*. (Kâwakkatosowin).
- Death-whoop, *bibâgotamowin*. I raise the death-whoop, *nin bibâgotam*. (Kâmâtchiwaham).
- Debate ; we debate with each other, *nin aiqindendimin*.
- Debauch ; I debauch him, *nin gagibasoma*. (Matchi-sikkimew).
- Debt, *masinaigan*, *masinaigewin*. I make debts, *nin masinaige*. Making debts, *masinaigewin*.
- Debtor, *mesinaiged*.
- Decamp ; I decamp, *nin gos*. (Pitchiw).
- Decamping, decampment, *gosiwin*. (Pitchiwin).
- Decant ; I decant it, *nin sikobiginan*.
- Decay ; it decays, *amawissamagad*, *angomagad*. It decays, (clothing,) *gawamad*. It decays, (flower, herb,) *nibwashkissin*.
- Decease, *nibowin*.
- Deceased. S. Dead person.
- Deceit, *waiéjingewin*.
- Deceive ; I deceive, *nin waiéjinge*. I deceive him, (her, it,) *nin waiéjima*; *nin waiéjindan*. I deceive with my speaking, *nin waiéjitâgos*. I use to deceive, *nin nitâ-waiéjinge*, *nin waiéjingshk*. I deceive myself, *nin waiéjindis*. (Wayesimew).
- Deceiver, *weiéjinged*, *weiéjingshkid*.
- Deceiving, *waiéjingewin*. Habit of deceiving, *waiéjingshkiwin*.
- Deceiving ; I am dec., I look better than I am, *nind agawinagos*. It is dec., *ajawinagwad*.
- December, *manitogissous*. (Pawatchakinasis).
- Decent behavior, *binâdisiwin*. I behave decently, *nin binâdis*.
- Decent narration, *binâdjimowin*. I tell decently, *nin binâdjim*.
- Decide. S. Resolve.
- Declare. S. Explain.
- Decline ; the sun is on his decline, *givéiassam gisiss*. (Otâkwâsan). The winter is on

its, masi-

nin gos.

ment, gosi-

nin sikobi-

wawissem-

It decays,
It decays,
washkissin.

person.

nin waii-

m, (her, it,)

waiéjindan.

y speaking,

I use to de-

icéjinge, nin

deceive my-

s. (Wayesi-

ed, *waiéjin-*

wewin. Habit

waiéjingshki-

dec., I look

nind agawi-

., *agawinag-*

nitogississons.

s).

ninâdisiwîn. I

nin binâdis.

ninâdjimowin.

nin binâdjim.

e.

in.

is on his de-

n gisiss. (Otû-

winter is on

its decline, *gîwébilou.* The
summer is on its decline, *gî-*
wéwîbin.

Decoration. S. Ornament.

Decorticate; I dec. cedar-trees,
nin gashkaanagekwe.

Deerepit; I am dec., *nin kitchi-*
gika. (Kâwikikkaw).

Deery. Decried.—S. Defame.
Defamed.

Deed, (action,) *dodamowin.*

Deed, (writing, document,) *dé-*
wéwîni-masinaigan.

Deep; I deep him (her, it) a little
in water, *nin tangagwindjima;*
nin tangagwindjilon.

Deep; it is deep, (water,) *dîmi,*
dîmitigweia, gîwîwindima, tak-
wîwindima.—It is deep, *bosika.*

I make it deep, *nin bosikiton.*

It is made deep, *bosikitchigâde.*

So deep in the ground, *epita-*
kamig.

Deep, (hollow;) it is deep, *wâ-*
namagad.

Deer, *wâwashkeshi.* Young
spotted deer, *kitagâkons.*

Deer-meet, *wawashkeshiwîi-*
ass.

Deer-bone, *wâwashkeshiwigan.*

Deer-skin, *wâwashkeshiwéjin.*

Deer's tail, *wâwashkeshiwano.*

Deer-trail, *omonsom.*

Defamation, *matchi-wawindji-*
gâdewin.

Defame; I defame him, (her, it,)
nin mâchi-wina, nin matchi-
wawina; nin matchi-windan,

nin matchi-wawindan. (Mat-
chi-ayinomew).

Defame, (in. s. in.) S. Tell bad
reports.

Defamed; I am (it is) defamed,
nin matchi-wawindjigas; mat-
chi-wawindjigâde.

Defend; I defend him, *nin uâ-*
domâwa.

Defend, (resist;) I def. myself,
nin nanâkwî. I def. myself

against him, (her, it,) *nin na-*
nâkoma; nin nanâkonan.

Self-defence, *nanâkwîwin.*

(Naskwaw).

Deficient; I am def., *nin nôndes.*
(Nottepayiw).

Deficient, (in. s. in.) S. Unpro-
fitable.

Deficiently, *nondâss.*

Defile; I defile him, (her, it,)
nin winia, nin wîagîa, nin

wîagîshkawa; nin wîwîlon,

nin wîagîlon, nin wîagîsh-
kan. It defiles me, *nin wîwî-*
gon, nin wîagîgon, nin wî-
agîshkakan. I defile myself,

nin wîagîidîs.

Defraud. Defrauder.—S. De-
ceive. Deceiver.

Defunct. S. Dead. Dead person.

Dejected. S. Sad.

Delay; I delay, (in words,) *pâ-*
nîma, nînd ikîl mojay. I de-

lay, (in thoughts,) *pâ u î m a*

nînd inendam mojay. (Tches-
kwa itwew).

Deliberate. Deliberation.—S.

Reflect. Reflection.

Delicacy, (weakness of constitu-
tion,) *gâgidîsiwîn.*

Delicate, (weak of constitution;)
I am del., *nin gâgidîs, nin*

neshangadîs, nin nokîs.—I am
del. in my eating, *nin nokîwe.*

Delicate. Delicious.—S. Taste,
good taste.

Delight. S. Joy. Joyful.

Delightful; it is del., *modjigen-*
dagwad, nînwendagwad.—S.

Joyful.

Deliver, (give;) I deliver, *nin*

- pagidinamage*. I deliver him, (her, it,) *nin pagidina*; *nin pagidinan*. I deliver it to him, *nin pagidinamawa*.
- Deliver, (nutie, save, etc.) I deliver him, *nind abiskona*. (Abikkunew). I deliver him from s. th., *nind ikonawa*, *nind ikonamawa*, *nin midagweamawa*.
- Delivered, (of a child;) I am del., *nin nigawass*, *nind ondatisike*. I am del. of a boy, *nin kwewisensike*, *nind inini-onje*. I am del. of a girl, *nind ikwesensike*, *nind ikweonje*. I am del. of twins, *nin nijodeike*. I am often del., *nin nitāonje*. I am del. before my time, *nin nondé-nigawass*. (Nittāwiki-hawasuw).
- Delivery. S. Birth.
- Deluge, *aki gi-moshkaang*. (Ka iskippek).
- Delve, *wānikān*. (Wātikkān).
- Delve; I delve, *nin wānike*. (Wātikkew).
- Delver, *waiāniked*.
- Den, *waj*. (Wāti).
- Depart; I dep. from him, *nin bakéwina*. I dep. from it, *nin bakéwinan*. (Paskewiyew).
- Deplore. Deploration.—S. Weep over... Weeping over...
- Depth; in the depth, (in deep water,) *midjindin*, *anāmin-dim*.
- Deride; I deride him, (her, it,) *nin bāpia*, *nin bāpinodawa*; *nin bāpiān*, *nin bāpinodān*.
- Derision, *bāpinodagewin*, *bāpinodamowin*.
- Derision. S. Sing mocking.
- Descend; I desc. a hill or mountain, *nin nissākiwe*, *nin nis-*
- sudjiwe*. At the foot of a hill or mountain, *nissāki*.
- Descend; I descend upon him, *nin bonindawa*.
- Descend, (go down;) I desc., *nin nissandawe*. I descend a step, *nin nissātakoki*.
- Descent; there is a steep descent of a mountain, *anibédina*.
- Describe; I describe him, (her, it,) *nind ojibiwa*; *nind ojibian*.
- Described; I am (it is) desc., *nind ojibiigas*, *ojibiigāde*.
- Desert; in the desert, *pagwādakwig*, *pagwālj*, *megwékumig*. There is a desert, *pagwatakamigawan*.
- Desert; I desert, *nin gimī*. I make him desert, *nin gimia*.
- Deserter, *gāmid ga-gimid*.
- Deserted; it is deserted, *nitagendugwad*.
- Desertion, *gimīwin*.
- Deserve; I des., *nin wikwat-chitās*, *nin wikwatchitamas*. I des. it, *nin wikwatchitamāson*.
- Deserving, desert, *wikwatchitamasowin*.
- Desirable; I am (it is) des., *nin nandawendāgos*, *nin pagos-sendāgos*; *nandawendagwad*, *pagossendagwad*.
- Desire, *nandawendamowin*, *nandawendjigewin*.
- Desire; I desire, *nin nandawendam*, *nin nandawendjige*, *nin nandawendass*. I desire him, (her, it,) *nin nandawenima*; *nin nandawendan*.—It desires, *nandawendamogad*.—I desire strongly, *nin kiji-gendam*. I des. him (her, it) strongly, *nin kiji-genima*; *nin kiji-gendan*.
- Desired; I am (it is) des., *nin*

nandawendjigas, nin nandawendâgos; nandawendjigâde, nandawendâgwad.

Desist; I desist from him, (her, it,) *nin nogenima, nin pagedina; nin nogendan, nin pagidinan.* (Ponimew).

Desist. S. Let alone.

Desolate; it becomes desolate, *angomagad.*

Desolate, (lonesome;) it is des., *nitagendagwad.*

Desolation, *banâdjitchigewin.*

Despair, *anawendjigewin.* (Iyimowin).

Despair; I despair, *nin banâdendam, (iyimow), nind anâwendam, nindanwendam, nind anâwendjige, nind anâwabandjige.* I despair of him, (her, it,) *nin banâdenima; nin banâdêndân.* I desp. of myself,

nin banâdenindis.—I desp. of him by his appearance, *nind anâwâbama.* I desp. of it by its app., *nind anâwâbandan.* I am (it is) despaired of by the app., *nind anâwâbaminagos; anâwâbaminagwad.*—I desp. of him by his voice, *nin babanasitawa.* I am desp. of by my voice, *nin babanasitâgos.*

Despatch, (send;) I despatch him, *nind ininajâwa.*

Despicable, despicable; I am (it is) desp., *nind agutendâgos, nin tabassendagos; agatenda gwad, tabassendagwad.* (Piweyittâkwan).

Despise; I despise, *nin kopâdjîwe, nind abinsonge, nin kôpâsonge, nin nishiwanasonge.* I des. him (her, it) in thoughts,

nin tabassenima; nin tabas-

sendân. I despise myself, *nin tabassenindis, nin tabassenim.*

—I despise him (her, it) with words, *nin kopâsoma, nind abinsoma, nin nishiwanasoma; nin kopâsondan, nind abinsondan, nin nishicanasondan.*

I despise myself, *nin kopâsondis, nind abinsondis, nin nishiwansondis.*

Destine; I destine him (her, it) to s. th., *nind inenima; nind inendan.* I dest. myself, *nind inenindis.* (Itakimew).

Destined; I am (it is) destined, *nind inendâgos; inendâgxad.*

Destroy; I destroy, *nin banâdjîwe, nin kopâdjîwe, nin banâdjitchige.* I destroy him, (her, it) *nind angoa, nind angoshkawa, nin kopâdjia, nin apitchi banâdjia; nind angooan, nind angoshkan, nin kopâdjiton, nind apitchi banâdjiton.*—I destroy the dam of a beaver, *nin banaige.* (Metchihew).

Destroy, (in. s. in.) S. Kill.

Destroyed; I am (it is) des., *nin banâdjitchigos; banâdjitchigâde.*

Destruction, *banâdjîwewin, banâdjitchigewin.*

Destruction, (death.) (Metchinewin). I wish his (her, its) destruction, *nin nibôma; nin nibôndan.* We wish each other's dest., *nin nibôndimin.*

Detect. Detected.—S. Find. Found.

Determine; I det. it, *nin wawênanadan.* (Kiseyittam).

Determine. Determination.—S. Resolve. Resolution.

- Determined; it is det., *wawenâdjigâde*.
 Detest; I detest him, (her, it,) *nin jingenima; nin jingendau*. (Pakwâwew).
 Detour, *gîwedéonan*. (Wâwimât-tewin).
 Detraction, *dajindiwin, matchi dajingeshkiwin*.
 Detractor, *dejiageshkid*.
 Detroit, *Wawiatanau*. At, from or to Detroit, *Wawiatanong*.
 Devastation, *banâdjitchigewin*.
 Devil, *matchi maûto, manisiwinissi, matchi aiaawish, wunissid maûto*.
 Devoted; I am dev. to him, (her, it,) *nind augwamikawa; nind augwamikan*.
 Devotion, *songanamiâwin*. (Ayamihewâtisiwin).
 Devour; I devour him, (bite him much,) *nind abindama*. (Pikwamew).
 Devout. S. Religious.
 Dew; there is dew on the ground, *nindôkad*. (Akosipeyaw).
 Diarrhœa, *jabokawisiwin*. I have the diar., *nin jabokawis*.
 Dictionary, *ikkitowini masinagan*.
 Die: I die, *nin nib*. It dies, (perishes), *nibomagad*. It dies from heat, (in., an.) *nibode; nibodeso*. I die suddenly, *nin kakamine, nin kaikamis*. I die in a certain place, *nin dapine*. I make him die in a certain place, *nin dapinea*. I die on account of..., *nind outjine*. I die for somebody, *nin nibotage*. I die for him, *nin nibotawa*. I die of hungry, *nin gawanândam*. We die all away, *nin tchaginemin*. I remain while the others die, *nind ishkone*.—I wish he would die, *nin niboma, nin naniboma*. I wish he would die, (in thoughts, *nin nibowenima*.
 Die with....; I die with..., *nin gigue, nin giginib*. I die with him, *nin widjiuiboma, nin gineuan*. I die with it, *nin giguon*.
 Differently, in a different manner, *bebikiaong, bakân*. In different directions, in diff. places, *bepakân*. (Pitus).
 Difficult; I am (it is) diff., *nin sanagis; sanagad*. (Ayimisiw).
 Difficulty; I have difficulties, *nin sanagis*. I cause him diff., *nin sanagisiu*. (Ayimihew).
 Difficently in thoughts, *sanagendamowin*. I have thoughts of diff., I am troubled, *nin sanagendam*. (Ayimeyittamowin).
 Difficulty of temperament, *sanagisiwin*. I am of a difficult temperament, *nin sanagis*. (Ayimisiwin).
 Difformed; I am (it is) difformed, *nin manâdis; manâdad*. (Mayâtisiw).
 Difformed; (in. s. in.) S. Ugly.
 Difformity, *manâdisiwin*.
 Dig; I dig, *nin wânike*. I dig a deep hole in the ground, *nin dimianike, nin ginwanike, nin ishpânike*. It is dug deep, *dimianikade, ginwanikade, ishpânikade*. (Wâtikkew).
 Dig out; I dig out potatoes, *nin monâpini*. I dig out medical roots, *nin monâshkikiwe*.
 Dig up, (in. s. in.) S. Bring to light.
 Digest; I digest it well, *nin mi-*

die, *nind*
ould die, *doma*. I
die, (in
nimo).
..., *nin*
die with
nin
it, *nin*
ent man-
ukūn. In
in diff.
itus).
diff., *nin*
(Ayimi-
difficulties,
him diff.,
milhw).
sanagen-
thoughts of
nin sam-
ttamowin).
nent, *sana-*
a difficult
sanagis.
(s) difform-
manādad.
) S. Ugly.
nin.
ike. I dig
ground, *nin*
wanike, *nin*
ng deep, *di-*
nikade, *ish-*
ckew).
potatoes, *nin*
out medical
shkikwe.
S. Bring to
cell, *nin mi-*

nokāgon. I cannot digest it, *nin mduikāgon*.
Diligent; I am dil. at work, *nin nūānoki, nin pajigwadis*. (Kakāyāwisw).
Dilute; I dilute it (*in., an.*), *nin ningabawadon; nin ningabawana*.
Dim; I have dim eyes, *nin bigisawab, nin bigisawinam*.
Diminish; I diminish it, *nin pangirugiton*.
Dinner, *nawakwe-wissinwin*. I take my dinner, *nin nawakwe-wissin*.
Disorder; it is in disorder, *bi-wissin*. I put it in dis., *nin biwissidon*.
Dip in; I dip him (her, it) in water, *nin gōgina, nin tehekagamina, nin tehekagwindjima; nin gōginan, nin tehekagaminan, nin tehekagwindjilon*. I dip him (her, it) in s. th., *nin gindābigina; nin gindābiginan*.—I dip my hand in the same vessel with him, *nin widjigwabaamawa*.
Dipped; it is dipped in s. th., (*in., an.*) *gindābiginigāde; gindābiginigāso*.
Dirt, *ajishki* (mud); *wanak*. I am in dirt, I live in dirt, *nin winab*. Dirt, (excrement,) *mo*.
Dirtiness, *winiswin*.
Dirty; I am dirty, *nin winis; nin mowidjic, nin mowidjiwis*. It is dirty, *winad*. I think he (she, it) is dirty, impure, *nin winenima; nin wineudan*. It is dirty, (liquid,) *wināgami*. It is dirty, (wood,) (*in., an.*) *winissaga; winissagisi*.—I make dirty somebody, *nin winishkāge, nin winiwe*. I

make him (her, it) dirty, *nin winia, nin winishkara; nin winilon, nin winishkan*. I make myself dirty, *nin winidid*. It makes me dirty, *nin winigon, nin winishkagon*. I am (it is) made dirty, *nin winitchigas; winitchigāde*.—I make things dirty, *nin winitchige*. It makes dirty, *winitomagad*. (Wiyipisiw wiyipaw).
Dirty, (muddy;) it is dirty, *ajishkiwika*.
Dirty house or lodge, *momigamig*.
Dirty story, *winādjimowin*. I tell a dirty story, *nin winādjim*.
Disagreeable; I am (it is) dis., *nin sanagis; sanagad*. I am (it is) considered disagreeable, *nin jingendāgos, nin manendagos, nin sanagendagos; jingendāgwad, manendagwad, sanagendagwad*.—My speaking is dis., *nin jingitagos*. Its sound is dis., *jingitaywad*. (Nayattāwisw).
Disappear; I dis., *wind angwanagos, nin boninagos, nin nanwinagos*. I dis. under the water, *nin nikibishin, nin nikagwindjin*. He (she, it) disappears to me, *nind angwābama; nind angwābandan*. (Wanābamew). It dis., *angwanagwad, boninagwad*.
Disappeared! gone! *weniban*. (Aweniban, aspin).
Discern; I discern, *nin maminowāb, nin nissitawāb*. I discern him, (her, it,) *nin maminonābama, nin nissitawābama; nin maminowābandan, nin nissitawābandan*.

- Disciple, *kikinoamagan*.
 Discontented; I am dis., *kawin nin minwendansl*. I am dis. in my mind, *nin mânendam*. I have discontented thoughts towards him, (her, it,) *nin mânenima; nin mânendân*.
 Discontinuance, *anijitamowin, anawendjigewin*. (Pomewin).
 Discontinue; I dis., *nind anijitam*. (Ponittaw).
 Discourage; I disc. him, *nind anishima, nin jâgwenimoa*. (Iyimoheh).
 Discouraged; I am disc., *ni jâgwenim*. (Iyimow).
 Discourse, *gigitowin*. Prudent wise discourse, *nibwâkatogosiwin*. Foolish imprudent discourse, *gagibasilâgosiwin*. (Pikiskwewin).
 Discover; I begin to discover (to discern) a certain point of land, *nin sâgewessidon*.
 Discover. Discovered, (in. s. in.) S. Find. Found. Invent. Invented.
 Discoverer, (inventor,) *mekawashitod*.
 Discredit. S. Defame.
 Discreet; I am discreet, *nin nibwâka*. (Iyisisiw).
 Disease, *akosiwin; inapinewin*.
 Disembarrass; I dis. him from s. th., *nin midâgwenamawa*.
 Disentangle. S. Unravel.
 Disguise; I dis. myself, *nin wani*. (Wayesihuw).
 Disgust, *jigadendamowin*.
 Disgusted; I am dis., *nin jigadendam*.—S. Tired of...
 Dish, *onâgan*. A little dish, *onagans*. Earthen dish, *wâbigan onâgan*. I make dishes, *nind onâganike*. The making of dishes, *onâganikewin*. I wash or rinse dishes, *nin kisibiginâgane*. I wipe dishes, *nin kisiinâgane*.
 Dish-clout, *kisiinâganân, gâssiigan*.
 Dishful; a dishful, *ningotonâgan*.
 Dish-game, *pagêssewin*. I play the dish-game, *nin pagêsse*.
 Dish-maker, *onâganikewini, wenâganikel*. I am a dish-maker, *nind onâganike*.
 Dishonor; I dishonor him, (her, it,) *nind agatchia, nind agasoma; nind agatchiton, nind agasondan*. (Nepewihew).
 Dishonorable; my conduct is dis., *nind agatendagos*. It is dis., *agatendagwad*.
 Dish-water, *kisibiginâganâbo*.
 Dislocate. Dislocated.—I dislocate my arm, leg, etc. My arm, leg, etc. is dislocated. S. Arm. Leg, etc.
 Dislocated; I have some limb dislocated, *nin kotigota, nin kotigoshka*.
 Dislocation (of limbs in the body,) *kotigoshkâwin*.
 Disobedience, *agonwetamowin*.
 Disobedient; I am dis., *nin agonwetam, nin nita-agonwêtam*.
 Disobedient person, *aiagonwetang, neta-agonwetang*.
 Disobey; I disobey, *nind agonwetam, nin gagansitam, nin ajidenge*. I use to disobey, *nin nita-agonwêtam, nin ajidengeshk*. I disobey him, *nind agonwetawa, nin gagansitawu*. (Sasibittawew).
 Disperse; I disperse, *biwiwebinige*. I dis. it, (in., an.) *nin biwiwebinan, nin bewissidon*;

I wash
kisiyigi-
es, nin

ân, gâs-
ngotonâ-

I play
agêse.
kewinini,
a dish-
ke.

im, (her,
ind aga-
ton, nind
ihew).
duct is
jos. It is

ganâbo.
—I dislo-
etc. My
ocated. S.

ome limb
igota, nin

mb in the
in.

etamowin.
nin agou-
gonwêtam.
n, aiagon-
petang.

nind agou-
sitam, nin
o disobey,
nin aji-
him, nind
gansitawo.

biwiwebi-
, an.) nin
ewissidon ;

nin biwiwebina, nin biwishi-
ma. (Sawetisahwew).

Disperse. Dispersed, (in. s. in.)
S. Scatter about. Scattered
about.

Dispersed ; it is dis., (in., an.)
biwissin, biwiwebinigâle ; bi-
wishima, biwiwebinigaso.

Dispersedly, tchêchutchiban.

Displeasure. S. Discontent.

Dispose ; I dispose of him, (her,
it,) nind atâwenan, nin migi-
wenan ; nind atâwen, nin mi-
giwen.

Disposed ; I am well disp., nin
minojiwebis. I am evil disp.,
nin matchi ijiwebis.

Disposition of mind, ijiwebisi-
win. Good disp. mino ijiwe-
bisiwin. Bad disp. matchi iji-
webisiwin.

Dispute, agonwetâdiwin, aiagin-
dendîwin. (Kikikittowin).

Dispute ; I dispute, nin gikâwi-
dam ; nind ajidewidam, nind
ajidewe. (Kikkâwitam).

Dispute ; we dispute with one
another, nind agonwetâdimin,
nind aiajindendimin.

Dispute, (in. s. in.) S. Quarrel.
Disquiet ; I am disquiet, nin
wanishkwes.

Disquietness, wanishkwesiwîn.

Disrespectful answer, ajidewida-
mowin. I give him disrespect-
ful answer, nind ajidema.

Dissatisfied ; I am diss., kawin
nin minwendansi, nin minda-
we. I look diss., nin minda-
wewinâgos. (Mittawew).

Dissemble ; I dissemble sickness,
nind âkosikas.

Dissent, (confusion) ; there
is diss., nishwanadakamig.
(Ayâsitemowin).

Dissipate, I dissipate, nin ba-
nâdjitchige. I diss. it, (in.,
an.) nin banâdjiton, nin nishi-
wanâdjiton, nin banadjia nin
nishwanâdjia.

Dissuade ; I diss. him from s.
th., nind anijitamou. (Pome-
mew).

Dissuade, (in. s. in.) S. Discour-
age.

Distance ; from dist. to dist.,
aiapi. It is of such a distance,
apitchâmagul. The distance
of a place, epitchâg.

Distant, far, wissa. It is distant,
wassawâd, upitcha, pitcha.
(Wâyo).

Distil ; I distil, (I make ardent
liquor,) nind ishkotewâboke.

Distiller, ishkotewâbokewinini.

Distillery, ishkotewâbokewiga-
mig.

Distort. S. Dislocate.

Distracted ; I am dist. in my
thoughts, nind ondumendam.
I am dist. in listening, nin be-
bishkwendam. I am dist. in
listening to him, nin babish-
kotawa. I am dist. in listen-
ing to a sermon, nin babish-
kotan gagikwewin. (Wanwe-
yittam).

Distrain, etc.—S. Seize, etc.

Distress, animisiwin.—S. Suffer-
ing. (Wâwâneyittamowin).

Distribute, nin mâdaoki. I dist.
it, (in., an.) nin mâdaoken ;
nin mâdaokenan. I dist. it
among them, nin mâdaona-
mawag. We dist. it amongst
us, nin madaonidimin. (Mâ-
tinawew).

Distribute, (in. s. in.) S. Divide.

Distribution, mâdaokiwin, mâ-
daonidiwin, neuwitagewin.

- Disturb; I disturb him in his speaking; *nin wanishkwea*. I disturb him in his sleep, *nin niskasoma*. I dist. it, *nin wanishkweton*.
- Disturbance, (in. s. in.) S. Riot. Trouble.
- Ditch, *passânikau*, *passânikai-gan*. I dig a ditch, *nin passânike*, *nin passânikaige*. I make a ditch through it, *nin passânikadan*. There is a ditch made, *passânikade*, *passânikaigâde*.—I dig a ditch around him, (her, it,) *nin giwitânikana*; *nin giwitânikudan*.
- Dive; I dive, *nin gogi*.
- Diver, *gogiwini*. I am a good diver, *nin jibânâbawe*.
- Divers, *anôch*. (Nanântok).
- Divide; I divide amongst people, *nin nenawitâge*. I divide it, (in., an.), *nin nenawinan*; *nin nenawina*. I divide it to him, *nin nenawinamawa*, *nin nenawitawa*. I divide it to them or amongst them, *nin nenawitawag*. We divide it amongst us, *nin nenawinama-diwin*.—I divide myself, *nin nenawiidis*, *nin nenawinidis*. It divides itself, *nenawiidisomagad*, *nenawinidisomagad*.
- Divide, (in. s. in.) S. Distribute. S. Open.
- Divided; I am (it is) divided, *nin nenawinigâs*; *nenawinigâde*.—I am div. in my thoughts, *nin bakânenim*. I am div. against myself, *nin bakânenindis*. It is div. against itself, *bakânenindisomagad*.
- Divinity, divine nature, *Kije-Manitowin*.
- Division, (in. s. in.) S. Distribution.
- Divorce, *bakeshkodâdiwin*, *webinidiwin*. We make a divorce, *nin bakeshkodâdimin*, *nin webinidimin*.
- Dizzy. Dizziness.—S. Giddy. Giddiness.
- Do; I do, *nin dodam*, *nind ijitchige*, *nin dodâge*. It does, *dodagemagad*, *ijitchigemagad*. I make him do s. th., *nin dodamoa*. I do him s. th., *nin dodawa*. It does me s. th., *nin dodâgon*. We do s. th. to one another, *nin dodâdimin*.—I do s. th. by mistake, *nin wanidodam*, *nin pitchâ-dodam*. I don't dare do it, *nin manâdodam*. I do s. th. in such a place, *nin danakamigis*. I do s. th. often, *nin wakêdodam*, *nin nitâ-dodam*. I do it instead of him, *nin nabishkamawa*. I do (or say) what is not my business, *nin wawia-gis*. (Wâwiyatisiw).
- Doctor, *maskkikiwinini*, *nawandawiwewinini*, *nenandawiiwed*.
- Doctor; I doctor, (I give medicines,) *nin nanandawiiwe*. I doctor him, *nin nanândawia*, *nin nanandawitwa*.
- Doctored; I am doc., *nin nanândawigos*. Doctored person, *nanândawitchigan*.
- Doctoring, a doctor's art, science, business, *nanândawiwewin*, *nanândawitwâwin*.
- Document, (deed,) *debwewinimasinatgan*. Any writing, *oji-biigan*.
- Do evil; I do evil, *nin matchi dodam*, *nin matchitwa*. I do

Distribu-

iwîn, we-
ake a di-
odâdimin.

S. Giddy.

, *nind ijit-*

It does,

higemagad.

h., *nin do-*

s. th., *nin*

s. th., *nin*

s. th. to one

âdimin. — I

ce, *nin wa-*

hi-dodam. I

in manâdo-

in such a

emigis. I do

wakêdodam,

I do it in-

n nabishku-

say) what is

nin wawiu-

iw).

nini, nanan-

nenandawii-

I give medi-

ndawiiwe. I

nanândawia,

ca.

loc., *nin na-*

doctored per-

tehigan.

's art, science,

adawiwewin,

in.

debwewini-

y writing, *oji-*

, *nin matchi*

tehitwa. I do

him evil, *nin matchi dodawa.*

We do evil to each other, *nin*

matchi dodâdimin. M n t u a l

evil doing, *matchi dodâdiwin.*

Dog, *animosh, onim, animokad-*

ji. I am a dog, *nind animo-*

shiw. My, thy, his dog, *nin-*

dai, kidai, odaiu. French

dog, *joujo, joujowassim.* Male

dog, *nâbessim.* Female dog,

(bitch), *najessim.* Young dog,

oshkassim. This dog is a good

pointer, a good sporting dog,

mikwâdisi aw animosh. I call

a dog whistling, *nin wikwik-*

wassimwe. The dog wags his

tail, *wewebanoweni animosh.*

(Atim, n'tem, otema wewebâ-

yowew).

Dog-train, dog-sled, *nabâgadâ-*

bânâk.

Doing, *dodamowin, ijitchigewin.*

Doing by mistake, *wanidoda-*

mowin, pitchi-dodamowin.

Domination, *dibendjigewin.*

Done! *apine!* (Aspin).

Done; it is done or placed, *gi-*

jitchigûde, gijikigûde, gijissit-

chigûde.

Done. S. Cooked.

Don't, *kego.* (Ekawiya).

Door, *ishkwandem.* I make a

door or doors, *nind ishkwand-*

emike. There is a door, *ish-*

kwandemivan. There is a

large door, *manqishkwandem.*

There is a small door, *agus-*

sishkwandem. I fix the door,

nin naishkwandenan. Near

the door, *tehgishkwand.*

Dormitory, *nibéwin.*

Dotted. S. Spotted.

Double-barreled gun, *najoshkak*

pâshkisigan. It is a double-

barreled gun, *nijoshkad pâsh-*

kisigan. (Nejomok-pâskisi-

gan).

Doubt, *giwadenkamowin.* (Wâ-

wâneyittamowin)

Doubt; I doubt, *nin giwaden-*

dam. I doubt whether I am

able to do it or not, *nind ana-*

wenin. (Wâwâneyittam).

Doubtful; it is doubtful, *giwa-*

dendâgwad.

Doubtless, *gwaiak, geget, e*

uangéka. (Miyâmaw).

Dough; I make up flour into

dough, *nin misiwetchishkiwa-*

gina pakwejigan, nin misiwet-

dina pakwejigan.

Dove, (domestic pigeon,) *wâbo-*

mimi.

Down, (soft, underfeather,) *nis-*

séyeanan

Down, *nissâii, mitchâii.* — Down,

(respecting rivers,) *nissâdji-*

wan.

Down-hanging; I have down-

hanging lips, *nin âbodjidou.*

Down the stream; I go down

the stream in a canoe or boat,

nin nissâbou, nin bimâbon. I

go down over a rapid, *nin ni-*

shibon. I take him down the

stream in a canoe or boat,

nin nishiboua. (Mâmik-mâ-

mitâk).

Doze; I doze, *nind asingeam.*

Dozen, *midâsswi ashi nij.* (Mi-

tâtat nijosâb).

Drag; I drag myself about, *nin*

babamode, nin babainode. I

drag s. th. with great difficul-

ty, *nin animidâbi.*

Drag, (in. s. in.) S. Draw.

Drag-net, *agwabinâgan.* S.

Draw-net.

Dragon-fly, *obodashkwanishi.*

Drag out; I drag him (her, it)

- out, *nin sagisidábana*; *nin sagisidábádan*.
- Dram-shop, *minikwéwigamig*, *siginigéwigamig*.
- Dram-shop keeper, *siginigéwinini*.
- Draught-board, *gán d i n i g a n*, *joshkonigan*. I draw on a draught-board, *nin gandinige*, *nin joshkonige*.
- Draught of air; there is a dr. of air, *jábodéassin*.
- Draught-ox, *odábi-píjiki*.
- Draw; I draw, *nind odábi*. I make him draw, *nind odábia*. I draw him, (her, it,) *nind odábána*; *nind odábádan*. I draw a load, *nind awadjidábi*. I make him draw a load, *nind awadjidúbia*. I cannot draw him, (her, it,) *nin bwawibina*; *nin bwawibidon* I have drawn all of it, (*in.*, *an.*) *nin tchugidábádan*; *nin tchugidábana*. — I draw back or aside, sitting, *nind ikwáb*. (Otábew).
- Draw. Drawing.—S. Paint. Painting.
- Draw along; I draw or drag him, (her, it) along, *nin bimídábána*; *nin bimídábádan*.
- Draw away; I draw or drag away, *nin mádjidábi*. I draw or drag him (her, it) away, *nin mádjidábána*; *nin mádjidábádan*. (Sipwetábátew).
- Drawers, *bitawigibodeiegwásson*.
- Drawing, *odábiwin*. (Otábewin).
- Drawing-knife, *mokodjigan*, *kitchwújikomán*.
- Draw in the mouth. S. Suck.
- Draw liquid; I draw, *nin gwábaam*. I draw it, (liquid,) *nin gwábaan*, *nin gwábádan*. I draw water, *nin gwábaige*. I draw water out of a fountain, *nin gwábaibi*. I draw broth, etc., *nin gwábaaboue*. I draw a fish out of the water, *nin gwábáwa gigo*. (Akwánew).
- Draw-net, large draw-net, *tchimaágan*. I am fishing with a draw-net, *nin tchimaa*.
- Draw out; I draw it out, (*in.*, *an.*) *nin gitaaan*, *nin gitinaan*, *nin gitichigobidon*, *nin gissigobidon*, *nin gitichigwákonan*, *nin gissigwákonan*, *nin nanikibidon*; *nin gitawa*, *nin gitina*, *nin gitichigobina*, *nin gissigobina*, *nin gitichigwákona*, *nin gissigwakona*, *nin nanikibina*. I draw it out for him, *nin gitichibitawa*, *nin gitichigobidamawa*. (Pikhkohew, wikkwatinam). I draw it out with the teeth, *nin wikwandan*. I try to draw him out s. th. with the teeth, *nin wikwatchiwikwandamawa*.—I draw it out of a vessel, (*in.*, *an.*) *nind agwábian*, *nind agwábiwa*. I draw him (her, it) out of a kettle, etc., *nind agwáwa*; *nind agwaan*.—I draw out the threads of it, *nind abibidon*.
- Draw over; I draw s. th. over a string, *nin nájabúge*. I draw it over a string or cord, *nin nájabian*. (I play on the violin, *nin nájabúge*.—S. Violin, *najabiigan*.)
- Draw to...; I draw to me, *nin wikobújige*. I draw him (her, it) to me, *nin wikobina*; *nin wikobidon*. I am (it is) drawn to..., *nin wikobidjigas*; *wikobidjigáde*.

Draw up; I draw him (her, it) up on a rope, *nind ikwābigina, nin wikwābigina, nin wikwābigibina; nind ikwābiginan, nin wikwābiginan, nin wikwābigibinan.*

Dread; I dread him, (respect him,) *nin goshima.* I dread it, (respect it,) *nin gossitan.* I dread him (her, it) in thoughts, *nin gotanenima; nin gotānendān.* (Kustonānēw).

Dread. Dreaded, (in. s. in.) S. Fear. Feared.

Dreaded; I am (it is) dreaded, considered dreadful, *nin gotānendagos; gotānendagwad.* (Kustātikusiw).

Dreadful. S. Frightful.

Dream, *inābandamowin, inābandajigan, bawādjigan.* — Bad dream, *mānāsābandamowin.* I have a bad dream, *nin mānāsābandam.* Beautiful dream, *wejibābandjigan, wejibābandamowin.* I have a beautiful dr., *nin wejibābandjige, nin wejibābandam.* — Good dream, *minwābandamowin.* I have a good dream, *nin minwābandjige nin minwābandam.* — Impure dream, *bishigwasābandamowin.* I have an impure dream, *nin bishigwasābandam.* Ominous unlucky dream, *āpawewin.* I have an ominous unlucky dream, *nind āpawe.* — Painful dream, *kotagābandamowin.* I have a painful dream, *nin kotagābandam.* (Pawātānēw, pawāgan).

Dream; I dream, *nind inābandam, nind inābandjige, nin bawādjige.* I dream often, *nin nitā-inābandam, nin nitā-ba-*

wādjige. (Pawātān, itābatān). I dream of him, (her, it,) *nind inābama, nin bawāna; nind inābandan, nin bawādan.*

Dreamer, *enābandang, bewādjiged.* Great dreamer, *netā-inābandang, netā-bawādjiged.*

Dreaming. S. Dream.

Dregs; there are dregs, *jigossemagad.*

Drenched; I am dr. with rain, *nin bosābawe.* I am (it is) dr. through, *nin jābwābawe; jābwābawemagad.*

Dress, *agwīwin.* I have a new dress on, *nind oshkikwanaie, nind oshkigwaje.* (Miskutākiy).

Dress; I dress myself, *nin bisikwanaie, nin bisikonidis, nind agwīdis.* I dress him (her, it) *nin bisikona, nind agwia; nin bisikona, nin agwiton.* (Pustayonisew). I dress myself in a certain manner, *nind ijikwanaie.* I dress it (or clothe it) in a certain manner, *nind ijikwanaieton.* I dress like..., *nind iji, nind ijikwanaie.* It dresses (is dressed) like..., *ijiomagad, ijikwanaiemagad.* — I dress elegantly, *nin wāweji, nin wāwejikwanaie* (Wāwesiw). I dress him elegantly, *nin wāwejia.* I dress gloriously, *nin bishigendagwi.* I dress in black, *nin makatewīkwanaie.* I dress in green, *nind ojawashkīwanaie.* I dress in red, *nin miskwakwanaie.* I dress in white, *nin wābikwanaie, nin wābishkīkanaie.* I dress vainly, splendidly, *nin sasē-*

- gakwanaie*. I dress warmly, *nin kijôpis*. (Kisosuw).
 Dress a wound; I dress his wound, tie it up, *nin sinsobina*. My wound is dressed, *nin sinsobis*. The dressing of a wound, *sinsobisowin*. (Ak-kupisuwin).
 Dress. S. Tan.
 Dressed; I am dressed. S. I dress.
 Dressed; poorly dressed. S. Naked.
 Dressed. S. Tanned.
 Dried fish, *bâtégigô*, *naméteg*.
 Dried meat, *bâtéwîass*. (Kâkkéwok).
 Drink, *minikwewin*. It is drink, *minikwewinwan*.
 Drink; I drink, *nin minikwe*, *nin minikwâdjige*. I drink in such a place, *nin dajibi*. I drink in diff. places, *nin babâ-ijibi*. I drink it, (spend it for drinking,) (in., an.) *nin minikwâdan*; *nin minikwâna*.
 Drink. S. Give to drink.
 Drink all; I drink it all up, *nind iskandan*, *nind iskapidan*, *nin sikapidan*. (Kitaw).
 Drink-house, drinking-house, *minikwewigamig*, *siginigewigamig*.
 Drinking, *minikwewin*. Bad habit of drinking, habitual drinking, *minikweshkinwin*. I am in a bad habit of drinking, *nin minikweshk*.
 Drinking-vessel, *minikwâdjigan*.
 Drink together; I drink together with him, *nin widjiminikwema*, *nin widjibima*. We drink together, *nin widjibindimin*.
 Driven by the waves; I am (it is) driven by the waves, *nin babamiwebaog*; *babamiwebaan*. I am (it is) driven away by the waves, *nin bimîwebaog*; *bimîwebaan*. (Webâpokow).
 Driven by the wind; I am (it is) dr. about by the w., *nin babamâsh*; *babamâssin*. I am (it is) dr. aside by the w., *nin bimîdash*; *bimîdâssin*. I am (it is) dr. backwards by the w., *nind ajéiash*; *ajéiâssin*. I am (it is) dr. by the w. to the shore, *nind agwaiash*; *agwaiâssin*. (Webâssin).
 Drive off; I drive him off, (away,) *nind ikonajâwa*, *nin mâdjinajikawa*. (Iyekatetisah-wew).
 Driver. S. Cartman.
 Droll; I droll, *nin babâpinis*. (Wâwiyatwesk).
 Droll, (curious, comical;) I am (it is) droll, considered droll, *nin wawîadendâgos*; *wawîadendâgwad*. I find him (her, it) droll, *nin wawîadenima*; *nin wawîadendan*. I find or think myself droll, *nin wawîadenindis*.
 Droll. Drollery, (in. s. in.) S. Buffoonery.
 Drollery, *babapinwewin*, *wawîajitâgosinwin*. I am telling drolleries, *nin babapinwe*, *nin wawîagitâgos*.
 Drop, *pangiyag*. (Pakkikawinwin).
 Drop; it drops, *pangiga*. (Pak-kipestin).
 Drop, (let fall;) I drop it, (in., an.) *nin bâninan*; *nin bânina*. —S. Fall, let fall down.
 Dropsy, *missidjiwin*. I have

am (is
ves, *nin*
niweweb-
en away
wewaog;
okow).
am (it is)
nin bu-
a. I am
e w., *nin*
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s by the
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ash; ag-
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him off,
ajáwa, nin
skatetisah-

babápinis.

cal;) I am
ered droll,
os; wawii-
him (her,
niadenima:
I find or
nin wawii-

s. in.) S.

ewin, wa-
am telling
apinwe, nin

Pakkikawi-

giga. (Pak-

op it, (in.,
nin bánína.
down.
t. I have

the dropsy, *nin missidji.* (Mis-
tutayepnewin).
Drought; where is a dr., *bibine-*
kamate.
Drown; I drown him, *nin gibwa-*
nábawana. (Nistábáwáyew).
Drowned; I am dr., *nin gibwa-*
námabawe, nin nissábawe.
(Nistábáwew).
Drowsy. Drowsiness.—S.
Sleepy. Sleepiness.
Drum, *teweigan, mitigwakik.*
(Mistikwaskik.)
Drum; I drum, *nin teweige.*
(Pakahamaw).
Drummer, *taiwéiged, tewéige-*
winini.
Drum-stick, *pagaakokwán.*
Drunk; I am drunk, *nin gi-*
washkwebi. (Kiiskwebew).
Drunkard, *menikweshkid.* Con-
firmed habitual drunkard,
gawashkwebishkid, netá-gi-
washkwebid. I am a habitual
drunkard, *nin nita-giwash-*
kwebi, nin giwashkwebishk. I
make him a perfect drunkard,
nin giwashkwebishkia.
Drunken person, *gawashkwebid.*
Drunkenness, *minikweshkiwin,*
giwashkwebiwin. Habitual
drunkenness, *giwashkwe-*
bishkiwin. (Kiiskwebewin).
Dry; I dry myself, I become
dry, *nin báss.* I dry it, (in.,
an.) *nin bássan; nin básswa.*
I dry meat, etc., *nin bássama.*
Dry; I am (it is) dry, *nin btenjos,*
nin báss; bengwan, bátte. The
ground is dry, *bengwákamiga,*
bibinekamate. It is dry, (the
water dried up), *iskátemagad,*
iskabimagad. It dries and dries,
nibóbate. (Dry-meat, kakkik-
wok).

Dry. S. Thirsty.
Drying, *bássamiwin.*
Dry in smoke; I dry s. th. in
smoke, *nin mawakadosama,*
nin gaskisiye. I dry it in
smoke, (in., an.) *nin gaskisau;*
nin gaskiswa. (Kaskábaswew).
Duck, *jishib.* A large kind of
duck, *ininishib.* A nother
kind of wild duck, *ansig.* An-
other kind, *jiugibiss.* Duck
with a long neck, *ginogwea-*
weshib. Another kind of duck,
kiwishtinokweshib. Another
kind, *siamo.* Another kind
again, *wakéiawishib.* A kind
of autumn duck, *pikwakoshib.*
A very fat duck, *pakojishib.*
—I hunt ducks, *nin nando;*
shibe, nin nodjishibe.
Dug; it is dug deep, *ginwaní-*
káde, dimúanikáde, ishpán-
káde.
Dug. S. Woman's breast.
Dull; it is dull, blunt, *ajássin,*
ajiwassin, ajiiabikissin. I am
dull at work, *nin babégikádis,*
nin babéjjanawis.
Dull (in. s. in.) S. Stupid.
Dullness at work, *babégikádisi-*
win, babéjjanawisiwin.
Dung, *pigikiwimo.* (Mustoso-
mey).
Duplicate, *anbjiibigan.*—S.
Copy.
Durable; I am dur., of a strong
constitution, *nin jibinawis.* It
is durable, (in. an.) *songan;*
songisi. It is dur., (wood,)
jibigissin. It is dur., metal,)
jibubikissin. (Siban, sibinew).
During, *megwa, apitch.*
Dusky; I am dusky, *nin maka-*
téwis.
Dust, *wiagassián.* The white

- dust on the head of a person, *akinikwan*. (Pikkowakkaw). The dust is raised by the wind, *pingwombassin*. The dust falls on s. th., *binakamigishka*. I wipe the dust off, *nin binavian*. I shake the dust off from it, (*in. an.*) *nin barveginan*; *nin barvegina*.
- Dusty; I make it dusty, *nin binakamigishkan*.
- Dwell; I dwell, *nin da, nind ab*. I dwell in him, (her, it,) *nind abitawa*; *nind abitan*.
- Dwelling. S. Habitation.
- Dye, (color,) *onansigan, adissigan*.
- Dye, (color;) I dye, *nin onansige, nind adissige*. I dye ash-colored, black, etc. S. Ash-colored, Black, etc.
- Dyed; it is dyed, (*in. an.*) *aditte*; *adisso*. It is dyed so..., (*in. an.*) *inande*; *inanso*. It is dyed green, red, etc. S. Green. Red, etc.
- Dying; I am dying, *nin giwine, nin nib, nin babanadis*. (Atinipiw).
- Dyeing, (coloring,) *adissigewin, onansigewin*.
- Dyer, *edissiged, adissigewinini, onansigewinini*.
- Dyer's business or trade, *adissigewin, onansigewin*.
- Dyer's shop, dye-house, *adissigewigamig, onansigewigamig*.
- Dye-stuff, *adissigan, onansigan*.
- Dysentery, *jâbondeshkawin*. I have the dys., *nin jâbondeshka*. (Sâbosow.)
- Dysury, *gibijigiwineshkawin*. I have the dysury, *nin gibijigiwinerhka*.

E

Eagle, *migisi*. Young eagle, *migisins*. Another kind of eagle, *wâbijakwe*. Black eagle, *misanssi*. (Kiyiw).

Eagle's claw, *migisiwiganj*.

Eagle-fighter, *migisananissi*, *pipigiwis*.

Eagle-Harbor, *Migisiwiwikwed*. At Eagle-Harbor, from or to Eagle-Harbor, *Migisiwiwikwedong*.

Eagle-River, *Migisiwisibi*. At, from or to Eagle-River, *Migisiwisibing*.

Ear, *otawâgâma*. My, thy, his ear, *nîta汪, kitawag, otawag*. (N'ittawokây, k'ittawokây, ottawokây). I have ears, *nind otawâga*. I have large ears, *nin mamangitawage*. I have a long ear, *ninginotawage*; I have long ears, *nin ganotawage*. I have a small ear, *nin agâssitawage*; I have small ears, *nin babiwitawage*. I have ugly ears, *nin mâmanjitawage*. My ear is cold, (my ears are cold,) *nin takitawage, nin takitawage*. My ear is cut off, *nin kishkitawage*. I cut off his ear, *nin kishkitawagejwa*. I strike off his ear, *nin kishkitawageganama*. My ear is frozen, (my ears are frozen,) *nin mashkawadjitawagewadj*. My ear is stopped, *nin gibitawage*; my ears are stopped,

(I am deaf,) *nin gagibitawage*. (Kipittew). I stop my ear, *nin gibitawageodis*; I stop my ears, *nin gagibitawageodis, nin gagibishebinidis*. I stop his ear, *nin gibitawagéwa*; I stop his ears, *nin gagibitawagéwa, nin gagibishebinâna*. My ear is swollen, *nin bagitawage*.—I have only one ear, *nin nabanétawage*. The other ear, or only one ear, *nabanétawag*. I pull his ear, *nin wikotawagebina, nin jibitawagebina*. (Tewittâwokew).

Ear-hanging. S. Ear-ring.

Earn; I earn, *nin dashkitchige*.

I earn to myself, or for myself, *nin gashkitas, nin gashkitamâs, nin gashkitamâdis, nin wikwatchitas, nin wikwatchitamâdis*.—I earn it, (*in., an.*) *nin gashkitchigen, nin gashkiton; nin gashkitchigenan, nin gashkia*. I earn it to myself, (*in., an.*) *nin gashkitamâson; nin wikwatchitamâson; nin gashkitamâsonan, nin wikwatchitamâsonan*. I earn it for him, *nin gashkitawa, nin gashkitamâwa*. (Kis-pinatew.)

Earn, (*in. s. in.*) S. Gain. Pro-cure.

Earned; it is earned, (*in. an.*) *gashkitchigâde; gashkia*.

Earning, *gashkitchigewin, wik-*

watchitamásowin.
 Earnings, *gashkitchigan.*
 Ear of fish, *otet'gwan.*
 Ear of Indian corn, *nisákosi.*
 Ear-ring, *nabishebison.* (Tabit-tebisun.)
 Earth, *akki.* On earth, *akking, oyidakamiq.* (Askíy). Under the earth, (Atámaskamik). The opposite side of the earth, *ajawakamiq.* I am earth, *nind akkiw.* It is earth, or there is earth, *akkiwan.* The earth quakes, or shakes, *niningikamigishka akki; gwingwan, tchingwan, tchingwakamiq.*
 Earthen dish or plate, *wábigan-onágan.* (Ajiskiwoyágan). I make earthen dishes and plates, *nin wábigan-onaganike.* A man that makes earthen dishes and plates, a potter, *wábigan-onaganikewinini.*
 Earth-house, (under ground,) *akkiwigamiq.*
 Earthquake; there is an earthquake, *niningakamigishka aki, niningishkamagad akki.*
 Ear-wax, *mowidjitawágan.*
 Easily, *wenipaj, wenipanj.*
 East, *wában, wendjimokaang.*
 In the east, from or to the east, *wábanong.*
 East-cloud, *wábanakwad.*
 Easter, *Pak.* Easter-Sunday, *Pakgij'gad* or *Apitchipáwí-kij'gat.*
 East-rain, *wabanibisca.*
 East-star, (morning-star,) *wábanang.*
 East-wind, *wábaninodin.*
 Easy; it is easy, *wenipanad.* I think s. th. is easy, *nin weni-*

panendam. I think it is easy, *nin wenipanendan,*
 Eat; I eat, *nin wissin.* (Mitjisuw). I eat it, (*in, an.*) *nin midjin; nind amwa.* (Mowew). I eat with him, *nin widípama.* I eat (or fare) so..., *nind inandjige, nind indanandjige.* I eat good things, *nind ninwandjige.* I begin to eat, *nin mandandjige.* I eat before I start, *nin nawadji.* I eat as long as..., *nind apitandjige.* I eat it raw, (*in, an.*) *nind ashkandan; nind ashkama.* I eat secretly, (in a stealthy manner,) *nin gimodandjige.* (Kimipuw). I eat slowly, *nin babéjikaandjige, nin bedjissin.* I eat fast and much, *nin gá-jage.* I eat s. th. with some other thing, *nind apándjige, nin dagwandjige.* I eat it (*in, an.*) with some other thing as a by-meal, *nind apándjigen, nin dagwandjigen, nin dagwandán; nind apándjigenan, nin dagwandjigenan, nin dagwama.* I look for s. th. to eat, *nin nandawissin.* I go somewhere to get s. th. to eat, (or to drink,) *nin nadaboce.* I eat sufficiently, *nin debissin.* I make him eat sufficiently, *nin debissinia.*—I give to eat, *nind ashange.* I give him (her, it) to eat, *nind ashama; nin ashandan.*
 Eat up, (consume;) I eat up, *nin gidawe.* I eat it all up, (*in, an.*) *nin gidan; nin gidamwa.* I eat all up, s. th. belonging to him, *nin gidamáwa.* It eats me up, *nin gidamogon.*

Eatable root; a small eatable root, *watapin*.

Eatables, (provisions,) *midjim*.

Eating, *wissiniwin* (Mitjisuwin).

Eating-house, *wissiniwigamiy*, *ashangewigamiy*.

Ebb, ebbing tide; it is the ebbing tide, *odaskimagal nibi*.

Echo. S. Resound.

Eclipsed; the sun (or moon) is eclipsed, there is an eclipse, *gisiss nibo*. (Wanitibiskipawiw pisim.)

Edification, *mino kikinowâbamigowin*.

Edify; I edify, *nin mino kikinowâbandaiwe*. I edify him, *nin mino kikinowâbamig*. He edifies me, *nin mino kibinowâbama*.

Edge of a tool, *gânag*, *ganamagak*. It has such an edge, (or such teeth,) *inabidéiamagad*.

Eel, *bimisi*.

Efface. Effaced. S. Blot out. Blotted out.

Effect; it makes a good effect, (medicine, etc.) *ninoshkagemagad*. It makes a good effect in me, *nin minokâyou*; it makes a bad effect, *nin manikâyou*.

Effect; I effect it, *nin gashkiton*. I cannot effect it, *nin bwânawiton*. I eff. little, *nind iwâs*. It eff. little, *iwâsomagad*. I eff. nothing (with my working,) *nind anamewis*, *nind ashkonawis*. It effects nothing, *anawewisimagad*.

Effort; I make efforts, *nin mashkawis*, *nin wikwatchito*. (Kutchiw).

Egg, *wânan*. Small egg, *wawanons*. Bad spoiled egg, *wana-*

nosh. Hen's egg, *pakaakwawanan*. (Wâwi).

Eight, *nishwâsswi*. We are eight of us, *nin nishwâtchimîn*. There are eight in. obj., *nishwâtchinon*. (Ayenânew).

Eight, *nishwâsso* ..., in compositions; which see in the First Part.

Eight every time, eight each or to each, *nenishwâsswi*.

Eighth, *eko-nishwâtching*. The eighth time, *nishwâtching*.

Eighthly, *eko-nishwâtching*.

Eight hundred every time, eight hundred each or to each, *nenishwâsswak*.

Eight thousand, *nishwâtching midâswak*.

Eight times, *nishwâtching*.

Eight times every time, eight times each or to each, *newishwâtching*.

Eighty, *nishwâssimidana*. We are eighty, *nin nishwâssimidanawemin*. There are eighty in. obj., *nishwâssimidanawewan*.

Eighty every time, eighty each or to each, *nenishwâssimidana*.

Eighty hundred, *nishwâssimidanak*. We are eighty hundred of us, *nin nishwâssimidanakosimin*. There are eighty hundred in. obj., *nishwâssimidanakwadon*.

Eking piece, *aniketehigan*. There is an eking piece, *aniketehigâde*.

Elapsed. S. Passed. (Past.)

Elbow, *biminiik*, *biskinikenowin*, *oskwan*. I lean on my elbows, *nind odoskwanishin*. I strike him with the elbow, *nind odoskwanûwa*.

- Elder-tree, elder-shrub, *papash-kisiganuk*, *pipigweawanashk*, *wimbissagashk*.
- Election. S. Choice.
- Elephant, *ketehi uwessi*.
- Elevated; I am elevated, *nin kitchitwawis*.
- Eleven, *midasswei ashi bejig*. (Mitátat peyak osáb.)
- Elk. S. Moose.
- Elm or elm-tree, *anib*. Another kind of elm-tree, *ojáshigob*. (Atchápásk).
- Elm-bark, *anibwanagek*. Sack of elm-bark, *wanimod*.
- Elm-forest, elm-grove, *anibiki*.
- Elm-River, *Anibnsiwi-sibi*.
- Eloquent; I am el., *nin nitáwé*.
- Elsewhere, *níngotchi, bakán*.
- Emaciated; I am em., *nin jáshágwabewis*.
- Emancipate; I em. him, *nin pagidina tehi dibeniutisod*.
- Embark; I embark, *nin bos*. I emb. with somebody, *nind adawáawi*. I emb. him, (her, it,) *nin bosia*; *nin bositon*. I em. with him, *nin adawuama*. (Tchimew). I bid him embark, *nin bosinajáwa*. I em. him by force, *nin boswebina*. I am embarked by force, *nin boswebinigás*.
- Embarkation, *bosiwín*.
- Embarrass; I emb. him with my words, *nin wáwánima*. I emb. him by my requests, *nin wáwánimotawu*.
- Embarrassed; I am emb. in my thoughts, *nin wáwánendam*. I cause him to be emb. in his thoughts, *nin wáwáneudamia*.
- Embellish; I em. him, (her, it,) *nind onijshia*, *nin sasegau*; *nind onijshiton*, *nin sasegaton*.
- Embellishment. S. Ornament.
- Embezzler. Embezzlement.
- Embezzler.—S. Cheat. Cheating. Cheater.
- Embrace. S. Hug.
- Embroider; I embroider or ornament, *nin niskagwaige*. I embroider, making flowers, etc., *nin masinigwadam*. I embroider it, (*in*, *an*.) *nin masinigwáddán*; *nin masinigwana*. I emb. with porcupine-quills, *nin bimig*, *nind oná-gaskwawáie*. I emb. with small glass-beads, *nin masiniminsike*, *nin niskimine-sike*. I embr. or ornament it with small glass-beads, (*in*, *an*.) *nin niskiminensikádan*; *nin niskiminensikána*.
- Embroidered; it is embr. or ornamented, *niskagwaigáde*, *niskamagad*. It is emb. with flowers, etc., (*in*, *an*.) *masinigwáde*; *masinigwáso*. It is embr. with small glass-beads, (*in*, *an*.) *masiniminsigáde*, *niskiminensikáde*; *masiniminsikána*, *niskiminensikána*.
- Embroidery; fine emb. with porcupine-quills, *onagaskwawai*.
- Emerge; I emerge, *nin moshkaagwindjisse*. It emerges, *moshkaagwindjissemagad*.
- Emetic, *jashigagowesigan*. (Pákomosigan).
- Eminently, *ápitchi*. (Náspitch).
- Emmet, *enigo*. (Eyik).
- Emperor, *kitchi-ogima*.
- Empire, *ogimáwéwin*.
- Employ; I employ him, *nin anona*. I empl. him (her, it) in a certain manner, *nind inawémikána*; *nind inawémikádan*. (Atotew).

Employed; employed person, *anonagan, anonam, enonind, onotagan*. Employed (used) thing, *aiowin anokasowin*. I am employed, *nind anonigo*. I am empl. in a certain manner, *nind inawemikus*.
 Employer, *enokid*.
 Employment, *anonigosiwinn, amonidwinn*.
 Empress, *kitchi ogimakwe*.
 Empty, (without a load), *pijishig*.
 Enable; I enable him, *nind inenima*.
 Encamp. Encampment. S. Camp.
 Encampment, *nibewin*. (Kapesiwin).
 Enclose. S. Fence in.
 Enclosure, *atchikinigan, giwitakinigan*.—S. Fence. (Waskanigan).
 Encourage; I enc., *nin gagan-songe*. I enc. him, *nin gagan-soma*. (Akamimew).
 Encourage, (console;) I enc., *nind abiswinge*. I enc. him, *nind abiswima, nin gaganoma*. (Kakitjimew).
 Encourage to do evil; I enc. him to do evil, *nind ashia, nind ashwima*. (Matchi-sikimew).
 Encouraging, *gagansondiwin, gagan-songewin, abiswinge-winn; ashidiwin*.
 Encumber; I enc., *nin niskikage*. I encumber him, (her, it,) *nin niskia, nin niskikawa; nin niskkan*. It enc. me, *nin niskikagon*.
 Encumber, (in. s. in.) S. Obstruct.
 End, *wiekwa*.—(Wanaskuteh). (In compositions.) There is

an end, *waikwaiamagad*. At the end, *waikwaiaii*. It is considered the end of it, *waikwaiendagwad*. I think it is the end of it, *nin waikwaiendan*. I go to the end of it, *nin kabeshkan*. I arrive at the end, *nin waikwashkan*. I bring it to an end, *nin waikwassiton, nin waikwatton*. It comes to an end, *waikwassimagad*.—It is the end of the world, *waikwaakkiwan, ishkwakkiwan, boniakkiwan*—(Kisipaskumik). The end of an action or work, *ishkwakamigisiwin, ishkwatawin; anwatawin*.
 Endeavor; I endeavor, *nin wikwatchi, nin wikwatchito, nin wikwatchiton, nind aiangwamendam, nind aiangwamis*. I end. in vain to have it, *nind agawadan*. I end. (or work) in vain, *nind anawewis*. I end. without much effect, *nind inwas*.—I end. to get, (in thoughts,) *nin wikwatendam*. I end. to get him, (her, it,) *nin wikwatenima; nin wikwatenidan*. (Kutchi, v. g. kutchinakamuw; he endeavors to sing; akawittam.)
 Endeavor, (in. s. in.) S. Try.
 Endless, *wiekwaiassinog*.
 Endure; I can endure much cold, *nin jibadij*. I can end. much hunger, *nin jibanandemi*. I can end. much smoke, *nin jibanamoss*. (Sibeyittam).
 Enemy, *jangendjiged*. I am enemy, *nin jangendjige*. (Pakwatagan).
 Engage; I engage in a service, *nind anonigos*.

Engagement, *anoniġosiwin*.
 England, Great Britain and Ireland, *Jāganashiwakki*. In, from or to England, *Jāganashiwaking*.
 English; it is English, (Aka-yāssimowin), (written or printed in English,) *jāganashiwistin*, *jāganashimomayad*. I translate it in Eng. *nin jaganashiwissiton*. It is translated in Eng., *jāganashiwissitchigāde*.
 English boy, or a little Englishman, *jāganashins*.
 English girl, *jāganashikwens*.
 English language, *jāganashimowin*. I speak English, *nin jaganashim*. It speaks Engl., (it is in Eng.,) *jāganashimomagad*.
 Englishman, *Jāganash*. (Aka-yāssiw).
 English minister, *Jāganashimekatewikwanaie*.
 English religion, (Church of England,) *Jāganashi-anamiewin*. I profess the Eng. religion, *nin jāganashi-anamia*.
 Englishwoman, *jāganashikwe*.
 English writing, *jāganashiwibiigan*. I write in Eng., *nin jāganashiwibiige*.
 Engrave; I engrave, *nin masinibiige*.
 Engraved; I am (it is) engr., *nin masinās*, *nin masinibiigās*; *masināde*, *masinibiigāde*.
 Engraving, *masinibiigewin*; *masinibiigan*, *masinitchigan*.
 Enkindle; I enk. it, *nin biskakoudan*.
 Enlargen. S. Widen.
 Enlighten; I enl. him, *nin wās-séiaba*, *nin wāssenamawa*. I

enl. his mind, *nin wāssciendamia*, *nin wāssakwawendamawa*.
 Enmity. S. Hatred.
 Enormity. S. Horror.
 Enormous. S. Frightful.
 Enough, *mi minik*, *mi iw*. (Eku-yigok). There is enough of it, (*in*, *an*.) *débissémagad*; *debisse*. (Tepipayiw). I have enough, *nin débis*. I think I have enough, or, I think it is enough, *nin débwinim*, *nin debendam*, *nin débagenim*. I talk enough, *nin débānagidon*. I drank enough, *nin débibi*; I ate enough, *nin débissin*.— We are just enough, *nin minodashimin*. There is just enough of it, *minodassin*.
 Enraged person, very angry, *ketchi nishkādissid*. I am enraged, very angry, *nin ki' i nishkādiss*. (Osāmiyawesi).
 Enslave; I ens. him, *nind awakāna*. It enslaves me, *nind awakanigon*. I ens. myself, *nind awakauidiss*.
 Entangled; I am ent. in a cord, *nin biswabigishin*.
 Enter, (go in); I enter somewhere, *nin piuidige*. (Pittukew). It enters, *piuidigemagad*. I enter into him, *nin piuidigawa*, *nin piuidigeshkawa*, *nin piudjinaweshkawa*, *nin piudjineshkawa*. It enters into me, *nin piuidigeshkagōn*, *nin piudjinaweshkagōn*, *nin piudjimeshkagōn*.
 Enter, (take in or bring in); I enter him, (her, it), *nin piudigana*; *nin piudigadon*.
 Entice; I entice, *nin wikwasonge*. I ent. him; *nin wik-*

*wásséén-
kwanendo-*

ful.

i ié. (Eku-
enough of
issémagá;
w). I have
I think I
think it is
im, nin de-
agenim. I
ábnagádon.
nin débibi;
débissin.—
gh, *nin mí-*
re is just
dassin.

ery angry.
l. I am cu-
nin ki' á
iyawesin.
nind awa-
es me, *nind*
ens. myself,

at. in a cord.

enter some-
ige. (Pittu-
pindigema-
to him, *nin*
pindigeshka-
naweshkawa,
wa. It enters
digeshkágón.
shkágón, nin

bring in:) I
it,) *nin pí-*
digadón.
nin wikwa-
n; *nin wik-*

wasoma. We ent. each other,
nin wikwasondimin. (Ayaknk-
kásuw).

Enticing, *wikwasongewin, wik-*
wasondiwín.

Entire. S. Whole.

Entirely, *kakina wáwinge, ápit-*
chi. (Misiwe).

Entreat. Entreaty.—S. Entice.

Enticing.—S. Bequest.

Envelop. S. Wrap up.

Envy, *kijáwenindiwín, kijá-*
wendjigewin gagawenindiwín,
gagawendjigewín. (Isawána-
keyimowin).

Envy; I envy, I am envious,
nin gagawendjige, nin kijá-
wendjige. I envy him, (her,
it,) *nin kijáwenima, nin gaga-*
wenima; nin kijáwendan, nin
gagawendán. (Otteyittam).

Epaulet, *niskitenimanganedji-*
gan.

Epidemy, *mejikágemagak ina-*
pinewin.

Epiphany, *Ogimá-gijigad.*

Equal; I equal him, *nin tibish-*
kokawa, nind adima.

Equally, *tibishko tetibishko,*
tábishkotch, nassab.

Equivalent, *tibishko.* It is
(in., an.), *tibishko apitendag-*
wad; tibishko apitendagosi.
(Ispiteyittákwan).

Erect; I erect him, (her, it),
nin maiawakona, nin maiawi-
shima, nin maiawina; nin
maiawakonán, nin maiawissi-
ton, nin maiawinan. I erect
myself, *nin maiawita, nin*
maiawishka, nin maiawishin,
nin passagita. He erects
himself, *namatchigabawi,* (a
beast.) It erects itself, *maia-*
wishkamagad.—I erect it, (in.,

an.) *nin patakilon; nin pata-*
kina. (Tchimayew).

Erected; I am (it is) erected by
the wind, *nin maiáwásh;*
maiawassin. It is erected,
(in., an.) *maiawissin, maiawis-*
sitchigáde; maiawissitchigáso.

Erected, (in. s. in.) S. Stand up.

Errand, *ininu jaogowin.* (Itisa-

hamátwin).

Erysipelas. S. Herpes.

Escape, *ojimowin.* (Paspiwin).

Escape; I escape, *nind ojim,*
nin giúwe, nin gidiskiúwe, nin
jabwi, nin jabwiúwe, nin gidis-
kúidis. I escape out of his
hands, *nin gia, nin gidiskiu.*
I make him escape, *nind oji-*
moa, nin jabwia. (Paspiw, ta-

basiw).

Escaped; a person esc. from a
massacre, *ishkwatágan, ish-*
kwatchigan.

Especially, *memindaye, mem-*
daye, wáwij.

Esquimaux Indian, *Eshkibod.*
(raw-eater.)

Essay. S. Try. Endeavor.

Essential. S. Foremost.

Establish; I est. it, *nind ojissi-*
ton, nind aindjissiton.

Established; it is est., *aindjis-*
sitchigáde.

Esteem; I esteem, *nind apiten-*
dam. I esteem or respect him,
(her, it,) *nind apitenima, nin*
gokwadenima; nind apit e n-
dan, nin gokwadendan. I es-

teem myself, *nind apitenim,*
nind apitenindis, nin gokwa-
denim, nin gokwadenindis. I

esteem myself as high as him,
nind apitenimonan.—I est.

him (her, it) in a certain man-

ner, *nind inassagadenima;*

- nind inassagadéndân.* I est. him (her, it) little, *nin bevenima; nin bewendan.* (Ispiteyimew, kisteyimew).
- Esteem, (in s. in.) S. Respect. High esteem.
- Esteem little. Esteemed little, (in s. in.) S. Insignificant.
- Esteemed; I am (it is) esteemed in a certain manner, *nind inassagadendâgos; inassagaden-dâgwad.* (Kiskeyittâkusiw).
- Esteemed, (in s. in.) S. Respectable. Highly esteemed.
- Esteemed equal; I am (it is) est. equal to..., *nin tibishkowendâgos; tibishkowendagwad.*
- Estimate. S. Value.
- Eternal, *Kaigige-bimâdisid.*
- Eternal, *weikwaiassinog, kâ-gige, kâgini.* Life eternal, *kâgige bimâdisiwin.* Eternal welfare, eternal salvation, *kâ-gige jawendagosiwin, kâgige mino aiûwin.* Eternal misery, eternal damnation, *kâgige kotayitowin, kâgige banâçjiidi-sowin.*
- Eternally, *kâjigekamig, kâginiç, kâgini.*
- Eternity, *kâgige bimâdisiwin.*
- Eucharist; the holy Eucharist, *kitchitwa Eukaristiwin.* I receive the holy Eucharist, *nind odapinan kitchitwa Eukaristiwin.*
- Eunuch. S. Castrated.
- Europe, *Kitchi agâmîng, Agâmîng kitchigami.*
- Evangely. S. Gospel.
- Evaporate; it evap., *anissassin, anissassin.* (Mestâbattew).
- Even; it is even, (bark, etc.) *onashkwéiamagad.* It is even, (wood, in., an.) *ojissaga; ojis-sagisi.* It is even, flat, (metal, in., an.) *onabikamagad, onabikad; onabikisi.*
- Even if..., *missawa; missawa gaie.* (Appo).
- Evening, *onâgosh, onâgwish.* It is evening, *ondgoshi, ondçwish.* Evening is approaching, towards evening, *ani-onâgoshi, eni-onâgoshiç.* (Otâkwâsaw, otâkusin).
- Evening meal, *onâgoshi-wissiniwin.* (Otâkusiwimitjisuwin).
- Evening-prayer, *onâgoshi-anamîang, onâgoshi-anamiewin.*
- Event; good event, *mino inakamigad.* Sad event, *matchi inakamigad.* (Ikkin).
- Ever; ever since, *apine.* For ever, *apine, kaginîç.* (Aspin).
- Everlasting, *kâgige.*
- Every day, *endasso-gjigak.* (Tattwawikijikâki).
- Every night, *endasso-tibikak.* (Tattwawitibiskâki).
- Every second day, *nenassawigjig, nenîjogijig, nenîjogwan.*
- Every time, *dassing.* (Tattwaw).
- Everywhere, *misi misîwe.* There is of it everywhere, *misiweshkamagad.* Everywhere on earth, *misi enîgokwag akik, misâkkamig.*
- Evil, *maianadak, matchi aiwîsh.* My evil (in sickness) increases when I speak, *nin gidjim, nin gidowe.*
- Evil, *matchi.* It is evil; *manadad, matchi ijiwebad.*
- Evil spirit, *matchi manito, matchi aiawîsh.*
- Eviscerate. S. Gut.
- Exact, exactly, *gwaiâk, nissitâ, wâwinge.* I arrange it exactly, *nin wâwingeton.*

- Exact; I am exact, *nin wâwinges*.
- Exact, (in. s. in.) S. Severe.
- Exactness, *wâwingsiwîn*. I act with exactness, *nin wâwinges, nin wâwingetchige*.
- Exaggerate; I ex., *osâm nibiwa uind ani-ikkil, osâm nibiwa nin dibâdjim*.
- Exalt; I exalt him, *nind ishpenîma, uind ishpiâ, nin kitchitwawia, nin kitchitwawendagosia*. I exalt it, *nind ishpendan, nin kitchitwawendan, nin kitchitwawiton*. I exalt myself, *nind ishpenindis, nind ishpenim, nin kitchitwawenindis, nin hitchitwawenim*. (Mâmitjimew).
- Examen of conscience, *nanagatawenindisowin*. I examine my cons., *nin nanagatawenindis*. (Mâmitoneyimisuwin).
- Examine; I examine him, (her, it,) *nin gôdji-kikeuima; nin godji-kikendan*. (Nânâgatâwâbamew).
- Examine, (in. s. in.) S. Try. Seek.
- Example, *kikinowâbamigowin, kikinowâbandaiwewin, kikinowâbandjigan*.—Good example, *mino kikinowâbamigowin, mino kikinowâbandaiwewin*. I give a good ex., *nin mino kikinowâbandaiwe*. I give him a good ex., *nin mino kikinowâbamig*. He gives me a good ex., *nin mino kikinowâbama*.—Bad example, *matchi kikinowâbamigowin, matchi kikinowâbandaiwewin*. I give a bad ex., *nin matchi kikinowâbandaiwe*. I give him a bad ex., *nin matchi kikinowâbamig*. He gives me a bad ex., *nin matchi kikinowâbama*.
- Example; I imitate his ex., *nin kikinowâbama*. He imitates my ex., *nin kikinowâbamig*. I give an example, *nin kikinowâbandaiwe*. I regulate my mind after his ex., *nin kikinawenîma*.
- Exceedingly, excessively, *âpitchi*. (Nâspitchi).
- Excel. S. Surpass.
- Excellent, *kitchi onjishin*.
- Exchange S. Change.
- Excite; I excite or push him to s. th., *nind ashia, nind inashia*. (Sikkimew).
- Excite, (in. s. in.) S. Provoke to anger.
- Excitement. S. Trouble, (noise.) S. Stir up.
- Excrement, *wo*. (Omÿ).
- Excuse; I ask excuse for not being able to do s. th., *nin jagwenimotagos*. (Kâkitokkâsuw).
- Execution, (hanging,) *agojîwewin, agonidiwin*. (Akosiwewin).
- Executioner, (hangman,) *agojîwewinini, agouidiwinini*.
- Exhale, it exhales, *awissassin, awissassin*.
- Exhausted; I am ex., *nind âpitchi aiekos, uind akwiwi*. (Nestuw).
- Exhort; I exhort, *nind aiangwamige, uind an g w a m i g e, nind aiangwamitagos, nind angwamitagos, nin jagansouge, nin gagikwe, nin ganajîwe*. I exhort him, *nin gagikima*. I exh. him to do s. th., *nin gagânsoma*. We

- exh. each other, *nin gagikindimin, nin gagansoudimin*. I exhort myself, *nin gagikindis*.
 Exhortation, *aiangwamitagosiwin, gagansongewin, gagikindwin, gagikwewin*.
 Exist; I exist, *nind aiâ*. (Itaw).
 Existence, *aiâwin*. (Itâwin).
 Exonerate; I exonerate the bowels, *nin misi*.
 Exorbitant. S. Extravagant.
 Expand. S. Extend.
 Expect; I expect, *nind akawab*. I exp. him, (her, it), *nind akawabama; nind akawâbandau*.
 Expedition, (haste,) *dadâtabinwin*.
 Expeditious; I am ex., *nin dadâtabin, nin gwashkwes*. — S. Quick.
 Expeditious working, *gwashkweswin, dadâtabinwin*.
 Experience; I know it by exp, (I tried it,) *nin gotamaudan, nin gotamaudjilon*. I experienced it, *nin kikendau*. (Nakatchittaw).
 Experiment. S. Trial.
 Expire; I expire, *nin nib, nind ishkwa bimâdis*. — S. Finish. (Iskwâtâmw).
 Explain; I explain it to him, *weweni nin windamawa*. (Gwayaskomew).
 Expose; I expose myself, *nind iniwêidis*. (Iyiwewuh).
 Expose to the sight of people. — S. Lay open.
 Expressly, *wijisha, p â k a t c h*. (Meyâkwâm.)
 Extend; I extend it, (*in., au.*) *nin jibadaan, nin jibadawa*. I ext. it by pulling, (*in., au.*) *nin jibabigibidon; nin jibabi- jibina*. It extends, *jibabishkamagad*.
 Extensive, *kitchi*. It is extensive, *mitchâmagad*.
 Extent; its extent, *ekway*.
 Exterminate. S. Spend all.
 Externally, on the outside, *agwatachâi*. (Wayawitimâyik).
 Extinguish; I extinguish, *nind atêge*. I ex. it, *nind âtan*. (Astaweham).
 Extinguisher, *atêgan*.
 Extravagancy, *osâmisiwin*.
 Extravagant; I am ext., *nind osâmis*. (Kiiskwew.) Extravagant spending, *tchagai-geshkiwin*.
 Extremely, *âpitchi*.
 Extremity, (end, summit,) *wânakowin*.
 Extreme-Uncion, *Anamie-nominidiwin*.
 Eye, *oshkinjigoma*. (M'iskijik). The right eye, *kitchishkinjig, okitchishkinjigoma*. The left eye, *namandjishkinjig, onamaudjishkinjigoma*. My, thy, his eye, *nishkinjig, kishkinjig, oshkinjig*. — I have eyes, *nind oshkinjig*. I have dim eyes, *nin tibikinam*. I have good eyes, *nin naâb*. I have hollow eyes, *nin wawinikab*. I have large eyes, *nin mamangishkinjigwe*. (Mâmakkâbiw). I have only one eye, *nin nabanêshkinjigwe*. The other eye, or one eye only, *nabanêshkinjig*. I have small eyes, *nind agassishkinjigwe, nind babiwishkinjigwe*. I have sore eyes, *nind oshkinjigones, nin sassakingwe, nind ashkashkanagingwe*. I have weak eyes, *nin biswab, nin bigisa-*

wab, nin bigisawinam.—My eyes are filled with tears, *nin moshkinésibingwe.* My eyes are open, *nin pákakab.* I open my eyes, *nin pák a t a w a b.* (Tókkábiw). I open his eyes, *nin wábia.* My eyes are spoiled by smoke, *nin páshkabis.* My eye is swollen, *nin bággoshkinjigwe.* My eyes are tired, *nind ishkalawab, nin pagissab.*—I burst one of my eyes, *nin páshkábidjin.* (Páskábiw). I cover his eyes with s. th., *nin titibingwebina.* I cover my eyes with s. th., *nin titibingwebis.* I feel a burning pain in my eyes, *nin sassakáb.* I feel a burning pain in my eyes from smoke, *nin sassakísibingweíábas.* I hurt my eye falling, *nin gidjábishin.* I keep my eyes shut, *nin passangwab.* (Passakwábiw.) I look with one eye only, *nin pashkingwen.* I look

with almost closed eyes, *nin toskab, nin toskábandjige.* I look with almost closed eyes at him, (her, it,) *nin toskábama; nin toskábandan.* I have a mote in my eye, *nin binsin.* (Pisinin). I pluck my eye out, *nin gidjábawolis.* I pluck his eye out, *nin gidjábawa.* I rub his eyes with some medicine, *nin sinigoshkinjigwena.* My eyes shut against my will, *nin passangwabishka.*—It is made like an eye, *oshkinjigokáde.*

Eye-apple, apple of the eye, *makatewagamishkinjigwan.*

Eyebrow, *máma.* My, thy, his eyebrow, *nimáma, kimáma, omáman.* My eyebrows are bristled up, *nin niskimáwawe.* (Misábiwinán).

Eyelid; the under part of the eyelid, *sibingwai.* The hair of the eyelid, *mishábiwinán.* (Misábiwinán).

F

Fable, *adisokan*. (Atayokkan).

I tell a fable or fables, *nind adisoke*.

Fabulous giant, *windigo*.

Fibulous giantess, *windigokwe*.

Face; my, thy, his face, *nishkinjig*, *kishkinjig*, *oshkinjig*; (Mikkwagan, n'ikkwagan, oskwagan) or, *nindengwai*, *kidengwai*, *odengwai*.—I have an angry face, *nin nishkald-jingwe*, *nin ni.nkaldjinqweshka*. I have a black face, *nin makatewingwe*. I have a clean face, *nin biningwe*. I have a dark-blue face, *nind apissingwe*. I have a dirty face, *nin winingwe*, *nin mowingwe*, *nin mowidjwingwe*. I have a fat full face, *nin wininwingwe*. I have a greased face, *nin nomingwe*. I grease his face, *nin nomingwena*. I grease my face, *nin nomingweindis*. Greasing the face, or grease for the face, *nomingwewin*. I have a large face, *nin mangadangwe*. I have a lean face, *nin pakakadwengwe*. I have a face like..., *nind inadengwe*. I have a long face, *nin ginwingwe*. I have pimples or pustules on my face, *nin mossewingwe*, *nin babigwingwe*. I have a scar in my face, *nin odjishingwe*. I have a small face,

nind agassadengwe. (Timikkwew). I have a strange or changed face, *nin niagishkinjigwe*. I have a wrinkled face, *nind osigingwe*.—My face is cracked, *nen gijingwe*. My face is frozen, *nin mashkawadjingwewadj*. My face is marked with sadness, *nin naninawingwe*. I mark my face with sadness, *nin naninawingweidis*. My face is marked with the small pox, *nin mamakingwe*. My face is pale, *nin wabishkingwe*, *nin wabidewadengwe*. (Wabinewisiw). My face is red, *nin miskwingwe*. My face is shining, radiant, *nin wassingwe*, *nin wassingwes*. My face is swollen, *nin bagingwe*. My face is uncovered, *nin pakingwe*. I uncover my face, *nin pakingwendis*. I bruise my face, *nin jashingwingwe*. I disfigure my face, *nin manadjingweidis*. I disfigure his face, *nin manadjingwe*. I paint my face, *nin waweji*. I paint my face black, *nin makateke*; *nin makatekonidis*. I rub his face with medicine, etc., *nin sinigwingwebina*. I rub my face, *nin sinigwingwebinidis*. I wash my face, *nin kisibigingwe*. (Kassikkwew). I wipe my face, *nin kisingwe*. I wrap up

my face in s. th., *nin titibingwebis*. I wrap up his face, *nin titibingwebina*.

Fade; it fades; *anoshka*. It fades in washing, *kisiâbâwe*.

—S. Whitish.

Fail; it fails, it gives no profit, *anawewisimagud*.

Faint; I faint, *nin wanimikaw, nin wanendama*. I faint and have a vision, *nin nikâbandam*. (Wanikiskisiw).

Fainting, *wanimikâwiwin*.

Fair, *gwanâtch*. I am fair, *nin gwanâtchiw, nind onijish, nin mikawadis*. It is fair, *gwanâtchiwan, onijishin, sasêgama-gad*. I am (it is) considered fair, *nin bishigendagos; bishigendagwad*. I think it is fair, (in., an.) *nin sasegawêndan; nin sasegawenima*.

Fairness, *gwanâtchiwin, onijishwin, bishigendagosiwin*.

Faith, *debweendamowin*. I have faith, *nin debweendam*. (Ayaniewitâpwewokeyittamowin).

Fall, *tagwâgi*. In fall, *tagwâgig*. —Last fall, *tagwâgong*. The fall before last, *awâss-tagwâgong*. I spend the fall in such a place, *nin tagwâgish*. I spend the fall with him, *nin widjitagwâgishima*.

Fall; I fall, *nin pangishin*. (Pakissin). It falls, *pangissin*. I fall, *nin gawisse, nin webagodjin*. It falls, *gawanad, gawissemagad*. I fall (it falls) somewhere, *nind upangishin; upangissin*. I fall (it falls) in a certain manner, *nind ijisse, (Ispayiw), ijissemagad*. I fall being drunk, *nin gâwibi*. I fall hard, *nin pakiteshin, nin*

wissagishin, nin tchigwaka nigishin, nind apitchishin. It falls hard, *tchigwakamigisin*. I make him fall, *nin pakiteshima*. I make it fall, *nin pangissiton*. I make him (her, it) fall, *nin gâwishkawa; nin gawishkan, nin gâwiton*. I make it fall to the ground, (in., an.) *nin webissiton; nin webishima*. I make it fall from its place, (in., an.) *nin binishkan; nin binishkawa*. I fall often, *nin nitâ-pangishin, nin wakê-pangishin*. I fall on him, *nind ashosikawa*. I fall on my back, *nind utawasse*. I fall on my face, *nin tchingidjisse, nind atchitchingwesse, nind animikosse*. I fall on my feet, *nin nibawakisse*. I fall (it falls) by the wind, *nin gawâsh; gawâssin*. It will fall, *gawishkumagud*.

Fall, let fall; I let him (her, it) fall, *nind apitchishima, nin banina, nin pangishima; nin baninan, nin pangissiton*. I let fire fall, *nin binanjenan ishkote, nin gwushkwanjenan ishkote*.

Fall down; I fall (it falls) down, *nin nisakoshka; nissakoshkamagad*. I let him (her, it) fall down, *nin nissakoshkawa; nin nissakoshkan*. I fall down headlong, *nind atchitakisse*. I fall down before him, *nin gawitawa, nin gawitamawa*.

Fall in; I fall in, *nin pindjisse, nin gindjidasse*. It falls in, *pindjisssemagad*. I fall (it falls) in a hole, *nin bodakwesse; bodakwesseemagad*. I let it fall in, (in., an.) *nin bodakwen;*

nin bakaléidis. I fast one day,
nin ningotoqwane. I fast two,
three, four days, etc., *nin ni-
joqwane*, *nin nissogwane*, *nin
niogwane*, etc.; I make him
fast, *nin giigwiskimoa*, *nin
bakaléa*.

Fast, fast-day, *giigwishimo wi
giigau*. (Iyewamisihisuwikiji-
kaw).

Fasten; I fasten it to the end of
s. th. (in., an.) *nin nábaan*;
nin nabawa. I fasten it to the
end of a stick, (in., an.) *nin
nabakwaan*; *nin nabakwáwa*.
I fasten it to the end of s. th.
so as to be able to take it off
again, *nin nabudjashkuan*.

Fasten with a hook; I fasten it
hooking it, *nind adabikaan*. I
fasten with a small hook, *nind
adjibidjige*. I fasten it, *nind
adjibidon*.

Fasting, *giigwishimowin*, *pagi-
daufjigewin*.

Fat, *wiin*, *bimide*.

Fat; I am fat, *nin wiin*. (Wi-
yinow).

Father, *oóssima*, *weóssimind*.
(Weyottáwimit). I am father,
nind oóssimigo. My, thy, his
father, *noss*, *koss*, *ossan*.
(N'ottáwiy, k'ottáwiy, ottá-
wiya). I have a father, *nind
oóss*. He is my father, *nind
oóssima*, *nind oóssinan*. — I
have the same father with
him, *nin widjoossema*. We
have all the same father,
nin widjoóssendimin. Like
one's own father, *weóssin-
gin*.

Father, papa, *nósse*, *bába*, *déde*.
(N'otta).

Father-in-law; my, thy, his

father-in-law, *ninsiniss*, *kisi-
niss*, *osinissan*.

Father or mother of my son-in-
law or daughter-in-law, *nin-
dindawa*.

Fathom; one fathom, *ningoto-
nik*.—Two, three fathoms, etc.,
nijonik, *nissonik*, etc. So
many fathoms, *dassonik*.—I
measure by the fathom, *nin
dibinikandjige*. I measure it
by the f., (in., an.) *nin dibi-
nikandan*; *nin dibinikáma*.

Fatigue. S. Tiredness. Tire.

Fatigued. S. Tired.

Fatten; I fatten him, *nin wini-
noa*.

Fattened; I am f., *nin wininod-
jigas*.

Fault, *matchi dodamowin*, *bata-
dowin*, *indowin*. I commit a
fault, *nin matchi doklam*, *nin
bata-dodam*. I find fault with
him, (her, it), *nind anwenim*;
nind anwendan. I lay the fault
of it upon him, *nin bimondaa*.
(Pateyittamowin).

Fawn, yet dotted, *kitagakons*.

Fear, *segisiwin*, *gotáljiwin*, *gos-
sidiwin*, *segendamowin*, *gossitawendamowin*, *ashwa-
manissowin*. I tremble with
fear, *nin ninugisegis*. I am
in fear of the enemy, *nind
ashwámaniss*. (Astásiw).

Fear; I fear, *nin ségis*, *nin go-
tálj*, *nind agoski*, *nind atchi-
nis*, *nin goshiwe*, *nin segen-
dam*. I fear him (her, it,) *nin
gossa*; *nin gotan*. It fears me,
nin gossigon. I fear him (her,
it) in thoughts, *nin gossitawe
nima*; *nin gossitawendan*. We
fear one another, *nin gossidi-
min*. I fear for him, or in re-

- gard to him, *nin gossitawa*, *nin gossitamawa*, *nin gotama-wa*.—I fear death, *nin manenavenim*.
- Fear; I fear, I dare not, *nin jâgwenim*. I make him fear, *nin jâgwenimoa*. I fear myself, *nin jâgwenindis*.
- Fear, (mistrust,) *nisaicendamowin*.
- Fear; I fear, I mistrust, *nin nisaicendam*. I fear him, (her, it,) *nin nisaicenima*; *nin nisaicendân*. (Moyeyittam.)
- Feared; I am feared, *nin gossitâganes*, *nin gotâdjiganes*. I am (it is) to be feared, *nin gotamigceendâgos*; *gotamigceendâgwal*.
- Feared; I am (it is) feared, mistrusted, *nin nisaicendâgos*; *nisaicendâgwal*.
- Fearful, (dreadful); I am (it is) fearful, *nin segenâagos*; *segenââgwal*. (Kakwayakeyittâkusiw.)
- Fearful. S. Timid. Timorous.
- Fearless; I am f., *nin songidee*.
- Fearlessness, *songideewin*.
- Feast, *wikongewin*, *wikondiwin*. I make a feast, or invite to a feast, *nin wikonge*. I invite him, *nin wikoma*. We make a feast or feasts, *nin wikondimin*.—Indian religious feast, *magoshewin*. I make an Ind. rel. feast, *nin magoshe*.
- Feast; we feast together, *nin wikondimin*. I feast with him, *nin widjirikongema*.
- Feast-coat, feast-garment, *wikondiwinibâbisikwâgan*, *wikondiwiniaqwin*.
- Feast of the dead, *tchibekanake-win*. I make a feast of the dead, *nin tchibekanake*.
- Feather, *migwan*. Feather of a small bird, *biueshiwigwan*.—Large feather, *kitchigwânin*; small soft feather, (down,) *missegwândn*. (Mestaniwipiweyân.)
- Feather-bed, *migwani-nibâgan*, *migwan-apishinowin*.
- Feather-cushion, *migwan-awweshimowin*.
- February, *numebini-gisiss*. (Mekisiwipisim.)
- Feeble; I am feeble, *nin bwâna-wito*. S. Weak. (Niyâmisiw.)
- Feed, (give to eat); I feed, *nind ashange*. I feed him, (her, it,) *nind ashawa*; *nind ashandân*. I feed myself, *nind ashandis*.
- Feel; I feel, *nin gagwêdimige*. I feel him, (her, it,) *nin gagwedina*; *nin gagwedinan*. I feel him, (her, it,) on me, about me, in me, *nin mojiu*; *nin mojiton*.
- Feelings; I hurt his feelings, *nin kashkendamia*. He hurts my f., *nin kashkendamiig*.—I have bad feelings (anger) against him for such a reason, *nind ondenîma*. We have had f. towards one another for a certain reason, *nind ondenîdimin*. (Nayettâwihew.)
- Feign; I feign to be a child, *nind abinodjûkas*. I f. to be sick, *nind âkosikas*.
- Fellow-citizen, *widjidakiewcâgan*, *wishdanakiewcâgan*.
- Fellow-laborer, *widjanokimâgan*.
- Fellow-liver, (neighbor); my, thy, his fellow-liver, *nidjibimâdisi*, *kidji-bimâdisi*, *widji-bimâdisin*.

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Ferret,

Fellow-man; my, thy, his fellow-man, *nidj'anishinâbe, kidj'anishinâbe, widj'anishinâben.* (N'itjâysiiniw.)

Fellow-summerer, *widjinibishimâgun.*

Fellow-winterer, *widjibihonishimâgun.*

Fell trees. S. Cut down trees.

Female, (woman,) *ikwé* (pronounce as if there were two *k*), *akwé.* (Iskwew.)

Female bear, Female beaver, &c.—S. Bear, Beaver, &c.

Female being, *ikwé-aiuu.*

Female of animals, quadrupeds, *nojé, nojé-aiuu, ikwé-aiuu, onidjini.*

Female of birds, *nojésse.*

Female of deer, of the deer-kind, *nojés.*

Female of fish, *nojémeg.*

Female's skin, *nojéwaiin, onidjiniwaiin.*

Female's skin of the largest quadrupeds, *nojéwegin.* (Mis iweyegin.)

Fence, *mitchikan, mitchikanakobidjigan.* I make a fence, *nin mitchikanakobidjige.*

Fence; I fence it all round, *nin gwiita-mitchikanakobidon.* I fence in, *nin wakâiakossitchige.* I fence him, (her, it,) in, *nin mitchikanakohina, nin wakâkina, nind atchikina; nin mitchikanakobidon, nin wakâkinan, nind atchikinan.*

Fenced in; it is fenced in, *wâkaiakossitchigâde.*

Fence-rail, *mitchikanâtig, mitchikanakobidjiganâtig.* (Menigan.)

Fern, *anâganashk.*

Ferret, *seniba kepagigisid.*

Ferry-boat, *ajawuodjigan, ajawuowâgan.*

Ferryman, *ajawuodjigewinini.*

Fertile; the field is fertile, *nitâwigin kiligan.*

Festival, *kitchitwâgijigad.*

Feteh; I feteh him, (her, it,) *nin nâna; nin nâdin.* I come to

feteh him, (her; it,) *nin binâna; nin binâdin.* (Nâtew.)

I feteh, carrying on my back, *nin nâdjicane, nin nâdondan.*

I feteh him, (her, it,) on my back, *nin nâdoma; nin nâdondan.* I feteh s. th. in a canoe

or boat, *nin nâdaodass.* I feteh him, (her, it,) in a canoe or

boat, *nin nâdaca; nin nâdaan.* I feteh a canoe, *nin nâdon;* I feteh, dragging, *nin nâdjidâbi.* I feteh him, (her,

it,) dragging or drawing, *nin nâdjidabana; nin nâdjidabandan.* I feteh fire, *nin nâdishkotace.* I feteh hay, or reed

for mats, *nin nâdashkossive.*

I feteh liquor, (in a canoe or boat), *nin nâdjibiam.* I feteh liquor, (walking,) *nin nâdibishkam.* I feteh (or collect) the

maple-sap, *nin nâdjibi, nind âwasibi.* I feteh a net or nets, *nin nâdassabi.* (Nâtayapew.)

I feteh what is owed me, *nin nâdasinaigane.* I feteh what he owes me, *nin nâdasinaiganacu.* I feteh water, *nin nâdobi.* I feteh wood, *nin nâdinisse.* I feteh wood in a canoe

or boat, *nin nâdaisse.* I feteh wood in a canoe or boat, sailing, *nin nâdaisseciush.* I feteh a trap or traps, (or I go to visit my traps,) *nin nâdassonâgan.* (Nâtjwanihiganew.)

- Fetter. Fettered.—S. Bind. Bound.
- Fetters, *mamandjigwapidjigan*.
- Fever, *kijisowin*. I have the fever, *nin kijis*.
- Fever with heat, *kijisowapinewin*. I have the fever with great heat, *nin kijisowapine*.
- Few, a few, *bebejig, pangi*. (Api-sis tehikawasis.) We are a few of us, *nin pangjiragisimin, nin pangjirwissimin, nind agassinomin* or *nind agassinuwin, nin mancinomin* or *nin mancinimin*. There are a few. *in. obj., pangjirayudon*.
- Fickle-minded; I am f., *nin nōkidee*.
- Field, *kitigan*. New field, *oshkakaan*. I make a new field, *nind oshkakanigaiye*. There is a new field made, *oshkakanigaiyide*.
- Field-house, *kitiganiwiganig*.
- Field-mouse, *neupatchiukessi*.
- Fiend, *jangendjiged*.
- Fife, *pipigwon*.
- Fifer, *pipigwewinini*.
- Fifth; the fifth, *eko-nānāning*. The fifth time, *nāning*. (Niyānanwaw.)
- Fifthly, *eko-nānāning*.
- Fifty, *nānimidana*. We are fifty of us, *nin nānimidanawenin*. There are fifty *in. obj., nānimidanawewan*.
- Fifty every time, fifty each or to each, *nēnanimidana*.
- Fifty hundred, or five thousand, *nānimidanāk*. We are five thousand in number, *nin nānimidanakosimin*. There are five thousand *in. obj., nānimidanakwadon*.
- Fig, *kitchi-jomin*.
- Fight, *migādwin; migasowin*. (Notikewin.)
- Fight; I fight, *nin migas*. It fights, *migadimagad*. (Notikewin.) We fight together, *nin migadwin*. I fight him, (her, it,) *nin migana; nin migadan*. I fight (or bent) my wife, *nin migakikwee*. I fight myself, *nin migandis*. I am in a bad habit of fighting, *nin migasoshk*. Bad habit of fighting, *migasoshkiwin*. (Notinituwin.)
- Fight, (for joke,) *mamigasowin*.
- Fight, (for joke;) I fight or wrestle, *nin mamigas*. I fight him, for play, *nin mamigauu*. I am too much in a habit of fighting, for play, *nin mamigasoshk*.
- Fighter, *migasowinini*.
- Fighting-ship, (war-vessel,) *migadinābikwān*.
- Fighting-time, (time of war,) *migadinaniwan*. (Nandopayiwini.)
- Fig-tree, *kitchijominātig, kitchijomināgawanj*.
- Figure, *agindassowin, agindassobitigan*. (Akittāsowin.)
- Figure. S. Form.
- File, *sissibodjigan, hūwābiko-sissibodjigan*. (Kiskiman.)
- File; I file, *nin sissibodjige*. I file it, (*in., an.*) *nin sissibodan; nin sissibona*. (Kinipuyew.)
- Filedust, filings, *biwābiko-biwibodjigan*.
- Fill; I fill it, (*in., an.*) with dry things, *nin moshkinadon; nin moshkinaa*. (Sākaskinattaw.) I fill it for him, *nin moshkina-dawa, nin moshkinaadamāwa*. I fill it (*in., an.*) with some

liquid, *nin moshkinébadon* ; *nin moshkinébana*. I fill up vessels, *nin moshkâbowe*. I fill it up with another vessel, (*in., an.*) *nin moshkâbowudan* ; *nin moshkâbowana* — I fill it with a heap, not overflowing, (*in., an.*) *nin gwashkwashkinadon* ; *nin gwashkwashkinana*. I fill it to overflow, (*in., an.*) *nin bâjidebadon* ; *nin bâjidebana*. I fill him with s. th., *nin moshkineshkkawa*. It fills me, *nin moshkineshkkâgon*. (Sâkaskineskâkuw.)

Filled ; I am filled with s. th., *nin moshkine*. It is filled, *moshkiine*, *moshkiinebê*. (Sâkaskinew.) It is filled with smoke, *moshkiinecâbate*. I am filled with it, (penetrated,) *nin bosakagon*. I am filled with liquor, *nin debibi*. It is filled up with a heap, *gwashkwashkinemagad*.

Fillip, *passakonandjigan*.

Fillip ; I fillip, *nin passakonandjige*. I fillip him, *nin passakonandawa*. (Mikkamew.)

Filly, *bebejigoganjins*, *ikwê-bebejigoganjins*. (Piponâskens.)

Filtering-vessel, *jabwâjigawitchigan*.

Filth. Filthy.—S. Dirt. Dirty. Filth of the head, *winashâjandibân*.

Fin of a fish ; its fin, *onindjigan*. Finally, *gêgapi*, *ishkwâatch*. (Piyis, or iskweyâatch.)

Find ; I find, *nin mikâge*. I find him, (her, it,) *nin mikawa* ; *nin mikau*. I find s. th., for him, *nin mikamawa*. I find to myself, *nin mikamas*, *nin mikamadis*. I find him, (her,

it,) to myself or for myself, *nin mikamâsonan*, *nin mikamadisonan* ; *nin mikamâson*, *nin mikamâdison*. I find him, (her, it,) by feeling or groping, *nin mikodjina* ; *nin mikodjinan*. I find him, (her, it,) among other objects, *nin mikona* ; *nin mikonan*.

Findling, *mikâgan*. I am a findling, *nin mikaganir*.

Fine. *gwanâatch*. I am (it is) fine, *nind oujish*, *nin gwanâatchiw* ; *oujishin*, *gwanâatchiwan*. I make him, (her, it,) fine, *nind oujishia* ; *nind oujishilon*. I have (it has) a fine appearance, *nind oujishabaminagoss* ; *oujishabaminagwad*. (Miyosiw-miywâsin.)

Fine ; it is fine, (thread, *in., an.*) *agâssabigud* ; *agâssabigisi*. It is fine, (stuff, *in., an.*) *bissâtâgad* ; *bissâtâgisi*. (Pipakâsin.)

Fine looking child, *mikawadjabinodji*.

Fine looking man, *mikawadjiniui*, *sasega-iniui*.

Fine looking woman, *mikawadjikwe*, *sasega-ikwe*.

Finger, *onindjima*, *nibinakwaninindj*. My, thy, his finger, *ninindj*, *kiuinindj*, *onindj*. The small finger, *iskwênindj*. I stretch out my fingers, *nin naniskakonindjin*. — I have long fingers, *nin gaganonindji* ; fig. I am a thief. I have crooked fingers, *nin wâginindji* ; fig. I am a thief.

Finger-nail. S. Nail.

Finger-ring, *tibinindjipison*.

Finish ; I finish, *nind ishkwâta*, *nind awata*. It finishes, *ishkwâassin*, *awatamagad*. I finish

- it, (*an.*, *in.*) *nin dē-gijia*; *nin dē-gijiton*; *nin waiekwasiton*, *nin waiekwatan*.—It finishes, *angomagad*, *angoshkamagad*. (*Kijittaw.*)
- Finish, (doing or placing s. th.) I finish, *nin gijissitchige*, *nin gijiton*, *nin gijita*. I make him finish, *nin gijitan*. I make myself finish, *nin gijitadis*, *nin gijitas*. (*Poyuw.*)
- Finished; it is f., *gijissitchigade*, *gijitchigade*.
- Finishing, *ishkwatāwin*, *uwatāwin*.
- Fire, *ishkote*, *ashkote*. I make fire, *nind ishkoteke*, *nin bodawe*. (*Kutawew.*) I have no fire, *nind anissab*. The fire goes out, *ātemagad ishkote*, *nūwanje ishkote*. My fire goes out, or is gone, *nind ātawe*. (*Astawew.*) I make a large fire, *nin kijikinjawe*. The fire blazes up, *biskakone*, *ishkote*, *namatākone*. I catch (it catches) fire, *nin nawadis*, *nir sakis*; *nawadide*, *sakide*. In the midst of a fire, *nawishkote*. The fire crackles, *papakine-magad ishkote*. The fire makes noise, *bidikwukone ishkote*.—I set fire, *nin sakaige*, *nin sakaowe*. I set fire to him, (her, it,) *nin sakawa*; *nin sakuun*. Fire is set to it, *sakaigade*. The act of setting fire, *sakaigewin*. Fire in the prairie, *pasitew*.
- Fire; I fire a gun, *nin pāshkisiye*, *nin madwesige*. I fire guns, *nin papāshkisiye*.
- Firebrand, *keshkakideg*.
- Firebrand for pitching a canoe, *pigtkewanissug*.
- Fire-place, *bodawān*. (*Kutawān.*)
- Fire-poker, *naikinjeigan*, *nanaikinjeigan*, *nanaikinjeiganuk*, *tehitchikinjeigan*. I stir or repair the fire with a poker, *nin naikinjeige*, *nin nanaikinjeige*, *nin tehitchikinjeige*; *nin naikinjean*, or *nin nanaikinjean ishkote*, *nin tehitchikinjean ishkote*.
- Fire-steel, *ishkotekān*. (*Piwābisk-appit*, or *Sikattāgan.*)
- Fire-steel River, *Nibegomouwinisibi*.
- Fire-vessel, (steamboat,) *ishkotē-nābikwān*.
- Firing-day, (the fourth of July,) *madwesige-gijigad*, *papāshkisiye-gijigad*.
- Firing guns, *madwesigewin*.
- Firm, (strong;) it is firm, (*in.*, *an.*) *songan*; *songisi*. (*Sokkan*, *kisiw.*)
- Firmament, *gijig*.
- Firmly, *songan*. (*Sokki.*)
- First, *nakawe*, *nitam*. (*Nikān.*)
- The first, *nitam*, *netamissing*. It is the first, *nitamissin*. I consider him, (her, it,) the first, *nin nitamenima*; *nin nitamendun*. I am (it is) considered the first, *nin nitamendāgos*; *nitamendāgewad*. I am the first after him, *nind akawishkawa*.
- First, (new,) *oshki*.
- First-birth, *sasikiswin*.
- First-born; the first-born, *uclaminigid*, *sesikisid*. I am the first-born, *nin nitaminig*, *nin sasikis*. The first-born child, *nitamcnjān*.—First-born boy, First-born girl.—S. Boy. Girl.
- Fire-tree, *ininanlag*. Any kind of fir-tree, *jingob*. A branch

utawân.)
 nana-
jéiganak,
 stir or
 a poker,
*nanaikin-
 jeige*; *nin
 nanaikin-
 hitchikin*.
 (Piwâ-
 tâgan.)
gomowini
 (t.), *ishkoté*.
 h of July.)
papâshki.
igewin.
 s firm, (*ie*,
gisi. (Sok-
 okki.)
 (Nikân.)
etamissing.
tamissin. I
 er, it,) the
nima; *nin*
 n (it is) cou-
 in *mitamen-
 gwad*. I am
 n, *nind ake*
 win.
 t-born, *netâ*.
 I am the
taminig, *in*
 t-born child.
 st-born boy,
 S. Boy. Girl.
 Any kind
 A branch

of a fir-tree, *jingobakon*. Little
 fir-branch, or cedar-branch,
jingobins. — Shelter or hut
 made of fir-branches, *jingobi-
 gan*. I made a shelter of fir-
 branches, or I am under such
 a shelter, *nin jingobige*. (Na-
 paka-sitta.)

Firy; it is fry, *ishkotewad*.

Fish, *gigo*. (Kinosew.) A kind
 of small fish, *nigilji*. Dried
 fish, *namétey*. (Namestak.)
 Dried smoked fish, *gaskidé-
 gigo*. I dry and smoke fish,
nin gaskidé-gigôike. There is
 plenty of fish, *gigôika*. The
 fish leaps up, *gogucam-gigo*.
 —The fish is soft, *jigosi gigo*.
 The fish looks whitish, *wâba-
 mégoshin gigo*. The fish has
 many bones, *sagiganagisi
 gigo*. I catch a very large
 fish, *nin kagabadjibina*. I
 caught so many fishes. When
 the fish spawns, (Amiw.)

Fish-bladder, *pikwadj*.

Fish-bone, *gigowigan*.

Fisher, (animal,) *otchig*; *akûk-
 widjish*.

Fisher, (bird,) *okishkimanisse*.

Fisher-line with many hooks,
pagidûbân. I set a line with
 hooks, *nin pagidâbi*. I haul
 out a fisher-line, *nin nâdaabi*.

Fisherman, *gagoikel*, *gigoike-
 winini*, *pegidawad*, *pagidawé-
 winini*. (Notjikinusewew.)

Fisher's buoy. S. Buoy.

Fishery, fishing, *gigoikéwin*.
 (Notjikinusewew.)

Fish-hawk, *mitchigigwane*.

Fish-hook, *migiskan*.

Fish-hook line, *migiskarêât*.

Fishing; I am fishing, *win gigo-
 ike*. (Notjikinusewew.) I am

fi. with a drag-net or draw-net,
gigôiq nin agwabinaq. I
 am fishing with a hook, *nin
 wewebanâbi*. (Kwâskwepit-
 chikew.) I am fi. with a hook
 in the night, *nin nibâweweba-
 uâbi*. I am fi. with a hook in
 a canoe or boat, *nind ugomô-
 wewebanâbi*. Fishing in the
 night with a light, (Wâswaw.)

Fishing-ground, *pagidâwewin*.

Fishing-implement, *wewebanâ-
 bân*; *wewebanobâgan*.

Fishing-line with a hook, *odad-
 jigokan*. I am fishing with a
 hook, *nind odadjigoke*; *nin
 wewebanâbi*.

Fishing-rod or stick, *wewebanâ-
 banak*.

Fishnet, *assûb*. A small net,
assâbins. An old useless net,
assâbish. (Awapiy.)

Fish-oil, *gigo-binûde*. (Kinuse-
 wipimiy.)

Fish-scale, *wanugwai*.

Fish-store, *gigowigantig*.

Fissure; there is a fissure in a
 rock, *tâshkabikishka*, *passâ-
 bika*.

Fist, *pikwakonindj*. I strike
 him with the fist, *nin pikwa-
 konindjilawa*.

Fit; it fits well, *minokamagad*.

It fits me well, *nin minokâgon*,
nin debishkan. It fits well in,
minoshkine. (Miyopayiw.)

Fitchat, fitchew, *jikây*.

Five, *nâno...*, in compositions;
 which see in the Second Part.

Five, *nânan*. We are five, *nin
 nânanimin*. There are five
 in obj, *nânaninon*. (Niyâ-
 nan.)

Five every time, five each or to
 each, *neunan*.

- Five hundred, *nânwâk*. (Niyânanwamitâtatomitano.)
- Five hundred every time, five hundred each or to each, *nânwâk*.
- Five thousand, *nâning midâsswak*, *nânimîdanak*. We are five thousand in number, *nîn nanimîdanakosimin*. There are five th. in. obj., *nânimîdanakwadon*. (Niyânanwakitchimitâtatomitano.)
- Five times, *nâning*. (Niyânanwaw.)
- Five times every time, five times each or to each, *nendâning*.
- Fix: I fix it right, *nîn gwaiakoton*. I fix it in a certain manner, *nind ijssiton*.
- Fix, (in s. in.) S. Repair.
- Flabby; I am flabby, *nîn jagos*.
- Flag. S. Banner.
- Flageolet, *pipigwan*.
- Flag-staff, *kikirconâtig*.
- Flail, *apayandaiyan*, *apayandaiyanak*, *gitchimînaiyan*.
- Flail or stick, to knock out wild rice, *hawâigyan*, *hawâigyanak*.
- Flambeau. S. Torch.
- Flame, the flame is ascending high, *sasâgakwane*. There is a blue flame, *ojâwanushkwakone*. (Kwâkkutew.)
- Flame. S. Blaze.
- Flank, (side of the body;) my, thy, his flank, *nînbinêbigwadai*, *kibimêbigwadai*, *obimêbigwadaian*. (Nabateyaw.)
- Flannel, *wâbigin*. Yellow flannel, *osâwâbigin*. Red flannel, *niskwâbigin*.
- Flask, flagon, *omodai*.
- Flat; it is flat, (in., an.) *nabaga*; *nabagisi*. It is flat, (metal, in., an.) *nabagâbikad*, *tessâbikad*; *nabagâbikisi*, *tessâbikisi*.
- Flat grass or herb, *nabagashk*.
- Flat hand, *nabagâskinindj*, *tessinindj*, *nayâkinindjân*. I strike him with the flat hand, *nîn nabagâskinindjitawa*.
- Flat hat or cap, *tëssiwakwân*.
- Flat-head Indian, *Nebagindibe*.
- Flat-iron, *joshkwâigaiyan*.
- Flat pipe-stem, *nabagakokidj*.
- Flat stone, *tessâbik*, *nabagâbik*.
- Flatten; I flatten it, (in., an.) *nîn tessiton*, *nîn nabagadaan*; *nîn tessia*, *nîn nabagadâwa*.
- Flatten with an iron; I flatten, *nîn joshkwâigaiye*. I flatten it, (in., an.) *nîn joshkwâigayan*; *nîn joshkwâigawa*.
- Flatter. Flattery, (in s. in.) S. Praise.
- Flattery, *warijindicin*. (Ayâkukâsuwin.)
- Flat tobacco, *nebagibagisid assema*.
- Flavor. S. Taste, good taste.
- Flay; I flay, *nîn pakonige*. I flay him, *nîn pakowa*, *nîn bishagibina*, *nîn bishagigijwa*.
- Flea, *pabig*. I have fleas, *nîn pabigos*. (Pipikus.)
- Flea-herb, *awimikibag*.
- Flee; I flee, *nind ojim*. (Tabasiw.) I make him flee, or I save him by flight, *nind ojimoa*. (Ni tabasihaw.)
- Flesh, *wiâss*, *wiâssima*. My, thy, his flesh, *nîass*, *kîass*, *wiâss*. I have flesh, *nind owiâss*. I am flesh, *nîn wiâssiw*. As one is flesh, *ejwiâssiw*. I make myself flesh, *nîn wiâssiwîdis*.—I take the flesh off, *nîn gitchiyawjân*.

wiass. I take off his flesh, *nin gitchiganejwa*.
 Fleshy part of the leg, of my, thy, his leg, *ninásid*, *kinásid*, *onásid*.
 Flexible, I become fl. again, *nin jejawishka*. My leg become fl. again, *nin jejawigadeshka*. —It is flexible, *sibiskagad*. (Sesáwiw.)
 Flight, *ojimowin*. (Tabasiwin.)
 Flight, (of birds,) *bimissewin*.
 Flint, *biwáuag*. (Tehakisahigan.)
 Flittermouse, *papakwanadji*.
 Float; I float, I am on the surface of the water, *nind ayóm*. I float, being partly in the water, *nind agwindjin*. It floats, being partly in the water, *agwínde*. I float (it floats) down with the current, *nin bimábog*; *bimáten*. (Pimápotew.)
 Float about; I float (it floats) about, *nin tetebaagwindjin*; *tetebaagwínde*.
 Float, for a net, *agwindjónagan*. (Ayapáttik.)
 Flood, *nikibwin*, *moshkaang*. There is a flood, *moshkaan*, *nikibimagad*. (Iskipewin.)
 Flood, flowing tide: it is the fl. tide, *moshkágami nibi*.
 Floodwood, *angwássag*. There is floodwood, *angwássagoka*. In a place where there is much floodwood, *angwássagokang*.
 Floor; there is a floor, *apishimonikáde*. (Anáskāmittak.) I make a floor, *nind apishimonike*. I make a floor in it, *nind apishimonikádan*. —Under the floor, *anámíssag*. On the floor, *mitchíssag*. In the mid-

dle of the fl., *náwíssag*. The fl. is dirty, *wiássaga*. I wash the fl., *nin kisibigíssagwíde*. The fl. is wet, *nibiwíssaga*. The fl. is clean, *biwíssaga*.
 Floor-board in a house, *apishimonak*, *apishimon*.
 Floor-branch in a lodge, *apishimon*. (Anáskewin.)
 Floor-carpet, *apishimonigin*.
 Floor-mat, *aukáu*.
 Flour, *pakwejigan*, *bussisid pakwejigan*.
 Flour-bag, *pakwejiganíwaj*.
 Flour-mill, *bissibodjigan*. (Pini-putjigan.)
 Flour-pap, *pakwejiganábo*.
 Flower, *wébigon*. A kind of yellow flower, *okitebagewasakewane*. Another kind, *monawingwabigon*. The fruit of it, *monawing*. —I make flowers, *nin wébigonike*. Woman that makes fl. *wébigonikewikwe*.
 Flowings; I am in my monthly flowings, *agwaching nind uia*, *agwaching nin boduwe*. (Iskewewákkusiw.)
 Flute, *pipigwan*. I play on the flute, *nin pipigwe*.
 Flute - player, *pipigwéwinini*, *pepigwed*.
 Flute-playing, *pipigwéwin*.
 Flute-reed, elder-shrub, *pipigwéwanashk*.
 Fly, *odji*. Small fly, *ojins* (Ojéw.)
 Fly; I fly, *nin bimisse*. It flies about, (a bird,) *babánisse*. (Papámiyaw.) It flies around, s. th., *giwítasse*. It fl. from..., *ondjisse*. It flies hither, *bidjisse*. It flies round, *bijibasse*. —It flies off, (something,) *mádjibide*. It fl. from..., *ondjibide*. It flies hither, *bidjibide*.

- Fly down, (in s. in.) S. Slide down.
- Fly in ; it flies in, (a bird,) *pindigesse*. It flies in, (something,) *pindjibide*.
- Flying, *bimissewin*.
- Flying squirrel, *jagûshkandawe*.
- Fly for safety ; I fly, *nind ojim*. (Tabasiw.) I fly from him, (her, it.) *nind ojima*, *nind ojimotawa* ; *nind ojindan*, *nind ojimotan*. I make him fly, *nind ojimoa*. I fly to him, (her, it,) *nin nádjinijiwa* ; *nin nádjinijindan*. I fly to some place, *nind ininijim*.
- Fly out ; it flies out, (a bird,) *sajidjisse*. It flies out, (something,) *sajidjibide*.
- Fly up ; I fly up in the air, *nind ombisse*. It flies up, *ombibide*. (Oppahaw.)
- Foam, *bité*. My mouth is full of foam, *nin bitéwidon*. (Pistewatámow.) My mouth is full of foam from anger, *nin bitéwidonegidas*.
- Foam ; I foam at my mouth in running, *nin bitéwanam*. (Pistew.)
- Fog, *awân*. (Kaskawan.) The fog is falling, *binawân*. The fog disappears, *pákawân*.
- Foggy ; it is foggy, *awân*. (Kaskawakkamik.)
- Fold ; I fold, *nin biskitenige*. I fold it, *nin biskitenan*. I fold it, (stuff in., an.) *nin nabwéginan* ; *nin nabwégina*.
- Folded ; it is folded, *biskinigâde*, *biskissin*.
- Folks, *bemâdisidjij*.
- Follow ; I follow, *nin nôpinaki*. I follow him, (her, it,) *nin nôpinawa*, *nind ishkwékawa* ; *nin nôpinadan*, *nind ishkwékan*. I follow it, (in., an.) *nin nagatwaddon* ; *nin nagatwâwa*. I follow his track, *nin bimaana*, *nin mâdaana*, *nin nossawana*. I follow a road or trail, *nin bimaadon mikana*, *nin mâdaadon mikana*, *nin nossawadon mikana*. I follow a certain trail, *nind inamodjige*. (Mâthew, mittimew.)
- Follow in succession ; I follow in suc., *nind anikeshkâge*. I follow him, *nind anikeshkûwa*. It follows, *anikessin*.
- Fond ; I am fond of it, *nin nitâwandân*.
- Fond of..., (in s. in.) S. Attached to...
- Fond du Lac, *Waickwâkitchigami*.
- Fond du Lac, *Nagâdjiwan*. At, to or from Fond du Lac, *Nagâdjicauang*.
- Food, *midjim*. It is food, *midjimûwan*. I gather or collect food, (provisions,) *nin naênim*. I collect it for food, (in., an.) *nin naênimon* ; *nin naênimonan*.
- Fool, *gawanadisid*, *gegibâdisid*. I am a fool, *nin giwanadis*, *nin gagibâdis*.
- Foolish ; I am foolish, *nin gagibâdis*, *nin bisinâdis*, *nind agawadis*. It is foolish, *gagibâdad*. I make him foolish, *nin gagibâdisia*, *nin gagibâsoma*.
- Foolishly ; I act or behave foolishly, *nin gagibâdjige*.
- Foolishness, *gagibâdisiwîn*, *agawadisiwîn*, *gagibâdjigewîn*, *bisinâdisiwîn*.
- Foolish noise, *kivanisiwîn*. I

make noise foolishly, *nin kiwanis*.

Foolish person, *gegibâdisid*.

Foot, *osidama*. My, thy, his foot, *nisid, kisisd, osid*. The right foot, *kitchisid, okitchisidama*. The left foot, *namandjisid, omamandjisidama*.—I have feet, *nind osid*. I have clean feet, *nin binisid*. I have convulsions in my foot or feet, *nin tehitchibisideshka*. I have cramps in my foot or feet, *nind otchisidepinig*. I have a dead foot, *nin nibowisid*. I have dirty feet, *nin winisid*. I have hairy feet, *nin meshisid, nin memishisid*. I have large feet, *nin mamângisid*. I have a long foot, *nin ginosisid*. I have long feet, *nin gagânosid*. One of my feet is longer than the other, *nin nabanêginosisid*. I have only one foot, *nin nabanêsid*. I have pain in my foot, *nin dewisid*. I have a sear on my foot, *nind odjishisid*. I have a short foot, *nin takosisid*. I have short feet, *nin tatakosisid*. One of my feet is shorter than the other, *nin nabanêtakosisid*. I have a small foot, *nind agasisid*. I have small feet, *nin babiwisid*.—My foot is bloody, *nin meshkwewisid*. My feet are bound, *nin mamandjigosidebis*. I bind or fetter his feet, *nin mamandjigosidebina, nin mamandjigwapisidebina*. My foot is bruised, *nin jashâgosisideshkos*. I bruise my foot, *nin tatagosideodis*. My feet are cold, *nin takisid, nin tatakisid*. My feet are cold being

wet, *nin takwakisideitâbâwe*. My feet are benumbed with cold, *nin takwakisidewadj*. My feet are cracked, *nin gipisid, nin gagipisid*. My foot is cut off, *nin kishkisisid*. I cut off my foot, *nin kishkisisideodis*. I cut off his foot, *nin kishkisisidejwa*. My foot is dislocated, *nin kotigosiketa*. I dislocate my foot, *nin kotigosideshin, nin gidiskakosideshin, nin bimiskosideshin*. My foot is frozen, *nin mashkwadjisidewadj*. My foot is pierced, *nin jibanisidejigus*. My foot is swollen, *nin bâgisid*. My foot is stiff, *nin tchibatakosisid*. My foot is tender, or my feet are tender, *nin nôkisisid*. My feet are warm, *nin kijôsid*. My feet are wet, *nin nibiwisid*. My foot is wounded, *nin mâkisisid*.—At my feet, *ejisidebiân*. I burn my foot, *nin badagosides*. I hurt my foot, *nin nangisideshin*. I hurt my foot walking, *nin bitâkosideshin, nin pakwesideshin*. I lift up my foot, *nind ombisiden*. The other foot, *ajawisid, nabanêsid*. I press his foot, *nin magosidena*. I put my foot on s. th. sitting, *nind agwitehisedshimon*. I put my foot in..., *nin pindjisideshin*. I slide or fall in with one foot, *nin pindjisidesse*. I rub his foot or feet with some medicine, *nin sinigosidebina*. I sprain his foot by pulling, *nin pâkisisidebina*. I have it sticking in my foot, it sticks in my foot, *nin patakisidedjin*. I thrust it in my foot, *nin pata-*

- kisidcodis*. I thrust it in his foot, *nin patakisidewa*. I wash my feet, *nin kisibigiside*. I wash his feet, *nin kisibigisidena*. I wipe my feet, *nin kisiside*. I wipe his feet, *nin kisisidewa*.—The extremity of the foot, *wanâkosid*.—At the foot of a hill or mountain, *nis-sâki*. (Nittâmatin.)
- Foot, (12 inches,) one foot, *ning-otosid*. Two, three, four feet, etc., *nijosid*, *nissosid*, *niosid*, etc. So many feet, *dassosid*.
- Foot-bath; I take a warm foot-bath, *nind abakamass*. I give him a warm f., *nind abakamasswa*.
- Footboard of the Indian cradle, *atehisidebison*.
- Footing; I have a good footing, *nin mindokami*. I have a bad footing, *nin mânikami*.
- Footman, *bamitâgan*, *bamitage-wiini*.
- Foot-rag, *ajigan*.
- Footsteps; I make small footsteps, *nind agâssikam*, *nin babiwishkam*.—S. Track.
- Footstool, *agwithehisideshimonowin*, *apisidebiwin*.
- For, (because,) *sa*. (Tehikema.)
- Forbear; I forbear with him, *nin ganabitawa*, *nin babimwidawa*.—We forbear with one another, *nin ganabitadimin*, *nin babimwidadimin*.
- Forbear, Forbearance, (in s. in.) S. Patient. Patience.
- Forbid; I forbid, *nin ginaamâge*. I forbid him, (her, it,) *nin ginaamawa*; *nin ginaamadan*, *nin ginaamawadan*. I forbid it to myself, *nin ginaamadis*. —It forbids, *ginaamagemagal*. (Kitâhamâkew.)
- Forbiddance, *ginaamagewin*, *ginaamadiwin*.
- Forbidden; anything forbidden, *ginaamagowin*. I am forbidden, *nin ginaamago*. It is forbidden, *ginaamagemagal*.
- Forbider, *genaamaged*.
- Force. S. Power.
- Ford; I ford a river, *nin takamadas*. (Mustâtakaw.)
- Foreboding. S. Augur. Auguration.
- Forefinger, (showing-finger,) *indiniulj*. (Itwahikewitchitchiy.)
- Forehead, *katigwân*. (Miskâtik.)
- Foreigner, stranger, *maiâginini*. —Foreign woman, *maiâgikwe*. I am a foreigner, (man or woman,) *nin maiâgis*, *nin maiâlawis*. (Pituisiw.)
- Foreman, *nagânisid*.
- Foremost, *nigânenagwakamiy*. I am foremost, *nin nigânis*. I am (it is) foremost, considered foremost, *nin nigânendagos*, *nin nitamendagos*, *nin maiawendagos*; *nigânenagwad*, *nitamendagwad*, *maiawendagwad*. I consider him, (her, it,) foremost, *nin nigânenima*; *nin niganendan*.—I am foremost (traveling by water), *nin nigânâ*.—The foremost in. object, *nêtamissing*.
- Forerunner, *naganishkad*.
- Forepart; in the forepart, *nigân*.
- Forenoon; a forenoon, or half a day, *ningo-nawakwe*. In the forenoon, *tchi bwa nawakweg*.
- Forest, *mitigwaki*. (Sakaw.) There is a forest, *bimâkwa*. In

the middle of a forest, *nawak-wa*. I walk on the border of a forest, *nin jijodâkwaam* — Near the forest, *ichigâkwa*. The forest is far, *wassaukwak-wa*. The forest has a white appearance, *wâbakwamaqad*. The forest is low, *tabassâkwa*. The forest is thick, *gibâkwa*, *sagwandaga*. Indian from the thick forests, *Sagwandagawinini*. Burnt forest. S. Burnt. (Sakâwiyiniw.)

Foretell; I foretell, *nin nigânâdjim*.

Foretell. Foreteller. Foretelling, (in. s. in.) Augur. Auguration.

Foreteller, *nigânâdjimowinini*. Foretelling, *nigânâdjimowin*.

Foretelling woman, *nigânâdjimowikce*.

Forget; I forget, *nin wanêulam*, *nin bônendam*. I forget him, (her, it,) *nin wanenima*, *nin bonendân*. I forget myself, *nin waemîndis*, *nin bouenindis*. I forget s. th. relating to him, *nin wanendamawa*, *nin bonendamawa*. We forget our mutual offences, *nin bouenindimin*. (Wani-kiskisiw.)

Forgetful; I am forgetful, *nin nitâ-wanendam*.

Forgetfulness, *manendamowin*, *nitâ-wanendamowin*.

Forgetting, *wanendamowin*, *bô-nendamowin*.

Forget to take; I forget to take, *nin wanike*. I forget to take him, (her, it,) *nin wanikenan*; *nin waniken*.

Forgive; I forgive, *nin bonigidelâge*, *nin bônendam*. I forgive it, *nin bônendân*, *nin wê-*

binân. I forgive him, *nin bônigidetawa*, *nin wêbinamawa*, *nin wanêndamawa*, *nin bônendamawa*, *nind adjimenima*. We for. each other, *nin bônigidetadimin*, *nin wêbinamudimin*, *nin bônênindimin*. (Pakiteyittamakew.)

Forgiven; I am for., *nin bonigidetagos*, *nin gâssiamâgo*. It is for., *bonendjigâde*, *wêbinigâde*, *gâssiigâde*.

Forgiven, (in. s. in.) S. Rejected. Thrown away.

Forgiveness, *bônendamowin*, *bonigidetagewin*, *bonigidetagowin*, *gâssiamâgewin*, *gâssiamagowin*. Mutual forgiveness, *bonenindiwîn*, *bonigidêtadîwin*, *wêbinamadiwin*.

Forgotten; I am (it is) forgotten, as well as forg., *nin wanendagos*; *wanendagrad*. I am (it is) quite forgotten, *nin wanendjigas*; *wanendjigâde*.

Fork, *nassawabideigan*, *patakashkaiyan*, hay-fork. (Tehistahpuwin.)

Fork, table-fork, *patakâigan*. I pick up with a fork, *nin patakaige*. I pick it up, (in., an.) *nin patakaan*; *nin patakâwa*.

Form, *ijnâgosiwîn*.

Form; I form it, (in., an.) *nin masidinan*; *nin masidina*. I form it for him, *nin masidina-mawa*.

Formed; I am (it is) formed, *nind ojig*; *ojigin*.

Former, *geté*—.

Formerly, *gaidt*, *mêwija*. (Oskatch—kayâs.)

Formidable. S. Feared.

Fornication, *bishigwâdisiwîn*, *gagibâdisiwîn*.

- Fornicator, *bishigwâdjini*, *gagibâdjini*.
- Fornicatrix, *bishigwâdjikwe*, *gagibâdjikwe*.
- Forsake; I forsake him, (her, it) *nin nagana*; *nin nugadan*.
- Forsake. Forsaken, (in. s. in.) S. Throw away. Thrown away.
- Fort, fortress, *wâkaigan*, *akobimwân*. In the fort, *pindj-wâkaigan*. Out of the fort, *agwatehiwâkaigan*. (A s w â huwin.)
- For the sake of..., *ondji*.
- Forthwith, *wewib*, *pubige*, *kejidin*. (Semâk.)
- Fortify; I fortify him, (her, it), *nin songisia*, *nin mashkawisia*; *nin songiton*, *nin mashkawiton*.
- Fortify the heart or mind; I fortify him, *nin songideeshkawe*, *nin mashkawendamia*.
- Fortitude of the heart, *songideewin*. I give him fortitude, *nin songideeshkawa*. Giving fortitude of the heart, *songideeshkâgewin*.
- Fortnight, *nijo-anamiegijigad*.
- Fortunate; I am for., *nin jawendagos*. (Papewew.)
- Fortune. S. Riches.
- Fort William, *Gamanétigweciag*, or *Kamanétigweciag*.
- Forty, *nimidana*. We are forty, *nin nimidanawemin*. There are forty in. objects, *nimidana-wéwan*. There are forty pairs, *nimidanawéwân*.
- Forty every time, forty each or to each, *nenimidana*.
- Forty hundred, or four thousand, *nimidanak*. We are four thousand of us, *nin nimidana-kosimin*. There are 4000 in. objects, *nimidanakwadon*.
- Found; I am (it is) found, *nin mikas*, *nin mikadjigas*; *mikâde*, *mikadjigâde*. Found thing, *mikâgan*. It is a found thing, *mikâganéwan*.
- Foundation, *ashotchissitchigan*.
- Foundation of a house, *onâkunigissitchigan*.
- Foundation-stone, *ashotchissitchiganâbik*, *ashotabikissitchigan*.
- Founded; it is well founded, *ninwimossitchigâde*.
- Founder. Foundry.—S. Smelter. Smelting-house.
- Fountain. S. Spring.
- Four, *nio...*, in compositions; which see in the Second Part.
- Four, *nîwin*. We are four, *nin niwimin*. There are four in. objects, *nîwîwon*. (Newo.)
- Four every time, four each or to each, *neniwin*.
- Four hundred, *nîwak*. We are four hundred in number, *nin nîwakosimin*. There are 400 in. objects, *nîwakwadon*. Four hundred pairs, *nîwakwéwân*.
- Four hundred every time, 400 each or to each, *nenîwak*.
- Fourth; the fourth, *eko-nîwing*. The fourth time, or four times, *nîwing*.
- Fourthly, *eko-nîwing*.
- Fourth of July, *pâshkisiige-gijigad*, *papâshkisiige-gijigad*, *madwesige-gijigad*.
- Four times, *nîwing*. (Newaw.)
- Four times every time, four times each or to each, *nenîwing*.
- Fox, *wâgosh*. (Makkesis.) Young fox, *wâgoshens*.

- Fragment, *bokwâi*.
 Frame-house, *wâkaiigan, mitigo-wâkaiigan*.
 France, *Wemitigojiwaki*. In France, to or from France, *Wemitigojiwaking*.
 Frankincense, *minomâgucakisi-gan*. I burn frankincense, I incense, *nin minomâgucakisiye*.—S. Perfume.
 Fraud. S. Cheat. Cheating.
 Free; I am free, *nin dibênindis*. (Tibeyimisuw.)
 Freedom, *dibênindisowin*.
 Freeze; I freeze to death, *nin gawâdj, nin mashkawâdj*. (Nipâhatehiw.) I begin to feel that a part of my body is freezing, *nin mikawadj*.—It freezes over, *gashkadîn, gibadîn*.
 Freezing, *mashkawadjwin, gawadjwin*.
 Freezing-moon, (November,) *gashkadîni-gisiss*.
 French; I speak French, *nin wemitigojin*.
 French book or letter, *wemitigojimasinaigan*.
 French boy, or a little Frenchman, *Wemitigojins*.
 French church, *wemitigoji-anamiewigamig*.
 French girl, *wemitigojikwens*.
 French language, *wemitigoji-mowin*.
 Frenchman, *Wemitigoji*.
 French priest, (Catholic priest,) *wemitigoji-mekatewikwonâc*.
 French religion, (Catholic religion,) *wemitigoji-anamiewin*.
 Frenchwoman, *wemitigjikwe*.
 French writing, *wemitigojiwibîigan*. I write in French, *nin wemitigojiwibîge*. It is written (or printed) in French, *wemitigojiwissin*. I translate it into French, *nin wemitigojiwissiton*. It is translated in French, *wemitigojiwissitchigâde*.
 Frequent; I freq. bad women, *nin nodikwewe, nin nodjikwewe*.
 Frequent. S. Keep company.
 Frequently, *naningim, ninningim, sasâgwâna*. (Kâkiyipa.)
 Fresh, *oshki*.
 Fret; I fret him, *nin nishkia*. It frets me, *nin nishkiigon*.—S. Angry.
 Friend; my friend, (or brother) *nikâniss, nidjikiwé*. Thy friend, *kikâniss, kidjikiwé*. His friend, *wikanissan, widjikiwéian*. I am his friend, (or he is my friend,) *nin mino-inawema*. I am its friend, *nin mino-inawendan*. (Otjiwâma, or, Witchâsa).
 Friendship, *inawendiwin, mino-inawendiwin, sâgiidiwin*. (Miyowitjettuwin).
 Fright, *amânissowin, gotâdjwin, kitchi segiswin*.
 Frighten; I fr. him, *nin ségia, nin ségima, nind ânuwa*.
 Frighten, (startle;) I frighten it, (an animal,) *nind oshawa, nind oshakawa, nin nana-mâa*.
 Frightened; I am fr., *nin segen-lam, nin migoshkadji-aia*. I am fr. by s. th. I heard, *nin amaniss*. I look frightened, *nin seginagos*. (Amatisuw).
 Frightened animal, *nanamâdjigan*.
 Frightful; I am (it is) frightful, *nin gotâmigôs; gotâmigwad*.

- S. Horrible. (Kakwáyake-yittákwán).
- Frightful or enormous number or quantity. (Anakatchü). There is a fr. number of us, *nin gagwânissaginomin*, or, *nin gagwânissaginimin*. There is a fr. quantity of it, *gagwânissaginad*.
- Frivolous; I am fr., *nin bisinâdis*, *nin gagibâdis*. I make him friv., *nin bisinâdjia*.—S. Disquiet.
- Frivolousness, *bisinâdisiwin*, *gagibâdisiwin*.
- Frock for men, *babisikawâgan*. Frock for women, *gôdass*. I wear a long frock, *nin ginwambis*.
- Frog, *omakaki*. A kind of green frog, *jashaguwashkogissi*. Another kind of frog, *passckanak*. A small kind of frog, *pikonekwe*. (Ayekis).
- Frost; there is glazed frost (or rime) on the ground, *gaskwe-wemagad*.
- Frower, *tâshkigaigan*.
- Frozen; I am frozen, *nin mashkawadj*. It is frozen hard, *mashkawadin*. It is frozen over, *gashkadin*, *gibadin*. It is frozen thick, *kipagadin*.
- Frugal; I am frugal, *pepangi nin wissin*.
- Fruit; different kinds of fruit, *wiagiminan*.
- Fruit of the tree, *maniwâny mitig*.
- Fruit-tree, *maniwid mitig*.
- Fry; I fry, *nin sâssakokwe*. I fry it, (in., an.) *nin sâssakokwadan*; *nin sâssakokwana*.
- Frying-pan, *sâssakokwâdjigan*, *abwéwin*. Frying-pan with a short handle, *abwéwinens*.
- Fuel, wood, *missan*. (Mittu). I have no fuel, *nind âlawe*. (As-tawew).
- Full; it is full in a certain manner, *inashkine*. (Sâkaskinew).
- Full. S. Filled.
- Fulfil; I fulfil it, *nin tibishkositon*. I fulfil a promise, *nin tibissaton*, *nin tibissiton*.
- Fulfilled; it is fulfilled, *tibishkossitchigâde*.
- Fully, *wâwinge*, *âpitichi*.
- Funeral. S. Burial.
- Funnel, *pinsibâdjigan*. I am pouring through a funnel, *nin pinsibâdjige*. I pour it through a funnel, *nin pinsibâdan*.
- Fur, (hair of animals,) *bîwai*. Its fur, *obiwai*. (Attäy). It has no fur or hair, *pashkwâdikwebigisi*. This animal has a black fur, *bosmakâtwawe aw awessi*. It has a fine fur, *bissibiwaie*. It has a good fur, *minwawe*. It has a long fur, *gagânobiwaie*, *ishpawe*. It has a short fur, *titissawe*. It has a thick and profitable fur, *bissagwawe*.
- Fur, given as payment to a fur-trader, *atawâgan*. (Attäy; two, —nijwattäy).
- Furnish, I furnish to people, *nind ondinamâge*. I fur. it to him, *nind ondinamâwa*. I fur. to myself, *nind ondinamâdis*, *nind minidis*. I furnish it to myself, (in., an.) *nind ondinamadison*, *nin minidison*; *nind ondinamadisonan*, *nin minidisonan*.
- Further, or farther, *awâss*.
- Further there, *awâss wedi*.

G

Gaiety. S. Gayness.

Gain; I gain it, (*in. an.*) *nin gashkiton*; *nin gashkia*. I gain nothing, *nind agawis*, *nind agawishka*, *nind agawila*, *nind anawewis*. I gain, (*in a play*.) *nin paknuge*, *nin mijagado*. (*Paskiyakew*).

Gain; I gain, (*endeavoring*.) *nin wikwatchi*. I gain it, (*in., an.*) *nin wikwatchiton*; *nin wikwatchia*. I gain to myself, *nin wikwatchitas*, *nin wikwatchitamas*. I gain it to myself, (*in., an.*) *nin wikwatchitason*, *nin wikwatchitamason*; *nin wikwatchitasonan*, *nin wikwatchitamasonau*.

Gain, (*in. s. in.*) S. Earn.

Gained; it is gained, (*in., an.*) *gashkitchigâde*; *gashkitchigâso*. Gained object, *gashkitchigan*.

Gaining, *gashkitchigewin*.

Gain over. S. Prevail.

Gainsay; I gainsay, *nind ajidewidam*, *nind ajidewe*, *nind ajidenge*, *nin gagansitam*, *nin nakwelâge*, *nin nakwetan*. I use to gainsay, *nind ajidengeshk*, *nin nakwetangeshk*, *nind agonwetangeshk*.—I gainsay him, *nind ajidema*, *nin gaganisitawa*, *nin nakwetawa*, *nind agonwetawa*. I gainsay in thoughts, *nind ajidêendam*, *nind agonwêendam*. I

gainsay against it, *nin gaganisitûn*. (*Anvettum*, or, *Naskwewojimow*).

Gainsayer, *aiagonwetang*.

Gainsaying, *agonwetamowin*.

Gait, walking, *bimossewin*.

Galilean; *Galilwinini*.

Gall, *winsop*.

Gallon, *minikwâdjigan*.

Gallows, *ajonidwini-mitig*.

Gamble; I gamble, *nin atâge*, *nin nitâ atage*, *nin matchi-atage*. (*Pakessew*).

Gambler, *netâ-ataged*, *etageshkid*.

Gambling, *atâdwin*, *atageshkicin*, *matchi-atâdwin*.

Gambling-house, *atâdwigamig*.

Game, (*interested game*.) *atâdwin*. (*Pakessewin*.)

Game; I game, *nind atâge*.

Garden, *kitigan*, *kitiganens*. (*Nittâwikitchigan*).

Garden-house, *kitiganwigamig*.

Garden-River, *Kitiganisibi*.

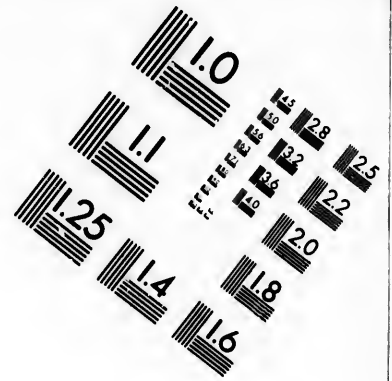
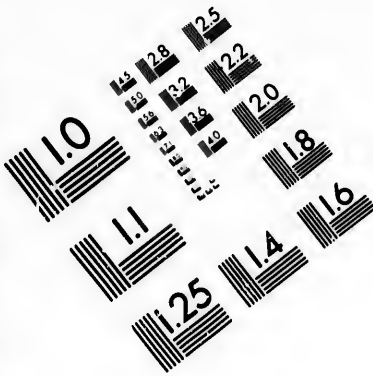
Gard-house, *akandowigamig*.

Garlic, *jigagawanj*.

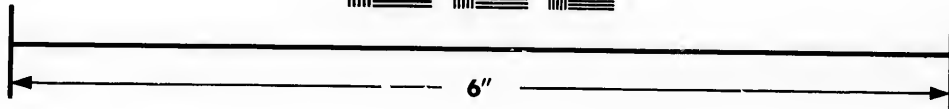
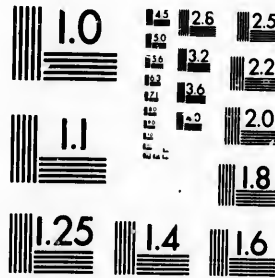
Garment, *agewin*.

Garter, *kashkibidassebison*. (*Seskipisun*).

Gather; I gather together, *nin mawandnige*, *nin mawandnige*, *nin mawandjitchige*. I gather it together, (*in., an.*) *nin mawandjiton*, *nin mawandinan*, *nin mawandonan*, *nin mawandjissiton*; *nin ma-*



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10

- wandjia, nin mawandina, nin mawandona.* I gather people together, *nin mawansomag.*— I gather for somebody, *nin mawandjitamage.* I gather it for him, *nin mawandjitamawa.* I gather for myself, *nin mawandjitamas, nin mawandjitamadis, nin mawandjitass.* I gather together sewing, *nin mawandogwass.* I gather them together sewing, *nin mawandogwadan, nin mawandogwadanau.*— I gather burning coals together, *nin mawandokige.*— I gather hay, *nin mawandoshkan.*— It gathers together, *mawandossemagad.*
- Gather berries; I gather berries, *nin mawins.* I gather berries and eat them, *nin gápon.* (Mominew). I gather them, (*in., an.*) *nin gáponau; nin gáponag.*
- Gathered; we are gath. together in a great number, *nin māmáwinimin, nin māmáwinomin.*
- Gathered object, *mawandjigan.*
- Gatherer, *mawandjitchigewinini.*
- Gauze, *jibawasséigin.*
- Gay; I am gay, *nin bāpinenim, nin jomwadis.* I make him gay, *nin bāpinenimoa, nin jomwadisia.* I am gay, in liquor, *nin minobi, nin jōwendam.*
- Gay, (*in. s. in.*) S. Joyful.
- Gayness, gayety, *bāpinenimowin.* Gayety in half drunkenness, *jowendamowin.*
- Gaze; I gaze at s. th. with surprise, *nin mamakásabange.* I gaze at him (her, it) with astonishment, *nin mamakásá-*
- bama, nin mamakásinawa; nin mamakásabandan, nin mamakásinan.*
- Gazed; any object gazed at, *mamakásabandjigan.*
- Geld. S. Castrate.
- General, *kitchi jimáganishigima.*
- Generally, *mámuwi.* (Mána).
- Gentile. S. Pagan.
- Gentle; it is gentle, (a horse, etc.) *wingawisi, wawangawisi.* (Watjekkamikisiw).
- Gentle, (*in. s. in.*) S. Mild.
- Gentleness, *bekádisiwin, minodeewin.* (Peyattikowisiwin)
- Gently, *béka.* (Peyattik).
- Genuflection, *olchitchingeanitáwin.*
- Geometer, *dibaakiwinini.*
- Geometry, *dibaakiwin.*
- Germ, (bud,) *saganwi.*
- German, *animá.* I speak German, *nind animám.*
- German language, *animamowin.*
- German woman, *animákwe.*
- Germinate; it germinates, (*in., an.*) *saganwimamad; saganwi.*
- I make it germ., (*in., an.*) *nin saganwissiton; nin saganwia.*
- Get; I am getting worse, (in my sickness,) *nind abindis, nind abindjine.*
- Get from...; I get s. th. from... *nind ondinige, nind ondis.* I get him (her, it) from..., *nind ondina; nind ondinan.*
- Get lost. S. Go astray.
- Get ready. S. Prepare.
- Ghost, *manito; tchibai.*
- Giant, *missábe, kitchi inini.* Fabulous giant, *wirigo.*
- Giantess, *kitchi ikwe.* Fabulous giantess, *windigokwe.*
- Giant's bird, *windigobineshi.*

Giant's "tripes de roche," *windigowakon*.

Giddiness, *giwashkwewin*.

Giddy; I am giddy, *nin giwashkwe*; I am giddy from drinking, *nin giwashkwebi*. I am g. from heat, *nin giwashkwees*. I am g. by smelling, *nin giwashkwenos*. I am g. by falling, *nin giwashkwehin*. I am made giddy by s. th. falling upon me, *nin giwashkwekos*. (Kiiskwebeyätisiw).

Gift, *minigowin*, *minigosiw*, *migiwewin*, *minidiwin*, *pagidinigan*.

Gild; I gild it, (*in. an.*) *nind osâwa-jouïakadan*; *nind osâwa-jouïakana*.

Gilt; it is gilt, (*in. an.*) *osâwa-jouïakâde*; *osâwa-jouïakâso*.

Gimblet, *biminigans*.

Ginger-bread, *washkobitchigâsod pakwejigan*.

Gird; I gird myself, *nin kitchipis*. I gird myself strongly, *nin sindapis*. (Pakwättehuh). I gird up high my blanket, *nin takwambis*, *nind ishpan-takwebis*. I gird him, (her, it), *nind aasswapina*; *nind aasswapidon*.—S. Girdle.

Girdle, *kitchipison*.—S. Belt. (Pakwättehuh).

Girdle; I girdle myself otherwise, or with another belt, *nind andapis*.

Girl; little girl, *ikwesens*. I am a little girl, *nind ikwesensiw*. Grown up girl, *oshkinigikwe*, *gijikwe*. I am a grown up girl, adult, *nind oshkinigikwe*, *nin gjikweew*.—The first-born girl of a family, *madjikikwewiss*. I am the first-born

girl of the family, *nin madjikikwewissiw*.

Girt; I am not well girt, *nin mânapis*.

Girth, *assotchibidjigan*.

Give; I give, *nin migiwe*. (Mekiw). I give him, *nin mina*. (Miyew). I give to myself, *nin minidis*. We give to each other, *nin minidimin*. I give him, (her, it,) *nin bidina*; *nin bidinan*. I give him (her, it) to him, *nin bidinamawa*.—I give to all, *nin debaoki*. I give also to him, *nin d'baona*. I have not enough to give to all, *nin nond'oki*. I have not enough to give to him, *nin nond'ona*.—I don't like to give soon, *nin nômagewis*.

Give, (*in. s. in.*) S. Present.—S. Sacrifice.

Give away. I give away, *nin migiwe*. I give him (her, it) away, *nin migiwenan*, *nin pagidina*, *nin pagidenima*; *nin migiwen*, *nin pagitinan*, *nin pagidendan*. I give it to him, *nin pagidendamawa*, *nin pagidinamawa*. I give it away for him, *nin migiwetawa*, *nin migiwetamawa*.—I am too much in a habit of giving away, *nin migiweshk*. Habit of giving away, *migiweshkwin*.

Give back; I give back, *nêiâb nin migiwe*. I give him (her, it) back again, *nêiâb nin migiwenan*, *nind ajëna*; *nêiâb nin migiwen*, *nind ajënan*. I give him back again s. th., *nêiâb nin mina*, *nind ajënamawa*.

Given; I am given s. th., *nin minigos*. I am given s. th. by

- divine goodness, *nin minigo-wis*. It is given away, (*in., an.*) *pagidinigáde; pagidini-gáso*.
- Give to drink; I give to drink, *nin minaiwe*. I am in a bad habit of giving to drink, *nin minaiweshk*. I give him to drink, *nin minaa*. I give (or procure) to drink to myself, *nin minaidis*. We give each other to drink, *nin minaidimin*. The act of giving to drink to each other, or to several, *minaidiwin*. The bad habit of giving to drink, *minaiweshkiwin*.
- Give up; I give up, *nind anijitan, nind anawendjige, nind anwendam*. I give him up, *nind inaweá, nin bonia*. I give it up, *nin boniton*.—I give myself up to somebody, *nin pingidenindis*.
- Given up; it is given up, *bonitchiyáde, webinigáde*.
- Giving, *migiwewin, pagidendamowin*.
- Giving up, *anijitamowin, anawendjigewin, anwendamowin*.
- Glad; I am glad, *nin minwendam, nin bápinenim, nin ndendam, nind onanigwendam, nin modjigendam*. (Ataminaw). I am very glad, *nind osámenim*. I am glad to have escaped the danger of perishing, *nin bajinêwagendam*. I make him glad, *nin minwendamia, nin naéndamia, nin bápinenimoá*.
- Glad and thankful; I am glad and th., *nin mikonaweendam*. I make him glad, (by some good service,) *nin mikonaweá*.
- I am gl. and th. he has it, *nin mikonaweienima*. (Nanúskumow).
- Gland; my, thy, his gland, *nin nishk, kinishk, onishkwan*.
- Glanders; the horse has glanders, *agigoka bebejigoganji*.
- Glass; drinking-glass, *minikwádjigan*; window-glass, *wássetchiganábik*.
- Glass-bead, *munitómienus*.
- Glide; I glide in the water, *nin bakobisse, nin gogisse*. It glides away, *madjibide*. (Sokupayiw).
- Globe, *aki*, or, *akki*. (Asküy).
- Globulous or globular; it is globulous, (*in., an.*) *bikomina-gad, babikominagad; bikominagisi, babikominagisi*. (Wáwiyeyaw). Two, three, four, etc., globular objects, *nijominag, nisiminag, niominag*, etc. So many globular objects, *dassominug*.
- Glorification, *kitchitwáwendágosiwin, bishigendagosiwin*.
- Glorify; I glorify him, (her, it,) *nin kitchitwáwina, nin minowawina, nin bishigendagwia, nin kitchitwawenima, nin bishigenima; nin kitchitwawindan, nin minowindan, nin bishigendagwiton, nin kitchitwawendan, nin bishigendan*. I glorify myself, *nin kitchitwawiidis, nin kitchitwawenindis*. (Mámitjimev.)
- Glorify, (*in. s. in.*) S. Exalt.
- Glorious; I am (it is) glorious, *nin kitchitwáwendágos, nin bishigendágos; kitchitwawendagwad, bishigendagwad*. I make him glor., *nin kitchitwawia, nin kitchitwawendago-*

it, *nin*
násku-

nd, *ni-*
wan.
s glan-
anji.
minik-
glass,

us.
er, *nin*
jisse. It
e. (Sos-

skiy).
it is glo-
komina-
bikomi-
i. (Wä-
ree, four,
nijoni-
nag, etc.
objects,

wawendä-
osiwin.
(her, it),
in mino-
ndagwia,
na, *nin*
kitchitwa-
ndan, *nin*
kitchit-
igendan.
kitchitwa-
venindis.

Exalt.
glorious,
gos, *nin*
itwawen-
gwad. I
kitchit-
wawendago-

sia, nin bishigendagwia. (Mä-
mityettákusiw.)

Glory, *kitchitwáwin, kitchitwá-*
wisiwin, kitchitwawendagosi-
wín, bishigendagosiwin, ish-
pendagosiwin.

Glove, *mündjikawan.* (Yiyikas-
tis).

Gow-worm, *wawatessi.*

Glue, *namékwán.* I make glue,
nin namékwánike. (Pasakwa-
higan).

Glue-boiler, *namekwánikeweni-*
ni.

Glutton, *nebâdisid.* I am a glut-
ton, *nin nibâdis.*

Gluttonous; I am gl., *nin ni-*
bâdis. (Kajakew).

Gluttony, *nibâdisiwin.*

Gnash; I gnash, *nin kakit-*
chishkabiden. I gnash and
show the teeth, *nin niubiden.*
I gnash with anger, *nin nis-*
kabiden. I gnash at him, *nin*
niskábidetawu. (Kákitchiká-
pitew).

Gnaw; I gnaw, *nin jishigwand-*
jige. I gnaw it, (in., an.) *nin*
jishigwandan; nin jishigwa-
ma.

Go; I go, *nind ijâ.* (Ituttew). It
goes, *ijâmagad.* I go some-
where by land, *nin bimosse;*
by water, *nin bimishka;* sail-
ing, *nin bimâsh.* I go further
and further, *nin niwi.*— It
goes so...., *ijissin.* It goes in
a certain direction, *inikama-*
gad. (Ispayiw).

Go about; I go about, *nin baba-*
ija, nin baba-inika. I go about
in a canoe or boat, *nin baba-*
mishka; near the shore, *nin*
babamajaam; sailing, *nin ba-*
bamâsh. I am going about,

roving, *nin binâs, nin binâia-*
dis, nin binashka. (Papa-itut-
tew).

Go along; I go along, *nind ani-*
bimosse. I go along in a canoe,
nind ani-bimishka or, *nind*
animishka. I go along on the
ice, *nind animâdagak.* And
so forth, prefixing *ani-*
to the verbs. (Atimuttew).

Go astray; I go (it goes) astray,
nin wanishin; wanissin. I
cause him to go astray, *nin*
wanishima. I cause myself to
go astray, *nin wanishindis.*
(Iyekâttew).

Go asunder. S. Open.

Go away; I go (it goes) away,
nin mādja; mādjamagad.
(Sipwettew). I go away in a
canoe or boat, *nin mādji.* I
go away (out of the way,) *nind*
ikoga. (Opime-ituttew). I go
away, talking, *nind awinwe-*
widam, nind awinweweto.

Go from; I go from one person
to another, *nin nibiteshkawag,*
or, *nin bimi-nibiteshkawag.* I
go from one house to another,
nin nibiteshkanan, or, *nin bi-*
mi-nibiteshkanan wâkai gá-
nan. (Ottuttew).

Go in; I go (it goes) in, *nin pin-*
dige; pindigemagad. I go in
frequently, *nin pâpindige.* I
go in to him, or in him, *nin*
pindigawa; I go frequently
in to him, or in him, *nin pa-*
pindigawa. I go in him, (her,
it,) *nin pindigeshkawa, nin*
pindjinaweshkawa; nin pin-
digeshkan, nin pindjinawesh-
kan.—I go in the woods, *nin*
jekakwaam. I go in the water,
nin bakobi. I make him go in

the water, *nin bakobininajá-wa*. (Pakkubew).
 Go on; I go (it goes) on, *nind animádjá, nin mádjishka; ani mádjumagad, mádjishkamagad*. I make it go on, (*in., an.*) *nin mádjishkan; nin madjishkawa*. I go straight upon him, (her, it,) *nin maia-wishkawa; nin maia-wishkan*.—I go (it goes) on straight, right, *nin gwaiakosse, nin gwaiakoshka; gwaiakossemagad, gwaiakoshkamagad, gwaiakossin*.—I go (it goes) on slowly, *nin besika; besikamagad*.
 Go out; I go (it goes) out, *nin ságaam; ságaamomagad*. (Wayawiw). I go out of him, (her, it,) *nin ságinotawa, ságidjinotawa, ságidjina-weshkawa; nin ságinotan, ságidjिनotan, ságidjina-weshkan*. It goes out of me, *nin ságinotagon, nin ságidjिनotagon, nin ságidjina-weshkagon*.—I go out of his heart, *nin ságidjideeshkawa*. It goes out of my heart, *nin ságidjideeshkagon*.
 Go round; I go round, *nin wainishka, nin giwítashka*. I go round him, (her, it,) *nin giwítashkawa, nin giwítashkan*. (Wáskátteu).
 Go to; I go to him, (her, it) *nind nasikawa, nind ijanan; nin nasikan, nind ijan*. I go to the end of it, *nin kabeshkan*. (Nátew).
 Go with...; I go with somebody, *nin widjüwe*. I go with him, (or he goes with me,) *nin widjüwa*. I go with him somewhere in a canoe or boat, *nind*

adawaama. I make him go with somebody, *nin widjünda*. I make it go (or come) with me, *nin widjündan*. It goes with.... *widjüdimagad*. We go with one another, *nin widjüdimin*. I persuade him to go with me, *nin wijáma*. I go in with him, *nin widjüpidigema*.
 Goblet, *minikwádjigan*.
 GOD, *Kijé-Manito*. I am God, *Nin Kijé-Manitow*. God is One in Three, *Nisso-bejigo Kijé-Manito*.
 Godehild; my, thy, his god-child, *nindjüanissikáwin, kinidjüanissikáwin, onidjüanissikáwinan*. He (she) is my god-child, *nind onidjüanissikáwan*. (N'tawásisikkáwin).
 Goddaughter; my, thy, his god-daughter, *nindánissikáwin, kidánissikáwin, odánissikáwinan*. She is my goddaughter, *nind odánissikánan*.
 Godfather, *babáikáwin; ossikáwin*. (Ottáwikkáwina). He is my godfather, (or adopted father,) *nind oóssikanan*.
 Godhead, *Kijé-Manitowin*.
 Godmother, *manáikáwin, ogikáwin*. (Okkáwikkáwina). She is my godmother, (or adopted mother,) *nind ogikánan*.
 Godson; my, thy, his godson, *ningwíssikáwin, kigwíssikáwin, ogwíssikáwinan*. He is my godson, *nind ogwíssikánan*. (Nikosisikkáwin).
 Gold, *asáwa-jonüa*.
 Gone! *apine! wéniban!* (Aspin!)
 Good, *minô, gwanátch*. I am

him go
widjîn-
r come)
dân. It
limagad.
her, nin
ade him
jâma. I
widjîpin-

am God,
od is One
jigo Kijî-

his god-
win, kinid-
jânissikâ-
my god-
issikânan.

, his god-
issikâwin.
dânissikâ-
goddaugh-
nan.

n; ossikâ-
na). He is
dopted fa-
nan.

win.
jîwin, ogi-
kkâwina).
other, (or
ind ogikâ-

is godson,
kigwissikâ-
an. He is
ogwissikâ-
win).

ban! (As-
ch. I am

(it is) good, *nin mino ijîwebis*,
nin gwanâchîw, *nind oujîsh*,
nin kijewâdis; *mino ijîwebad*,
gwanâchîwan, *oujîshîn*, *kije-
wâdad*. I make him good, *nin
mino ijîwebisia*, *nin kijewâdi-
sia*. I make it good, *nind oui-
jîshîton*.

Good-for-nothing fellow, *ningot
endbadisissig*, *pagandjîninî*. I
am good for nothing, I can
make nothing, no work, *ka-
win ningot nind inâbadisissi*,
nin pagandis.

Good-hearted; I am g. h., *nin
minodee*. (Miyotchew.)

Good luck; *jâwendâjosîwin*. I
have good luck; *nin jâwen-
dâgos*. (Papewew).

Good-nature, *minodeewin*, *mino
ijîwebisîwin*, *minoînîwâgî-
sîwin*.

Good-natured; I am g. n., *nin
mino bimâdis*, *nin mino ijîwe-
bis*, *nin minodee*, *nin mino-
înîwâgis*. (Miyowâtisiw).

Good-natured person, *menodeed*,
meno-binâdisid.

Goodness of heart, *minodeewin*.

Good order; I put it in good
order, (*in.*, *an.*) *nin nanâinan*;
nin nanâina.

Good person, *meno-ijîwebisid*,
meno-bimâdisid. I am good,
kind, *nin mino ijîwebis*, *nin
mino bimâdis*.

Goods, (merchandise,) *anokâd-
jigan*. (Ayowinisa).

Good sense, *nîwâkâwin*. (Iyî-
nisiwin).

Good temper, *mino bimâdisîwin*,
minoînîwâgisîwin. I have a
good temper or temperament,
nin mino bimâdis, *nin mino-
înîwâgis*.

Good terms, *mawendiwin*, *minc
inawendiwin*. I am on good
terms with him, *nin mino-in-
wéma*. We are on g. t. with
each other, *nin mino-inawen-
dimin*.

Goose, *wéwe*.—S. Wild goose.

Gooseberry, *jâbomin*.

Gooseberry-bush, *jâbominaga-
wanj*.

Gospel. (Evangely,) *minwâdji-
mowin*.

Got from; it is got from., (*in.*,
an.) *ondinîgâde*; *ondinîgâso*.

Gourd-bottle, (for Indian cere-
monies,) *jîshigwan*, *ogwissi-
manishigwan*.

Grace, *jâwenajîgewin*. (Manito-
nisokkamâkewin).

Grain; it is a large grain, *man-
gîminagad*. It is a small grain,
ajassîminagad.

Grand, *kitchi*.

Grandchild; my, thy, his grand-
child, *nojîshé*, *kojîshé*, *ojîshéi-
an*. (N'osissim, osissima). He
is my grandchild, *nind oojî-
sheima*.

Grandfather; my, thy, his
grandfather, *nimishomiss*, *ki-
mishomiss*, *omishomissan*. He
is my grandfather, *nind omi-
shomissima*. (Ni musom, omu-
soma).

Grand Island, *Kitchi-miniss*. At,
to or from Grand Island, *Ki-
tchi-minissing*.

Grand Medicine, *midéwin*.

Grand Medicine Indian, *midé*. I
am an Indian of the G. M.,
nin midéw. I make him a
member of the G. M., *nin mi-
déwia*.

Grand Medicine lodge, *midewi-
gamig*.

- Grand Medicine squaw, *midêkwe*.
- Grandmother, my, thy, his grandmother, *nôkomiss, kokomiss, okomissan*. My grandmother! *noko!* She is my grandmother, *nind ôokomissinan, nind ôokomissima*.
- Grand-Portage, *Kitchi-onigam*. (Kitchi-onikap). At, to or from Grand-Portage, *Kitchi-onigaming*.
- Grand River, *Washtanong*.
- Grant; I grant his petition, *nin babamitawa*. I grant it to him, *nin mina, nin pagidinamawa*.
- Grape, *jomin*.
- Grapple, *patakiskwaigan*. — S. Harpoon. †Hook.
- Grappling-hook, *adjigwadjigan, adjigwadjiganâbik*.
- Grass, *mashkossiw*. There is grass, *mashkossiwika*. On the grass, *mitashkossiw*. — The grass begins to grow, *sâgashkamagad*. The grass is wet, *tipashkamagad, nibishkoba*.
- Grass-hopper, *papakine, minabawidjissi, adissawaieshi*.
- Grass-seed, *mashkossiwî-mîvikan*.
- Grate, to dry venison, etc., *abwâtchigan*.
- Grate, (in. s. in.) S. Scrape.
- Grave, *tchibégamig*.
- Grave, (in. s. in. S. Hole in the ground.
- Grave, I am grave, (considered grave,) *nin tchitanendagos*. — S. Serious.
- Graver, or any thing to mark with, *beshigaiigan*.
- Graverod River, *Passabika-sibi*.
- Graveyard, *tchibégamig*.
- Gray; it is gray, (stuff, in., an.) *nigigwétagad; nigigwétagisi*. (Sipikkusiw).
- Gray age, *wâbikwewin*.
- Gray-headed; I am g. h., *nin wâbikwe*. (Wâbistikwânew).
- Gray-horse, *negigwetagawed bebejigoganji*. This horse is gray, *nigigwetagawe aw bebejigoganji*.
- Grease, *bimidê*. (P: iy).
- Grease; I grease, *nin bimidêwinige, nin nominige*. (Tomina-m). I grease him, (her, it,) *nin bimidêwina, nin nomina; nin bimidêwina, nin nominan*. I grease it, (wood, in., an.) *nin nomakonon; nin nomakona*. I grease it, (metal, in., an.) *nomâbikonon; nin nomâbikonu*.
- Greasy; I am (it is) greasy, *nin bimidêwis; bimidêwan*. (P: miwiw, tomaw).
- Great, *kitchi*.
- Great bear, (constellation,) *otchiganang*. (Otehekatak).
- Great grandchild, *anikobidjigan*.
- Great grandfather; my, thy, his gr., *nind anike-nimishomiss, kid anikekimishomiss, od anike-omishomissan*.
- Great grandmother; my, thy, his gr., *nind anike-nokomiss, kid anike-kokomiss, od anike-okomissan*.
- Great water, (great lake,) *kitchigami*.
- Green; it is green, (in., an.) *ojâwashkwa; ojâwashkosi*. (Askittakwaw). It is green, (ice,) *ojâwashkwasiqwa*. It is green, (leaf,) *ojâwaihkwabaga*. It is green, (stuff, in., an.) *ojâwashkwawegad; ojawushkwa-*

gwétagisi.

n.
g. h., nin
wünew).
gawed be-
rse is gray,
bebejigo-

(y).
in bimidé-
ge. (Tomi-
m, (her, it.)
n nomina ;
in nominan
in., an.) nin
nomakona.
l, in., an.)
nomábiko-

greasy, nin
éwan. (Pi-

tion,) otchi-
tak).
anikobidji-

my, thy, his
imishomiss,
omiss, od
n.
; my, thy,
e-nokomiss,
s, od anike-

lake,) ki-

, (in., an.)
was h k osi.
t is green,
igwa. It is
ihkwabaga.
in., an.) oja-
jawushkwa-

wegisi.—I dye green, *nind oja-washkwadissige*, *nind oja-washkwansige*. I dye it green, (in., an.) *nind ojawashkwadissan*, *nind ojawashkwansan*; *nind ojawashkwadisswa*, *nind ojawashkwanswa*. It is dyed green, (in., an.) *ojawashkwadite*, *ojawashkwande*; *ojawashkwadisso*, *ojawashkwanso*.—The grass begins to green *ojawashkwashkamagad*.

Green, (painted green;) it is painted green, (in., an.) *ojawashkonigáde*; *ojawashkonigaso*. It is painted green, (wood; in., an.) *ojawashkossaginigáde*; *ojawashkossaginigáso*.

Greenbay, *Bojpwikwed*.

Green serpent, *ojáwashkwá-ginebig*.

Greet. S. Salute.

Greeting. S. Salutation.

Gridiron, *abwátchiganábik*. (Al-wánásk).

Grief, *naninawendamowin*.

Grief, (in. s. in.) S. Sadness.

Grieve; I grieve, *nin naninawendam*. I grieve him, (with words,) *nin naninawima*, *nind inápinema*.

Grieved; I am grieved, *ninnaninawendágos*.

Grieved. Grievous, (in. s. in.) S. Sadness.

Grill; I grill it, (in., an.) *nin bansán*; *nin banswa*. (Pat-tam).

Grimaces; I make grimaces or faces, *nin niskingwen*. (Mayik-kwew).

Grind; I grind, *nin bissibodjige*. (Piniputchikew). I grind it, (in., an.) *nin bissibodon*;

nin bissibona. I wear it out by grinding, (in., an.) *nin metchibodon*; *nin metchibona*. It is worn out by grinding, (in., an.) *metchibode*; *metchiboso*.

Grinder, (large tooth,) *gitabid*. My, thy, his grinder, *nindamikanabid*, *kidamikanabid*, *odamikanabid*.

Grindmill, *bissibodjigan*. (Piniputchigan).

Grindstone, *jigwanábik*.

Gristle, *kakawendjigan*.

Groan; I groan, *nin masitagos*, *nin ichigine*, *nin mamádwé*. I groan sleeping, *nin mámadwéngwám*.

Groaning, *manadwéwin*, *masitágosiwín*.

Grope; I grope, *nind odjinige*, *nin nandodjinige*. I grope him, (her, it.) *nind odjina*, *nin nandodjina*; *nin odjinan*, *nin nandodjinan*.

Grotto. S. Cavern.

Ground; it is ground, (in., an.) *bis sa*, *bissibode*, *bissibodjigáde*; *bissisi*, *bissiboso*, *bissibodjigáso*.

Ground, (soil,) *aki*, *akki*. (A s k i y, a j i s k i y). Under ground, *anámaking*, *anákamig*. (A t á m a s k a m i k).

On the ground, (bare ground,) *mitákamig*, *mitashkukamig*, *mitchikang*.—The ground is such..., *inakamigamagad*. The ground appears, (is bare,) *mitákamiga*. The gr. is bad, *mánákamiga*. The gr. cracks, or is cracked, from cold, *passákamigadín*. The ground cracks, or is cracked, from heat, *passábiganate*. The gr. is dry, *béngwákamiga*, *bi-*

- binokamate*. The gr. is good, *minokamiga*. (Miyokkamikaw). The gr. is hilly, rough, *piwákamiga*, *papikwákamiga*. There is a hollow in the gr., *wimbakamiga*. There is a hollow made in the ground, *wimbakamigáde*. The gr. is level, *onâkamiga*, *jingakamiga*, *tatawa*. I make the gr. level, *nind onakamigaan*. It is made level, *onakamigáigade*. There is a low ground, *tabassakamiga*, *tabassadina*, *wanakamiga*. The gr. is made low or lowered, *tabassakamigaigáde*. There is a rising gr., *anibékamiga*. The gr. shakes, from some cause above ground, thunder, etc., *tehingwamagad aki*, *tehingwákamiga*. The gr. is very steep, *kishkakamiga*. The gr. thaws, *ningakamate*, *ningakamigishkamagad*. The gr. is thick, *kipagakamigamagad*. There is a trembling gr., *totoganowan*. Trembling ground, *totogan*. The gr. is wet, *nibiwákamiga*.—I stiek it in the ground, *nin potakamigissidon*. It is the end of the gr., *waiekwákamiga*. (Kisipaskamik).
- Grow; I grow (it grows) slowly, *nin bédjig*; *bédjigin*. (Sáki-kiw, kiyipikiw). I grow (it grows) fast, *nin ginibig*; *ginibimagad*, *ginibigin*. I grow (it grows) taller, higher, *nin mádjig*; *mádjigin*. I grow (it grows) stronger, *songigi*; *songigin*.—It grows out of the earth, *ságakimagad*. It grows together, *mamawigimagad*.
- Grumble, (like a dog); I grumble, *nin nikim*. I grumble at him, *nin nikimotawa*. (Nemow).
- Guard; I guard him, (her, it,) *nin hijána*; *nin kijádan*. I guard a child, *nin kijádawass*. I guard a lodge, *nin kijádige*. I guard myself, *nind ashwi*. I guard myself against him, (her, it,) *nind ashwikawa*; *nind ashwikandan*. (Kanáweyittam, kanáwápukew).
- Guardian, *kijádigéwinini*.
- Guardian Angel; my, his Guardian Angel, *Anjeni genawenimid*, *Anjeni genawenimik*, *Anjeniwán genawenimigodjin*.
- Guess; I guess, *pagwana nind ikkit*, *pagwana nind ijuindan*. I guess in thoughts, *pagwana nind inendam*.
- Guessing, in a guessing manner, *pagwana*.
- Guest, *wákomind*.
- Guide, *kikinowijiwed*, *kikinowijewinini*. (Okiskinottahiwew).
- Guide; I guide, *nin kikinowijwe*. I guide him, *nin kikinowina*.
- Guilt, *indowin*.
- Guitar, *madwéwetchigan*.
- Gulf S. Abyss.
- Gull, *gaiashk*. (Kiyásk). Young gull, *gaiashkons*. Gull's egg, *gaiashkwawan*.
- Gum, *oshkaniganima*. My, thy, his gum, *nishkanigan*, *kishkanigan*, *oshkanigan*.
- Gun, *páshkisigan*. The stock of a gun, *páshkisiganátig*. I load a gun, *nind onashkinadon* *páshkisigan*. The gun is loaded, *onashkináde* *páshkisigan*.

- I cock a gun, *nind ajigidabikinan pashkisigan*. The gun is cocked, *ajigidabikinigade pashkisigan*. The gun misses fire, *anwabikissin pashkisigan*. (Pwawapittettin).
- Gun-cap, *biwissidjigan*. I put a cap to a gun, *nin biwissidon pashkisigan*.
- Gun-smith, *pashkisiganikewi-nini*. I am a gun-smith, *nin pashkisiganike*.
- Gun-smith's trade or business, *pashkisiganikewin*.
- Gun-worm, *gitaiyan*.
- Gut, *opikread*.
- Gut; I gut him, *nin kitchinugjina*. (Tatotayeswew).
- Gut of the moose, *ashkakwanagij*.

) I grum-
rubble at
ewa. (Ne-

(her, it.)

ijadan. I

ijadawass.

kijadije.

d ashwi. I

inst him;

shoikawa;

(Kanawe-

ew).

nini.

, thy, his

njeni gna-

nawenimik,

ninugodjin.

wana nind

ijiwindan.

s, pagwana

ng manner,

d, kikinowi-

iskinottahi-

n kikinowi-

nin kikino-

igan.

ask). Young

Gull's egg,

a. My, thy,

igan, kish-

yan.

The stock of

natiq. I load

washkinadon

gun is load-

pashkisigan.

H

- Ha! *taia! ataid! táwa! tìwe!*
—*Nid!*
- Habit, *ijìwebiswin, nagadisiwin*. Good habit, *nino ijìwebiswin*. Bad habit, *matchi ijìwebiswin*.—S. Accustomed. (Nammáhuwin).
- Habitation, *abíwin*. My, thy, his habitation, *endáin, endad*. (Ní'ki, wiki).
- Haft. S. Handle.
- Hail, *sességan*.
- Hail; it hails, *sességan, mikwaníwan*.
- Hair, *winisíssima*. (Mistakäy). My, thy, his hair, *nínisiss, kínisiss, winisiss*; plural, *nínisissan, winisissan*.—I have black hair, or my hair (head) is black, *nin makatewindibe*. I have curled hair, *nin babisigindibe*. My hair is in disorder, bristled up, *nin niskundibe*. My hair is long, *nin ginwánikwe, nin gagáwanikwe*. I have red hair, (a red head,) *nin miskwanikwe, nin miskwandibe*, (*miskondibe*.) I have short hair, *nin takwánikwe*. My hair is white, *nin wábikwe, nin wábishkindibe*. My hair is yellow, flaxen, *nind osáwindibe*.—I lose my hair, *nin binánikwe*. I cut his hair, *nin môjwa*. I take him by the hair, *nin sagánikwena*.
- Hair of animals. S. Fur.
- Hair-powder. S. Powder.
- Hairy; it is hairy, coarse, (stuff, *in., an.*) *mishaweigad; mishaweigisi, mishawesi*. (Wetisiw).
- Half, *ábita*. Half each, *aiábita*. Half a barrel, *ábitawissag*; half a bottle, *ábita-omódaí*.
- Halfway across a river or lake, *ábitawagám*. Halfway going up on a mountain or hill, *ábitawamadjw*. Halfway from one place to another, *ábitawikana*.
- Half a day, *ningo-nawakwe*.
- Halfbreed, *aiábitáwisid*. I am a halfbreed, *nind ábitáwis*. Halfbreed man, *wissákodéwinini*. Halfbreed woman, *wissákodéwikwe*. (Abittáwokossán).
- Half-cloth, *nebanétagak*. (S. *Nabanétagad*.)
- Half drunk; I am h. d., *nin jówibk*. I am joyful being h. d., *nin jowendam*.
- Half drunkenness, *jowibíwin*. Gaiety or joyfulness in half drunkenness, *jowendamowin*.
- Half full; it is half full, (a bag,) *ábitoshkin*.
- Halibut, (fish) *manámeg*.
- Halloo! *haw! taga! hoi!* (Matte!)
- Ham, *kokoshiwibwám*. Smoked ham, *kokoshiwibwám gakanamodeg*.
- Hamlet, *odénawens*.

Hammer, *pakiteigan*.
 Hammer; I hammer iron flat, *nind onadaan biwëbik*.
 Hammered; the iron is hammered, *onadaigade biwëbik*.
 Hand, *onindjima*. (Mitehitji, otchitji). The whole hand, *misicëninindjan*. The right hand, *kitchinindj, okitchinindjima*. The left hand, *namaudjinindj, onamaudjinindjima*. The other hand, *nabancëninindj, ojavinindj*. My, thy, his hand, *ninindj, kinindj, onindj*. — I have hands, *nind onindj*. I have abominable hands, *nin gagwänissaginindj*. I have clean hands, *nin bininindj*. I have convulsions in my hand or hands, *nin tchitchibinindjishka*. I have a dead hand, *nin nibowinindj*. I have dirty hands, *nin wininindj*. (Wiyipitchitcheu). I have hairy hands, *nin mishinindj*. I have large hands, (or fingers,) *nin mamanginindj*. I have a long hand, *nin ginonindj*. I have long hands, *nin gaganöninindj*. I have only one hand, *nin nabancëninindj*. I have pain in my hand or hands, *nin dewinindj*. I have a scar on my hand, *nind oljishinindj*. I have a short hand, *nin takonindj*. I have a small hand, *nind agassinindj*. I have small hands, *nin babiwinindj*. I have spasms or cramps in my hand, *nind otchinindjipinij*. I have strong hands, *nin mushkawinindj*. — My hands are benumbed with cold, *nin tahwakinindjmadj*. My hands are bloody, *nin*

miskuwinindj. My hands are bound, *nin mamaudjigonindjibis*. I bind or fetter his hands, *nin mamaudjigwapiwinindjibana*. My hands are cold, *nin takinindj*. My hands are cracked, *nin gipinindj, win gagpinindj*. My hand (or finger,) is cut off, *nin kishkinindj*. I cut off his hand, (or finger,) *nin kishkinindjiodis*. My hand (or finger) is dislocated, *nin gidiskakonindjishin, nin bimiskonindjishin*. I dislocate my hand by falling, *nin kotigonindjishin*. My hand is dislocated by falling, *nin kotigonindjita*. I dislocate or sprain his hand by pulling, *nin pakibinindjibina*. My hand is frozen, *nin mashkawadjinindjwadj*. My hand is pierced, *nin jibanindjijigas*. My hand shakes, *nin nininginindj*. My hand is stiff, *nin tchibatakonindj*. My hand is swollen, *nin baginindj*. My hands are tender, *nin nökinindj*. My hands are warm, *nin kijönindj*. My hand is wounded, *nin makiinindj*. — I bruise my hand, *nin tatagonindjiodis*. I bruise my hand by striking, *nin jashagonindjiganaudis*. My hand is bruised by s. th. that fell on it, *nin jashagonindjishkos*. I close my hand, *nin patagwakonindjin*. I hurt my hand (or finger,) *nin kish'inindjishin*. I join both hands together, *nin ninjonindjin*. I keep my hands under the arms, *nin kashkaodjinikeb*. I lay my hand or hands on him, *nind injinind-*

e, (stuff,
 ; nisha-
 etisiwa.
 aiäbita.
 wissag.
 -omödal.
 river or
 Halfway
 ntain or
 Halfway
 another,

akwe.
 id. I am
 abitäwis.
 ssäkodewi-
 man, wis-
 pittäwoko-

ak. (S. Na-
 l., nin jö-
 eing h. d.,

jowibiwia.
 ss in half
 adamowin.
 ll, (a bag)

eg.
 ga! hoi!

. Smoked
 m gakan-

- jitawa*. I open my hand, *nin passaginindjin*. I open his hand, *nin passaginindjina*. I open my hand flat, *nin téssinindjin*. I press his hand, *nin magouindjina*. I put my hand (or finger) in, *nin pindjinindjissin*. I reach my hand out towards him, (I shake hands with him,) *nin saginindjina*. I rub his hand with medicine, *nin sinigouindjibina*. I stretch out my hand, (or finger,) *nin jibinindjin*. I stretch my hand flat towards him or over him, *nin téssinindjitawa*. I thrust s. th. in my hand, *nin patakinindjiodis*. I thrust s. th. in his hand, *nin patakinindjiwa*. It sticks (it is thrust) in my hand, *nin patakinindjishin*. I wash my hands, *nin kisibiginindji*. I wipe my hands, *nin kisinindji*.
- Hand-barrow, *ouiganâtig*, *tessakonigan*, *nimâkonigan*. I carry on a hand-barrow, (or pole,) *nin nimâkonige*. I carry him (her, it) on a hand-barrow, *nin nimâkona*; *nin nimâkonan*.
- Handful; a handful, *ningotobanênindj*. Twice, three times, four times, a handful, *nijobanênindj*, *nissobanênindji*, *nio-banênindj*. So many times a handful, *dassobanênindj*.— Both hands full, *ningotobânikan*. Twice, three times, both hands full, *nijobônikan*, *nissobônikan*. So many times both hands full, *dassobônikan*.
- Handkerchief, *moshwe*. (Tâbiskâgan).
- Handle, haft, *nabâkossidjigan*. I put a handle, haft or crank to it, *nin nabâkossidon*, *nin onâkossidon*.
- Handle to an axe or hoe, *osidukwâtig*, *nabâkossidjigan*. (Mittiminigan, or, âttik at the end of the word: v. g. *tchikahiganâttik*, handle to an axe).
- Handle to a kettle, pot, etc., *sagabiginigan*.
- Handle to a spear, *anitiak*, *anitiâtig*.
- Hand-saw, *kishkibodjigan*, *tâshkibodjigan*.
- Handsome, *gwanâtch*. I am (it is) handsome, *nin gwanâtchku*, *nind onijish*; *gwanâchtican*, *onijishin*.
- Hang; I hang, or I am up somewhere, *nind agodjin*. It hangs or it is up somewhere, *agode*. It does not hang well, *wewebâgode*. I hang him (her, it) up, or put him (her, it) up somewhere, *nind agôna*; *nind agôdon*. I hang it or put it up for him, *nind agonamawa*. I hang him s. th. around the neck, *nin nabikona*. I hang s. th. on my neck belonging to him, *nin nabikamawa*.— I hang up a net, *nind agônasab*.—I hang spread out, *gibagode*. It hangs so..., *inagode*.
- Hang, (execute;) I hang persons, *nind agôjwe*, *nin gibinêwebijwe*. I hang him, *nind agôna*, *nin gibinêwebina*. I hang myself, *nind agonidis*, *nin gibinêwebinidis*. (Oppâpekpitew.)
- Hanging up persons, *agojwewin*, *agônidiwin*, *gibinêwebijwewin*.
- Hangman, *agojwewinini*, *agonidiwinini*, *gibinêwebijwewinini*, *gibinêwebijwewed*.

Hang up; I hang s. t. . up to let the water drop out, (*in., an.*) *nin sikobiginau; nin sikobigina.*

Hank. S. Skein.

Happen; it happens, *pagami-aiamugad.* It happens to me, *nin pagamishkagan.* (Ikkin).

Happiness, *jâwendagosiwîn, débîsiwîn, mîwewendawîn.*

Happy, *nîngotawassidag.*

Happy; I am happy, *nin jâwendagos, nin débîs, nin mîwewendam.* I make him happy, *nin jâwendagosia, nin débîa.* I make it happy, *nin débîton.*

Happy, (*in. s. in.*) S. Joyful. Glad.

Harangue, *animîtâgosiwîn.* I make a harangue, *nînd animîtâgos.*—S. Speech.

Haranguer, *netâ-gigitod, neta-animîtâgosid.*

Harangue to obtain charity, *kitimâganimitâgosiwîn.* I make a harangue in order to obtain charity, *nin kitimâganimitâgos.*

Harbor, *âgomowîn.* I am in a harbor, *nînd agom.* We are in a harbor with a vessel, *nînd agomowîn.* (Kapâwîn).

Hard, it is hard, *mashkawissin.* It is hard and dry from heat, *mashkawâkulode.* It is hard or strong, (wood,) *mashkawakwad.*

Hard, (*in. s. in.*) S. Strong.

Hard, painful; it is hard, *kotâ-gendâgwad.*—S. Difficult. (Ayimeyittâkwan).

Harden; I harden or temper it, *nin mashkawâbikisan.*

Hardened sinner, *aiawenitudi-sossig.*

Hardly, *agâwa.*

Hardy; I am hardy, *nin jibinawis.*

Hare, *missâbos.* (Mistâbns).

Harlot, *pagâudjikwe, gagibâdjikwe.*

Harmony. S. Peace.

Harness, *ôwapîsowîn.* (Otâhâneyâbiy).

Harness; I harness him, *nînd ôwapîna.*

Harnessed; I am harnessed, *nînd ôwapîs.*

Harp, *madweetchigan.*

Harpoon, *patakibidjigan.*

Harpoon; I harpoon, *nin patakibidjige.* I harpoon him, (her, it,) *nin patakibîna; nin patakibîdon.*

Harrow, *bissakamîgibodjigan, bimîkwan, kitchî binâwan, binakwâigan, bigobidjigan.* (Ayîpitchigan).

Harrow; I harrow, *nin bissakamîgibodjige, nin binâkwaige.*

Hardship, *kotâgîtowîn, kotâgîwîn.* I endure hardship, *nin kotâgîto, nin kotâgîw.*

Hart's horn, *omashkosweshkan.*

Harvest, harvesting, *mawâwîn, kishkashkijigewîn, pûshkkâshkijigewîn.* (Mawâtehitche-win).

Harvest; I harvest, *nin mama, nin kishkâshkijige, nin pashkâshkijige.*

Harvester, *kishkashkijigewîni, pâshkâshkijigewîni.*

Harvesting woman, *kishkâshkijigewikwe, pashkâshkijigewikwe.*

Haste, *wewîbiswîn, wewîbitâwîn, wewîwendamowîn, dâlâtabiwîn.* (Kiyîpiwîn). I make haste, *nin wewebîs.* I make h.

- working, *nin wewebita*. (Papasihew). I make h. to return home, *nin wewibendam*. I make haste, (in working, eating, speaking, etc.) *nin dadatabi, nin pajigwadis*. I intend to make haste, *nin pajigwadendam*.—I make haste in carrying s. th., *nin wewibinige*. I make haste going somewhere, *nin wewibishka*.—It makes haste, *dadatabimagad*. Hasten. S. I make haste.
- Hat, *wiwakwân*. (Astotin). I put my hat on, *nin bidjiwakwâne*. I take off my hat, *nin gitichwakwâne*.
- Hatch; she hatches, (hen, bird,) *padayodwagishkam*. (Astinepiw).
- Hatched; the young chicken or bird is hatched out, *pushaweo panudjâ*.
- Hatchet, *wagâkwadous*. (Tchikahiganis).
- Hate; I hate, *nin jingendjige*. I hate habitually, *nin jingendjigeshk*. I hate him, (her, it,) *nin jingenima; nin jingendân*. (Pakwâtew). I hate some object relating to him, (an., in.) *nin jingenamima; nin jingendamâwa*. I hate myself, *nin jingenindis*. We hate each other, *nin jingenindimin*.—I hate to hear him, (her, it,) *nin jingitawa, nin mânitawa; nin jingitan, nin mânitân*. (Mayittawew).
- Hate, (in. s. in.) S. Abhor.
- Hated; it is hated, (in., au.) *jingendjigâde; jingendjigâso*. My speaking is hated, *nin jingitagos*. Its sound is hated, *jingitagwad*.
- Hateful; I am (it is) hateful, considered hateful, *nin jingendâdgos; jingendâgwend*. The state of being hateful, hatefulness, *jingendâgosiwin*. (Pakwâtikusiw).
- Hateful, (in. s. in.) S. Horrible.
- Hatred, *jingendamowin, jingendjigewin*. Habitual hatred, *jingendjigeshkwîn*. Mutual hatred, *jingendindiwîn*. (Pakwâsiwewin).
- Haughtiness. H a u g h t y.—S. Pride. Proud.
- Haul; I haul on the beach a canoe or boat, *nind agwassidon tchimân*.
- Haul, (in. s. in.) S. Draw.
- Havannah sugar, *sibwâganisibâkwat*.
- Have; I have him, (her, it,) *nind aiâwa; nind aiân*. I have him with me, *nin widwidjaiawa*.
- Hawen. S. Harbor.
- Hawk, *gibwânasi*. (Kekkek).
- Hay, *moshkossiwan, mijashkon*. (Maskusiy). I make hay, *nin mashkossike, nin mauashkossice*.
- Hay-fork, *patakashkaigaa*.
- Hay-loft, hay-shed, *mashkossiwigamig*.
- Hay-making, *mashkossikewin*.
- Hazelnut, *pagân, pagâneus*. The hazelnut begins to ripen, *pagâneus winwi*.
- Hazelnut-shrub or hazel, *pagânimij, ogebwanij*.
- He, *win*. (Wiya). He-, in he-bear, he-cat, etc. S. Male
- Head, *oshtigwânima*. My, thy, his head, *nishtiwân, kishthiwân, oihthigwân*. I have such a head, *nind indibe*. I have a

flat head, *nin nabagindibe*. I have a large head, *nin mangishtigwâne*, *nin mangindibe*. I have a scar on my head, *nind adjishindibe*. I have a small head, *nind agassindibe*. My head only is out of s. th., *nin sagikwen*. My head is out of the water, *nin sagikweyom*. My head is swollen, *nin bāgindibe*. My head is wrapped up in s. th., or, I wrap my head up in s. th., or cover it, *nin wivakwenindibis*, *nin wewindibebis*. I wrap up his head, or cover it with s. th., *nin wivakwēwa*. I crush his head, *nin jashagondibewa*. I hold up straight my head, *nin gaiakokwen*. I incline my head backwards, *nind ajagidikwen*. I incline my head forwards, *nin nawagikwen*. I incline my head on one side, *nind awibekwen*. I keep my head stiff, *nin mashkawikwen*. I make a certain motion with my head, *nind imikwen*. I make my head perspire, *nin sassābikwe*. I make his head perspire, *nin sassābikoua*. I move my head, *nin mamādikwen*. I stretch my head through a window to see s. th., *nin tapikwen*. I tear his head off, *nin kiskkiqwebina*. I tie up my head, *nin sinsokwebis*. I tie up his head, *nin sinsokwebina*. I tie s. th. around my head, *nin bassikwebis*. I tie or put s. th. around his head, *nin bassikwebina*. Any thing tied around the head, *bassikwebison*. I turn my head round,

nin gwchikwen. I wag my head to signify, no! *nin wewēbikwen*. I wag my head to him, *nin wewēbikwetawa*. I wash my head, *nin kisibigindibe*. I wash his head, *nin kisibigindibewa*.

Head-ache, *dēwikewin*. I have head-ache, *nin dēwikwe*, *nind akosin nishdigwān*. (Tehistikwānew). I have head-ache from too much heat, *nin dēwikweciass*.

Head-strong; I am h , *nin mashkawindibe*.

Head-wind; there is head-wind, contrary wind, *oudjishkawānigwad*. I have head-wind, *nind oudjishkawāam*. (Nahimiskam).

Heal; my wound heals, *nin gige*. I heal his wound or wounds, *nin gēgea*.

Heal. Healing, (in. s. in.) S. Cure. Curing

Health, *ganandawisiwin*, *mino aiāwin*, *mino bimādisiwin*. I am in good health, *nin ganāndawis*, *nin mino aia*, *nin mino bimādīs*. Poor health, *nitā akosiwīn*. I have a poor health, *nin nitā akos*.

Heap, (pile;) the whole heap, *enigokwissing*. I put them in a heap, (in., an.) *nin okwissitonan*; *nind okwishimay*. They are together in a heap, (in., an.) *okwissinon*; *okwishinoy*. There is a high heap, (in., an.) *ishpissin*; *ishpishin*. There are heaps of driven snow, *ishpadjibewan*. (Papes-tin).

Hear; I don't like to hear. S. I hate to hear.

Hear ; I hear, *nin nondam, nin nondaye, nin nondamass.* (Pettawew). I hear him, (her, it), *nin nondawa ; nin nondân.* I hear myself, *nin nondas, nin nondadis.* I hear for myself, *nin nondamas.*—I hear him with anger, *nin nishkakadisitawa.* We hear each other with anger, *nin nishkadisitadimin.* I hear him speak angry, *nin nishkâsitawa.* I cannot hear him, *nin naritawa.* I hear him coming hither speaking, *nin bidwewetawa.* I hear him (her, it) here, *nin dêbitawa ; nin dêbitan.* I go round to hear what is said, *nin nanândoshkite, nin babanândoshkite.* I am in a bad habit of going round to hear what is said, *nin nanândoshkiteshk.* I endeavor to hear what is said, *nin nandotage.* I endeavor to hear what he says, *nin nandotawa.* I stand still in different places to hear what they say, *nin nanândoshkitegabaw.* I let him hear or make him hear, *nin nondamona.* I hear him with the impression that he is telling a lie or lies, *nin ginawishkitawa.* I hear it with the impression that it is a lie, *nin ginawishkitan.* I hear him, (her, it) out of some place, *nind onsitawa ; nind onsitân.* I hear him with pity, *nin kîtimâgitawa.* I hear him plainly, *nin payakitawa.* I hear him, (her, it) right or correctly, *nin gwaiakotawa ; nin gwaiakolan.* I hear what is said, *nind initan.* I hear peo-

ple say so..., *nind initage.* I hear him say so..., *nind initawa.* I hear him in a stealthy manner, *nin gimitawa ; nin gimositawa.* I hear him speak stupidly, *nin kopasitawa.* I hear him tell wonderful things, I hear him with astonishment, *nin mamakâsitawa.*

Hoar, (in. s. in.) S. Listen to...
 Heard ; I am (it is) heard, *nin nondâgos, nin nondadjigas, nin nondjigas ; nondâgwad, nondadjigâde, nondjigâde.* It is heard, it is reported, *nondagwanivan.* Any thing heard, *nondamowin.*—I can (it can) be heard, *nin dêbitâgos ; dêbitagwad.* Its sound is heard at such a place, *dêwewessin.* I make myself heard from a certain distance, *nin dêwewidam.* I am heard coming on, *nin bidweweshin.* I am heard coming hither running, *nin bidwewebato.* I am heard coming hither speaking, *nin bidwewetâgos* I am heard passing by, *nin bimweweshin.* I am heard making noise in passing by, *nin bimwece.* I am heard talking in passing by, *nin bimwewelam.* I am (it is) heard from some place, *nin mudweweshin ; mudwewessin.* I am heard making noise in some place, *nin mudwêta.* I am heard in a certain place, *nin donwêwe.* I am (it is) heard out of a certain place, *nind onsitâgos ; onsitâgwad.* I am (it is) heard falling, *nin mudwêshin ; mudwessin.* I am

(it is) heard falling to the ground, *nin matwé'kamigishin*; *matwé'kamigissin*. I am (it is) heard falling on the floor, *nin matwé'ssagishin*; *matwé'ssagissin*. I am heard with pity, with compassion, *nin kilmá-gítâgos*. I am heard with pleasure, *nin minotâgos*. I am heard with displeasure, *nin jingítâgos*. I am heard right or correctly, *nin gwaiakôtâgos*. I am heard so... *nind iutâgos*. I am heard telling wonderful things, *nin mamukásitâgos*. The rapids of a river are heard, *gidwéwedjiwan*.

Hearing, *nondamowin*. Anything I hear, *nin nondamowin*. My hearings, *nin nondamowinawin*. (Pettamowin).

Hearken; I hearken, *nin nandotâge*, *nin pisinidam*, *nin pisindâge*, *nin nandamusatam*. I hearken in order to hear what he shall say, *nin nandotawa*, *nin nandamusatawa*.

Heat, *odéimu*. (Mitch). My, thy, his heart, *nindé*, *kidé*, *odé*. In the heart, *awámile*. I have a heart, *nind odé*. (N'otchin). I have such a heart, or, my heart is so..., *nind déé*, or, *nin iji déé*. I have a clean heart, *nin binidéé*. (Kanátjitehew). I have an unclean heart, *nin winidéé*. I have a large heart, *nin mangidéé*. I have a small heart, *nind agasidéé*. I make his heart so..., *nin dééa*, or, *nind iji dééa*. I make his heart large, *nin mangidééa*. I make his heart strong, *nin songidééshkâge*,

nin soukidééshkawa. I make his heart strong, *nin songidééa*; *nin songidééshkawa*. I make his heart hard, or strong, *nin mashkawidééa*, *nin mashkawidééshkawa*. I have a strong heart, *nin songidéé*. I have a strong heart, or, I have a hard and stubborn heart, *nin mashkawidéé*. Strength or fortitude of heart, *songidééwin*. Giving strength of heart, *songidééshkâgewin*. I have the same heart with him, *nin widjidééma*. I have spasms or cramps at the heart, *nind otchidépiniy*. I feel pain in my heart, *nin dewidéé*. I have a good heart, *nin minodéé*. I have a wicked heart, *nin matchidéé*.—My heart is affected in a certain manner, *nin d'ééshka*. My heart is afflicted, is sorrowful, *nin wassitawidéé*. Affliction of heart, *wassitawidééwin*. My heart is angry, *nin nishkidéé*. Anger in the heart, *nishkidééwin*. My heart beats much, *nin wikwingodéé*. My heart beats violently, *nin sességidéé*. Violent heating of the heart, *sességidééwin*. My heart is cool, *nin takidéé*. I cool my heart, *nin takidééabawanúlis*. I cool his heart, *nin takidééabawana*. My heart is in peace, *nin wanukwidéé*. Peace of heart, *wanukwidééwin*. My heart is so large..., *nind iniyokodéé*. From all my heart, *eniyokodééin*. My heart is tired of sorrow and grief, *nind ishkidéé*. My heart is troubled, alarmed, *nin mi-*

- goshkâdjidêé*. Trouble of heart, *nigoshkâdjidêéwin*. My heart is weak, fickle, *nin nokidêé*. Fickleness of mind, *nokidêéwin*. — I come in his heart, *nin pindjidêéshkawa*. It comes in my heart, *nin gindjidêéshkâgon*.
- Heat; there is heat, *kijâte, kijide*. The heat comes in, *pindjigâte*.
- Heathen, *enamiâssig*.
- Heaven, *gigig, wakwi*. In heaven, from or to heaven, *gijigong; wakwing*.
- Heavy, (difficult;) it is heavy to me, it comes heavy upon me, *ninul âkoshkâgon*. (Ayimeyitam).
- Heavy, ponderous; I am (it is) heavy, *nin kosigwan; kosigwan*. I make him, (her, it) heavy, *nin kosigwanin; nin kosigwaniton*. I find him (her, it) heavy, *nin kosigwanenimu; nin kosigwanendan*.
- Heavy object; to keep s. th. down, *mindjimishkodjigun*. I put a heavy object on s. th. to keep it down, *nin mindjimishkodjige*. I put a heavy object on him, (her, it,) *nin mindjimishkoua; nin mindjimishkodon*.
- Hectic; I am hectic, *nin jigwakâdos, nin minwâpine, nin takwamig*.
- Hedge, *mitchikan*.
- Heel, *odondanama*. My, thy, his heel, *nindoulan, kidoulan, odoulan*. I sit on my heels, *nin pitigwessab*. (N'akwan, wakkwan).
- Heifer, *gibanâkosh*.
- Height; it is of a certain hight, *apitamagad*. The hight of s. th., or as it is high, *eshpây, epitissing*.
- Heighten S. High.
- Helas! *tivé! ataiâ*. — *Niâ!* (ôé! hey! mâneka!)
- Hell, *anâmakamig*. (Kitchi-iskntew).
- Helm, *odâkan*.
- Helmet, *agôshtigwanon*.
- Help, *widokâgewin*. Mutual help, *widokodadiwin*. (Otchik-kamâwewin).
- Help; I help, *nin widokage, nin widokas*. I help him, *nin widokawa, widokawawa*. We help each other, *nin widokodadimin, nin widokamadimin*. I help or assist his mind, (his thoughts,) *nin widokawenimu*. (Nisokkamâkew).
- Helper, *wâdokaged, wâdokasod*.
- Hem; I hem, *nin titibigwass*. I hem it, (*in., an.*) *nin titibigwadan; nin titibigwana*.
- Hemlock, *kagagwanj*. (Wâbanowask).
- Hemlock-forest, *kagagwanjtki*.
- Hemlock-tea, *kagagwanjwâbo*.
- Hemmed; it is hemmed, (*in., an.*) *titibigwâde; titibigwâso*.
- Hen, *pakaakwe, ikwé-pakaakwe*.
- Hen-house, hen roost, *pakaakwéwiganig*.
- Hen's egg, *pakaakwewaran, pakaakwewawan*.
- Hermit, *nejiké-bimâdisil pagwâdakamig*.
- Herb, *mashkossin*. Amongst herbs, *megweshkossiw*. The herb is bent, beaten or trodden down, *saweshkissin mashbossin*. The herb is wet, *nibiwashka*. The herb is whitish, *wabashkad mashkossin*. —

Aromatic herb, *wingashk*.
Herb on the bottom of rivers,
ausisic.
Herb, (in s. in.) S. Grass.
Herb of Venus, *agoshkowerashk*.
Herdsman, *geuâwenimad pijiki-
wan*.
Here, *omâ, mangiji ajonda*.
(Ota).
Here! here it is, *ow!*
Hero, *minissinô, minissinôwini-
ni, ogitchida*. I am a hero,
*nin minissinowedis, nin minis-
sinow, nin minissinowiniwir,*
nind ogitchidar.
Herpes, *onamânuinesiwîn*. I have
the herpes, *nind onamanines*.
Herring, *okéwiss*.
Herring-net, *okéwissab*.
Hey! hear! *ish! isht! hishi!*
Hiccough or hiccup, *owcâwe-
wîn*. I have the hiccough, I
hiccough, *nind owcawe*.
Hide, *awéssirwâân*.
Hide; I hide him, (her, it,) *nin
kâna; nin kâdou*. I hide to
him s. th., *nin kâdawa*. I hide
myself, *nin kakis, nin kasoi-
dis*. I hide myself, *nin kas,*
nin kakis, nin kasoidis. I hide
myself before him, *nin kaso-
tura*.
Hidden; I am hidden, *nin kas*.
It is hidden, *kâdjigâde, gimod-
dad*. It is hidden to me, *nin
kasoutagon*.
Hidden thing, mystery, *kaiadjig-
gadey, gimodisiwîn*. It is a
mystery, *kâdjigâde*.—In a hid-
den or stealthy manner, *gi-
modj*.
High, (dear, costly;) it is high,
(in, an.) *sauagad, sauaga-
ginde; sanagist, sanagajinsu*.
(Sokkakisow TTEW).

High, on high, *ishpiming*. It is
high, *ishpamagad*. It is high:
A book, *ishpansika*; a canoe,
ishponagad; a forest, *ishpak-
welanagad*; a hill or moun-
tain, *ishpadina*; a mat, *ish-
pushkad*; metal, in., *ishpâ-
bika*; metal, an., *ishpâbikisi*;
a rock, *ishpâbika*.
Higher than large; it is higher
than large, *namadamagad*.
High esteem, *ishpendagosiwîn*.
Highly esteemed; I am highly
esteemed, *nind ishpendâgos*.
I cause him to be highly est.,
nind ishpendâgosia.
Hill; there is a very steep hill,
kishkadina. On a hill, or on
the hill, *ogidâki*. I ascend a
hill, *nind ogidâkiwe*. I run up
on a hill, *nind ogidâkiwebato*. I
descend a hill, *nin nissâkiwe*.
I descend a hill running, *nin
nissâkiwebato*.
Hill; I hill. S. Hoe.
Hilly; it is hilly, *pikwadina,*
pâpikwadina, pâpikwakawiga.
Hind, *nojes*. (Wâwakesiw).
Hinder; I hinder him, *nin na-
gaa, nin nagâna*. I hinder
myself, *nin nagaidis, nin na-
gâwidis*. I hinder or stop
fighters, *nanâginuwe*. I hinder
him, *nin nauâgina*. I hinder
him to do s. th., or to go some-
where, *nind oudjia*. I hinder
somebody, *nind oudjirwe*.
Hinder, (in. s. in.) S. Forbid.
Hindered; I am hindered by
rain, *nin ginâbowe*. I am h.
by the wind to sail, *nin nagû-
ash*. I am h. by a river in my
voyage, *nind adagamagishin
sibi*.—The water is hindered,
nagâdjawan.

- Hinder to sleep; I hinder people to sleep, *nind opâwe*. I hinder him to sleep, *nind opâma*.—(Waspawemew).
- Hip, *onoganama*. My, thy, his hip, *ninogan*, *kinogan*, *onogan*. (Otoگان). The bone of my, thy, his hip, *nintchishibodagan*, *kitchishibodagan*, *otchishibodagan*. My hip is dislocated, *nin gidiskakonoganeshka*.
- Hire; I hire people, *nind anonige*. I hire him, *nind anoni*. (Atotew, masimuhikechew).
- Hired; I am hired, *nind anonigo*.
- Hired person, hireling, *anônanagan*, *anôtâgan*, *anônâam*, *anokitâgan*, *bamitâgan*.
- Hisser, (a kind of serpent,) *newe*.
- Hit; I hit him (her, it) throwing, *nin mikwâwa*; *nin mikwaan*.
- Hit accidentally; I hit him (her, it) accidentally, *nin pistkawu*; *nin pistkan*.
- Hither, *omâ*, *omâ nakakeia*. (Astamité).
- Hoarfrost; there is hoarfrost: On the grass, *nigigwashkadîn*; on the ground, *nigigwakamidadîn*; on the ice, *nigwanan-gewadîn*; on the trees, *nigigwanakad*, *nigigwanakudîn*.
- Hoarse; I am hoarse, *nin gibiskwe*. (Paskikuttaganew).
- Hoarseness, *gibiskwewin*.
- Hoe, *bimiljwagâkwad*, *piyongweigan*.—S. Plough.
- Hoe; I hoe or hill, *nin ningwatehaige*. I hill it, (*in.*, *an.*) *nin ningwatahan*; *nin ningwatahâwa*.
- Hog, *kokosh*.
- Hogslard, *kokoshi-bimide*, *nengay bimide*.
- Hog's meat, *kokoshiwi-wiâss*.
- Hog's snout, *kokoshiwishkinj*.
- Hoist the sail; I hoist the sail, *nind ombâkbidjige*.
- Hoist up. S. Lift up.
- Hold; in the hold of the vessel, *pindônay nâbikwaning*.
- Hold; I hold him, (her, it,) *nin mindjimina*, *nin takona*; *nin mindjiminan*, *nin takonan*. I hold myself, (refrain,) *nin mindjiminidîs*. I hold him (her, it) well, *nind aindina*; *nind aindinan*. I hold him (her, it) strongly, *nin mashkawimindjimina*; *nin mashkawimindjiminan*. I take hold of him, (her, it), *nin mashkawina*; *nin mashkawinan*. I hold a child, *nin takonâwâss*.—I hold him (her, it) up, *nind ashidakwawa*; *ning ashidakwaan*. I hold him under me, *nin mindjimishkawca*. It holds me under, *nin mindjimishkâgon*. It holds, *mindjimissin*, *minjimossin*.—I hold the rudder. I steer, *nind adikwam*. (Takkwaham).
- Hold, (in. s. in) S. Seize.
- Hold, (contain;) it holds, *debashkine*; *débibi*. I cannot hold all, *ishkwashkinemagad*; *ishkwabinmagad*.
- Hold on! *bêka!* (Peyattik).
- Hole; there is a hole, *pagwanemagad*, *jibamagad*. There is a hole in a rock, *pagwanê-abika*. I make a hole or holes, *nin pagwaneige*, *nin pagwanêgûige*, *nin panibigûige*, *nin pagwanêbitchige*, *nin twaige*.

I make a hole in it or through it, (*in., an.*) *nin pagwanéau, nin panibigan, nin twáan; nin pagwanéwa, nin panibigáwa, nin twáwa.* I burn a hole in it, (*in., an.*) *nin pagwaučiakisan; nin pagwaučikiswa.* There is a hole burnt in it, (*in., an.*) *pagwaučiakide; pagwaučiakiso.* I wear a hole in it, (*in., an.*) *nin pagwanessidou, nin pagwaneshkan; nin pagwaneshkawa.* There is a hole worn in it, it has a hole, *pagwanessiu, pagwaneshku.*

Hole in the ground, *wánikan.* I dig a hole, *nin wánike* There is a hole dug in the ground, *wánikáde* (Wátikátew).

Hole of a beaver, *amikwaj.*

Hole of any animal, (its abode or den,) *waj.* (Wáti).

Hole of a serpent, *gwiibiqwaj.*

Holocaust, *ichâgisige-pagidiingewin.*

Holy, *kitchiwa.* I am (it is) holy, *nin kitchitwâwendagos, kitchitwâwendagwad.* I make him, (her, it) holy, *nin kitchitwâwia; nin kitchitwâwiton.*

Holiday, *kitchitwâgijigad.*

Holy Ghost, *Wenjishid-Manito.*

Holy water, *anamiwábo.*

Home; I am at home, *nind ab.* I go home, *nin givre.* My, thy, his home, *endáian, endáian, endad.* (Niki, wiki).

Homesick; I am h., *nin kashkendam.*

Homesickness, *kashkendamowin.*

Hone, *jigwanábik.*

Honesty, honest life, *gwaiakobimâdisiwín.* I lead an honest

and just life, *nin gwaiakobimâdis, jaiaw nin bimâdis.*

Honey, *amô-sisihákwa.*

Honey-bird, *nonokasse.*

Honor, *kitchitwâwisiwín, kitchitwâwendagosiwín, miuadewiwín.*

Honor; I honor, *nin miuâden-dam,* etc. (Kisteyimew). I honor him, (her, it,) *nin miuâdenima, nin kitchitwâwenima, nin manuâdjienima, nin gwauwaljia; nin miuâden-dân, nin kitchitwâwendan, nin bishigendan, nin manuâdjiton, nin manuâdjendau, nin gwauwaljiton.* I honor myself, *nin kitchitwâweniudis, nin miuâdenim.* We honor each other, *nin miuâdeniudimin, nin kitchitwâweniudimin, nin manuâdjidimin.*

Honor. Honored, (*in. s. in.*) S. High esteem. Highly esteemed.

Honorable, *kitchitwa.* I am (it is) honorable, *nin kitchitwâwendagos; kitchitwâwendagwad.* I cause him to be honored, *nin kitchitwâwisia, nin kitchitwâwendagosia.*

Hood, *wirâkwan.* (Astotin).

Hoodman's blind, *gagibingwebisowin, nandôdjindiwín.* We play hoodman's blind, *nin gagibingwebisowin, nin nandôdjindimin.*

Hoof; its hoof, *oshkanjin.*—*Bebejigoganji,* horse, that is, one-hoofed animal.—S. Claw. (Oskasiya).

Hook; a small hook, *adjibibijigan.* Iron hook for catching sturgeon, *adjigwâdjigan, adjigwâdjiganábik, patakibidjigan.*

- Hook; I hook up, *nind adjig-wâdjige, nin patakibidjige*. I hook him, (her, it,) *nind adjigéana, nin p a t a k i b i n a ; nind adjigéadan, nin patakibidon*. I hook it, *nind adâbikuan, nind adâbikissidon*. It hooks, it catches, *adâbikissin*.
- Hoop, barrel-hoop, etc., *takobidjigan, makakossag-takobidjigan*.
- Hooping-cough, *kitchi ossosodamorin*.
- Hope; I hope in him, *nia pagossenima, nind apénimonan*. S. Ask with hope.
- Horizontally; I put it horizontally, *nin gwatakossidon*.
- Horn, *éshkan, éskanigan*. It has horn, *adeshkani*. It has only one horn, *nin goteshkani*. It has two horns, *nijodeshkani*. It has crooked horns, *wâgwiene*.
- Horn, *bodâdjigan, mudweet-chigan*.
- Horned owl, *rewendjigano*.
- Horrible; I am (it is) horrible, *nin gagwânissagis, nin gagwânissagendâgos, nin gotamigos, nin gotamigwendâgos, gagwânissagâd, gagwânissagendagwad, gotamigwad, gotâmigwendagwad*.—It is horrible, (painful,) *a.âmad*.
- Horribly, *gagwânissâgukamig, gagwânissagendagweckamig*.
- Horror, *kitchi segiswin, gagwânissagendogosiwin*.
- Horse, *bebejjogonji*. (Mistatim).
- Horseback; I am on horseback, *nin téssab, bebejjogonji nin bimomig*.
- Horse-comb, curry-comb, *bebejjogonji-binâkwan, bebejjogonji-binâkweigan, bebejjogonji-nasikweigan*.
- Horse-dung, *bebejjogonjiwimo*.
- Horse-fly, *misisâk*.
- Horse-hair, (the mane of a horse,) *bebejjogonji-winisissan*.
- Horse-harness, *bebejjogonji-anapissowin*.
- Horseman, *bebamomigod bebejjogonjin*.
- Horse-shoe, *oshkanjikâdjigan*.
- Horse-stable, *bebejjogonjiwigamig*.
- Horse-tail, *bebejjogonjiosor, bebejjogonjiwano*. (Osûy).
- Horsetail, (plant,) *kisibanashk*.
- Hospitable; I am hosp., *nin kijewâdis, nin mino dodaway bebamâdisidjig*.
- Hospital, *akosiwigamig*.
- Hospitality, *kijewâdiswin, mino dodawind bebamâdisid*.
- Host, *Ostwin, kitchitca Ostwin*.
- Host, (landlord,) *ashangéwinini*.
- Hostess, *ashangéwee*.
- Hotel, *ashangéwigamig*.
- Hotel-keeper; *ashangéwinini*.
- Hot weather, very hot weather, *wissagâtewin*. It is very hot, *wissagâte*. It is hot, warm, *kijâte*.
- House, *wâkaiigan, wigiwâm*. In the house, *piudigamig*. One house, *nin gotogamig*. Two, three, four houses, etc., *nijogamig, nissogamig, niogamig*, etc. On the top of the house, *ogidigamig*.
- Household, (family,) *inodewiswin*. I have such a household, *nind inodewis*. One

ab, bebe-
bebejiga-
bebejiga-

unjiwino.

name of a
i-winis-

jigogaji-

god bebe-

ajigau.

awajiwiga-

ganjosoc,

(Osüy).

ibanashk.

p., nin ki-

dodawag

ig.

win,mino

isid.

itwa Osti-

ngewini.

ig.

winini.

weather,

very hot,

hot, warm,

iwâm. In

ig. One

ig. Two,

etc., uj-

niogamiy.

he house,

inodewisi-

a house-

is. One

household, *ningolôde*. Two,
three households, etc., *nijôde*,
nissôde, etc.

House of commerce or trade,
trading-house, *atâwewigamiy*.

How? *awin? wegonen? tui?*
tunish? (Kekway? tûneki?)

Howl; I howl, *nin won, nin wâ-*
won.

Howling, *wonowin, wâwonowin*.

How much? how many? *awin*
minik? (Tâmlatto).

How often? *awin dassing?*
(Tâmlattwaw).

Hug; I hug him, embrace him,
nin kishkigwena.

Hull; I hull corn, *nin gitchi-*
kwanaisige nin gitchkwa-
naisewag mandâminag.

Hulled corn, *gitchkwanaisi-*
ganag.

Humane; I am humane, *nin*
kijewâdis, nin mino bimâdis.

Humanity, human nature, *ani-*
shinâbewicin. (Ayisiyiniwi-

win).

Humble; I am humble, I have
humble thoughts of myself,
nin tabassenim, nin tabasse-
nindis, niul agassenim. (Pi-

weyimisuw).

Humble-bee, *ano, kitchi ano*.

Humble submission, *tabassipa-*
gidenindisowin. (Piweyimisuw.)

Humbly; I humbly submit my-

self, *nin tabassipagidenindis*.

I humbly submit him, (her,
it), *nin tabassipagidina, nin*
tabassipagidenimu; nin ta-
hassipagidinau, nin tabassi-
pagigendan.

Humiliation. S. Humility.

Humility, *tabassenindisowin,*

tabassenimowin, agassenimo-
win.

Humor. S. Temper. Tempera-

ment.

Humpback, *magrawigan, pi-*
kwowigan, bokrawigan. (Pi-

tikopiskwawew).

Humpbacked or hunchbacked;

I am h., *nin magrawigan, nin*
pikrawigan, nin bokrawigan,
nin bokrawigweshka.

Hundred, *ningotwâk*. (Mitâtat-

tomitano). We are a hundred

of us, *nin ningotwakosimin*.

There are a hundred in. ob-

jects, *ningotwakwadon*.

We are so many hundred of us,
nin dasswakosimin. There

are so many hundred in. ob-

jects, *dasswakwadon*. So

many hundred, *dasswâk*.

(Tattwaw mitâtatto mitano).

Hundred each or to each, *nenin-*
gotwâk.

Hundred times, *ningotwâk das-*
sing.

Hunger, *bakadéwin*. (Notteka-

tewin). There is hunger, a

famine, *bakadéwinicau, ba-*
kadéwinagad, bakadékanagad.

I die of hunger, *nin gawânâ-*
dam. Death from hunger, *ga-*
wânâdamowin. I can endure

much hunger, *nin jibanâ-*
dam.

Hunger; I hunger, *nin bakadé*.

I hunger after it, *nin bakade-*
nodan.

Hungry; I am hungry, *nin ba-*
kadé. I make him hungry,

nin bakadé. I make myself

hungry, *nin bakadédis*.

Hung up; it is hung up, (*in.*,

au.) *agodemogad; agodjin*. It

- hung up, to let the water drop out of it, (*in.*, *an.*) *sikobigagode*; *sikobigagodjin*.
- Hunt; I hunt, I am hunting, *nin giosse*, *nin nandawendjige*. I hunt with a bow and arrows, *nin nandobimwa*. (Mâtjitotuwew, mâtjiw).
- Hunter, huntsman, *gaossed*, *nendawendjiget*. Good hunter, *nitagewini*. (O n'tamimuhw).
- Hunting, *giossewin*, *nandawendjigewin*. (Mâtjiwin).
- Hunting district, *giossewin*.
- Hurrah! *har!*
- Hurry, *wewibisiwin*.—S. Haste. (Kakweyahwin).
- Hurry; I hurry him, *nin wewibia*. (Nanikkimew). I hurry myself, *nin wewibiidis*. I hurry him away, *nin madjinajikawa*.—I am in a hurry, *nin nâgawogendam*. (Nanikkisiw).
- Hurt; I hurt, *nind akwendamoŭwe*. I hurt him, *nind akwendamia*. I hurt him by striking, *nind akwendamaganâma*. I hurt him, falling upon him, *nin gijikawa*, *nin nisâkoshkawa*. I hurt him touching his wound, *nin gidjibina*.—I hurt myself, *nin batas*, *nin bataidis*. I hurt myself by carrying, *nin gijikos*. I hurt myself falling, *nin pagamakosse*. I hurt myself by lifting up s. th., *nin behakiri*, *nin kitchakiri*. I hurt or strike myself frightfully, *nin gagwânissakishkonidis*.—I hurt my eye. S. Eye.
- Hurt, (*in.* s. *in.*) S. Bruise. Injury.
- Husbandman, *kiligewini*.
- Husbandry, *kiligewin*.
- Husk, *jigoshdâdjigan*.
- Hymn, *nagamon*, *anamie-nagamon*.
- Hymn-book, *nagamô-masiwigan*.
- Hypocrisy, *anamickâsowin*.
- Hypocrite, *euamickâsod*. I am a hypocrite, *nin anamickas*. (Kaknyehisiw).
- Hurtful; any hurtful bad thing, (*in.*, *an.*) *matchi-aiiwish*; *matchi-aiawish*.
- Hurting of one's self, *batasiwin*.
- Husband, *onobemi-na*, *wâdigedini*, *widigemagan*, *wigiwâgan*, *widjwâgan*. My, thy. her husband, (*unpolitely*), *nin nâbem*, *ki nâbeh*, *o nâbeman*; (*politely*) *nin widigemâgan*, etc.

I

I, *nin, niul.* (Ni, N', Nya.)
 Ice, *mikwam.* There is ice, *mikwamika.* (Miswamiy.) I am coming on the ice, *nin bîlâdagak.* (Pimiskuttew.) I make a hole in the ice, *nin twâtye, nin twâwa mikwam.* I make a hole in the ice to have water, *nin twâitibi.* Hole in the ice for water, *twâitân.* I brook through the ice, walking on it, *nin twâshin.* I walk on the ice, *nin bimâdagak.* I walk on the ice in water, *nin twâwaskobigwam.* The ice breaks off, (the water appears again,) *jâgigamiran.* The ice of a river goes off, *bimâwchîjiran sibi.* (Mâtchistan.) The ice is floating down the stream, *mikwam bimâbogo.* There are holes in the ice, *pagwané-jagigawiran.* The ice is hollow, *wimbagoijin mikwasa.* The ice splits or opens, *tâshkikwadin.* Ice-bank, *gagênigwamka.*
 Ice-cutter, *éshkam.* (Euskâgan.) I make a hole with an ice-cutter, *nin twâtye.*
 Ice-house, ice-pit, *mikwamiwîgamig.*
 Icele, *mikwam, mikwamins.*
 Idol, *masûini.* I adore or worship idols, *nin manitoke.* I adore him, (her, it, an idol,)

nin manitokenan; nin manitoken.
 Idolator, idolatress, *masûiniin manitokel.*
 Idolatry, *manitokewin, matchi-manitokewin.* I practise idolatry, *nin manitoke.*
 I don't know, (in s. in.) is expressed by *grinawî;* and sometimes by *endogwen.* (Wis-kowin).
 It, *kishpin.*
 Ignorance, *gagibâdisiwîn, pagwanâwisiwîn.*
 Ignorant; I am ig., *nin gagibâdis, nin pagwanawîs, nin pagwanawadis, kawin gego nin kikenâusîn.* I am ignorant, (benighted,) *nin libikâdis.*
 Ignorant person, *pagwanawîsid, gego kekenâusiq, tebikâdisid.*
 Ill, *matchi.* It is ill, evil, *manâdad, matchi ijwêbad.*
 Ill, illness, (in s. in.) S. Sick. Sickness.
 Illegitimate child. S. Bastard.
 Ill humor, ill temper, (difficult temperament,) *sanagîsîwin, manjîwîwagîsîwin, matchi bimâdisîwin, matchi ijwêchîsîwin.* (Nayettîwîsîwin.)
 Ill tempered; I am ill-tempered, *nin sanagîs, nin manjîwîwagîs, nin matchi bimâdis.*
 Illusion, *wâijjîndîsowîn.*
 Image, *masûitêhigan.* (Naspa-sinahigan.) I make images,

- nin masinitchiganike.* Maker of images, *masinitchiganike-wini.* The making of images, *masinitchiganikewin.*
- Imagination, *auisha inendumowin.*
- Imagine; I imagine, *auisha nind inendam.*
- Imbecile, I am im., *nin gagibâdis, nind kopâdis.*
- Imbecility, *gagibâdiswin, kopâdiswin.*
- Imitate; I im., *nin kikinowâbange.* I imitate him, *nin kikinowâbama.* I im. it, (copy it) *nin kikinowâbandan.* (Ayisinaewew.)
- Immediately, *pabig.* (Semâk.) S. Quickly.
- Immolate. Immolation.—S. Sacrifice.
- Impatience, *bitchinâwesiwin, mamidawendumowin.*
- Impatient; I am im., *nin bitchinâwes, nind inwes, nin mamidawendum.* (Kisiweyittam.)
- Impenitent; I am im., *kawin nind awenindisossi.*
- Impenitent heart; my, thy, his impenitent heart, *nindé kidé, odé aianwenindisomagassinoy.* (Nama-kesinateyittam.)
- Impenitent person, *aianwenin, disossig.*
- Imperfect, (bad;) I am (it is) imperfect, *nin waiawanendâgos, kawin gwaiak nind ijwebisissi; waiawanendagwad, kawin gwaiak ijwebassinon.*
- Importune; I imp. him, *nin migoshkadjia.* I importune him with my words, *nin migoshkâsoma.*—S. Troublesome.
- Importunity. S. Troublesomeness.
- I impose; I impose upon him, *nin mina.* I impose upon myself, *nin minidâs.*
- Impose, (deceive;) I impose upon him, *nin waijina, nin gweanima, nin gajinawishkina.*
- Impostor. Imposture.—S. Cheater. Cheat.
- Impotent; I am imp., *nin nau-pogis.*—S. Weak. (Pwâtâwihuw.)
- Imprint; I imprint it with fire, *nin masinakisan.*
- Imprinted; I am (it is) imp. on s. th., *nin masinibigas; masinibigade.*
- Imprison; I imprison him, *nin gibâkwâwa.*
- Imprisoned; I am imp., *nin gibâkwaigas.* (Kippalikâsow.)
- Improve. Improvement.—S. Repair. Repairing.
- Imprudent; I am (it is) imprudent, *nin bisinâdis, nin gagibâdis; bisinadad, gagibâdad.*
- Impudency, *gagibâdiswin, agatchisswin.*
- Impudent; I am impudent, *nin gagibâdis, kâwin nind agatchissi.*
- Impudent, impudent person, *egatchissig.*—S. Shameless person.
- Impure; I am (it is) impure, *nin winis, nin winâdis, nin bishigwâdis, nin gagibâdis, winad, winadad, bishigwâdad, gagibâdad.*—I think he, (she, it) is impure, *nin wienima; nin winendam.*
- Impure fire, *winéwishkote.* There is an impure fire, *wuewisshkotewan.*
- Impurity, *bishigwâdiswin, bishigwad-ijwebiswin, gagibâ-*

pon him,
upon my-

pose upon
nin gica-
hikima.
-S. Chea-

nin uanâ-
(Pwâtâwi-

with fire,

imp. on
nigas; ma-

him, *nin*

pp., *nin gi-*
nikâsuw.)
nt.—S. Re-

is) impru-
nin gagi-
gagibâdad.
disiwin, a-

ndent, *nin*
nind ugatch

t person,
Shameless

mpure, *nin*
nin bishig-
lis, winul,
dad, gagi-
(she, it) is
nina; nin

kote. There
winerish-

isiwin, bi-
in, gagibâ-

disiwin, winâdisiwin, wini-
siciwin.—I commit impurity.
S. I am impure.—I make him
(her) commit imp., *nin bishig-*
wâdjia, nin gagibâdisia.

Impurity of heart, *wiuidéwin.*
I have an impure heart, *nin*
wiuidé.

Impute; I impute to him, *nind*
apagadjissitawa, nind apagad-
jissitamawa, nin bimondua.
(Atânimew.)

In, *pindig, pindj'*... I am in, *nind*
ab, pindig, nind aia. I am (it
is) in s. th., *nin pins; pinde.*
(Pittukamik.)

Incapable; I am incapable, *nin*
beanâwito, kawin nin gashki-
tossin. (Pwâtâwittaw.)

Incapacity, *bwanâwittowin.*

Inearnate; I inc. myself, *nin*
wiassiwâdis, nind anishinâ-
bewiâdis. (Owiwâwihisuw.)

Incarnation, *wiassiwâdisowin,*
anishinâbewiâdisowin.

In case..., *kishpin.*

Incendiary, *sekaowed, sekaiged,*
sakaigéwinini. I am an in-
cendiary, *nin sakaowe, nin*
sukaige.

Incendiary's work, *sakaigewin*

Incense, *minomagwakisigan.* I
burn incense, *nin minomag-*
wakisige.

Incense; I incense, *nin mino-*
magwabikisige, nin pakwenes-
satchige. I incense him, (her,
it), *nin pakwenéssatawa; nin*
pakwenessaton.

Incensory, *minomagwabikisigan,*
pakwenessatchigan.

Incessantly. S. Always.

Inch; one incl, *ningotanindj.*

Two, three inches, etc., *nijo-*
nindj, nissouindj, etc. So

many inches, *dassouindj.* (Pe-
yakomitch.)

Incision, in a maple-tree, *ojigai-*
gan. A fresh incision, *ashki-*
gagan. I make incisions in
maple-trees, *nind ojigaije.* I
make large incisions, *nin man-*
gigaije. There is a large
incision, *manigaijâde.* I
make small incisions, *nin ba-*
bicigaije. There are small
incisions, *babwigaijâde.* The
incision is whitish, *wâbiyad*
ojigagan.

Incite; I incite, *nin gagansonge.*
(Oppwemew). I incite him,
nin gagânsoma, nin gândjia,
nind ombia, nind ombima,
nind ashia, nind ashiewa.
(Sikkinew.)

Inciting, *gagansouidwin.* (Sik-
kimiwewin).

Incline; I incline my head on
one side, *nind awibekwen.*—
S. Head.

Incline, (in s. in.) S. Bow down.

Inclined; it is inclined in such
a manner, *inugode.* (Skiw,
v. g.—to drink, minikkwe-
skiw.)

Inclined, (in s. in.) S. Bent for-
ward.

Inconstancy, *aiâjawendamorin.*

Inconstant; I am inc, *nind*
aiâjawendam. (Mâmeskute-
yittan).

Inconvenient; it is inc., *sanagad.*

Incorporated; it is incorp. to
me, *nind owiâwinodan.*

Incorruptible, *netâ-pigishkanas-*
sinog.

Increase; I increase it, *nin mi-*
shinaton, nin mishinaton. I
increase it to him, *nin mishi-*
notamuwa. We increase in

- population, *nin nitâwigimin*, *nin nitâwigimîn*.
- Incredulity, *agonwéw:damowin*, *agonwélanowin*. (Anwettamowin).
- Incredulous; I am inc., *nind âgouréiendam*, *nind âgourétam*, *nind âgonwétage*, *nin nitâ-âgonwétam*.
- Incredulous person, *aiâgouréiendang*, *netâ-âgonwétang*, *daiebwétangsig*.
- Incur; I incur it, *nind onlita-mâdison*, *nin wikwutchitamâdison*.
- Indecent. S. Impure. Dirty.
- Indeed, in truth, *geget*. (Tâpwe).
- Indent; I indent it, (*in.*, *an*) *nin kitchigijan*; *nin kitchigijwa*.
- Indented; it is ind., (*in.*, *an.*) *kitchigijigâde*; *kitchigijigâso*.
- Independence, *dibéniindisowin*.
- Independent; I am independent, *nin dibéniindis*.
- Indian, *anishinâbe*. (Ayisiyiniw)
 Bad Indian, *anishinâbewish*.
 I am an Indian, *nind anishinâbew*.
 I play the Indian, *nind anishinâbekas*. I live like an Indian, *nind anishinâbe-bimâdis*, *anishinâbeng nind iji-bimâdis*. A strange Indian, *maiâganishi-nâbe*, *maiâtâwanishinâbe*. A kind of strange Indian, *mishi nîmakinago*.
- Indian Agent, *anishinâbe-ogima*.
- Indian character, *anishinâbewâdiswin* I have the Indian character, *nind anishinâbewâdis*.
- Indian corn, *mandâmin*, *mandâminag*. I produce Indian corn, *nin mandâminike*. I stamp Indian corn, *nin tagwawag mandâminag*. Indian corn-
- soup or corn-mush, *mandâminâbo*, *tagwawâbo*. I make corn-soup, *nin mandâminâboke*, *nin tagwawâboke*.
- Indian corn field, *mandâminikigan*.
- Indian corn bag, *mandâminiwaj*.
- Indian corn store-house, *mandâminiwigamiq*.
- Indian country, *anishinâbewaki*.
 I live in the Indian country, *nind anishinâbeki*. (Iyiniwas-kîy).
- Indian cradle, *tikiangan*. I make a cradle, *nin tikianganike*. (Wewebisuwin).
- Indian dancing, *anishinâbewishimowin*. I dance after the Indian fashion, *nind anishinâbewishim*.
- Indian fashion, Indian mode of living, *anishinâbewidjigewin*.
 I live or act after the Indian fashion, *nind anishinâbewidjige*. (Iyiniwittwâwin).
- Indian from the back woods, *sapwândagawini*. (Sakâwiyiniw).
- Indian language, *anishinâbewin*. I speak the Indian language, *nind anishinâbew*. It speaks Indian, (it is written in the Ind. lang.,) *anishinâbewomagad*. It is Indian, (it is written in the Ind. lang.,) *anishinâbewissin*. I translate it in the Ind. lang., *nind anishinâbewissiton*.
- Indian life, *anishinâbe-bimâdiswin*.
- Indian name, *anishinâbewinikâsowin*. I have (it has) an Indian name, *nind anishinâbewinikas*; *anishinâbewini-*

- kâde*. I give him, (her, it) an Indian name, *nind anishinâbewinikana*; *nind anishinâbewinikadan*.
- Indian not belonging to the Grand Medicine, *sagima, sagimawini*. I don't belong to the Gr. M., *nin sagimaw*.
- Indian of the Grand Medicine, *mîdê*. I am an Indian of the Gr. M., *nin mîdêw*.
- Indian ornament; a kind of Ind. or., *magisi*.
- Indian religion, *anishinâbe-ijit-wâwin*.
- Indian song, *anishinâbe-nagamon*. I sing an Indian song, *nind anishinâbe-nagan*.
- Indian tea; a kind of tea, *wimissibag*. Another kind, *winisikensibag*. (Maskekowipokwa).
- Indian to whom a woman is given to marry her, (*nolens, volens*), *wawikawind*.
- Indian woman, *anishinâbekwe*. I am an Indian woman, *nind anishinâbekwew*.
- Indian writer, a man that writes in Indian, *anishinâbewibûge-winini*.
- Indian writing, *anishinâbewibûgan*. I write in Indian, *nind anishinâbewibûge*. The act of writing in Indian, *anishinâbewibûgewin*.
- India rubber, *gâssibiigan*.
- Indicate; I indicate, *nin windamage, nin kikinoamage*. I ind. him s. th., *nin windamawa weweni, nin kikinoamawa*.
- Indigence, *kitimâgisîwin*.
- Indigent. S. Poor.
- Indisposed, (a little sick;) I am indisposed, *pangî nind âkos, nin mânamaudji, nin sibiskâdis*.
- Indisposition, *mânamaudjiowin, sibiskâdisîwin*.
- Indolent, Indolence.—S. Lazy. Laziness.
- Indulgence, *webinâmagowini-jêwêndâgosîwin*.
- Industrious; I am ind., *nin nitâ-anoki, nin minwanoki, nin kijjavis, nin minwêwis, nin mikos, nin gashkiichige*.
- Industrious man, gaining or earning much by his labor, *gashkitchigewiniin*.
- Industrious person, *netâ-anokid, kijjavisid*. (Mamiyow).
- Industry, *nita-anokîwin, kijjavisîwin, minwêwisîwin*.
- Infancy, *abinodjîwin*.
- Infant, *oshki-abinodji, tekobisod abinodji*.
- Infect; I infect a place with sickness, *âkosîwin nin bidon, âkosîwin nin bi-migîwen*.
- Infidel, *enamiâssig, daiebretansig anamiéwin*.
- Infirm, (sick, weak;) I am infirm, *nind âkos, nin nita-âkos, nin nanipinis*. (Nanekkâtisîw.)
- Infirmity, *âkosîwigamiy*.
- Infirmity, *âkosîwin, nita-âkosîwin, nanipinisîwin, inapinewin; batasiwin*.
- Inflame; I inflame it, (kindle it,) *nin biskanendan*. (Saskisam).
- Inflexible. S. Brittle.
- Inform; I inform, *nin windamage, nin kikioamage*. I inform him, *nin windamawa, nin kikinoamawa*.
- Inform. Information.—S. Inquire. Inquiry.
- Information, *wiydamâgewin, windamâwewisîwin*.

- Informed; I am inf., *nin windamāgo*, *nin windamawewis*.
 Inhabit; I inhabit it, dwell in it, *nind abitān*.
 Inhabitant, *ebitang*, *bemigel*.
 Injection, (clyster,) *pindabawādjigan*, *siginamadwin*. I receive an injection, *nin pindabawānigo*, *nin siginamāgo*. I give an inj., *nin pindabawādjige*, *nin siginamage*. I give him an inj., *nin pindabawana*, *nin siginamawa*.
 Injure; I injure, *nin mijiīwe*. I injure him, (her, it,) *nin mijia*, *nind iwigaa*, *nind enapinana*; *nin mijiton*, *nind iwigaton*, *nind enapinadon*. I injure myself, *nind iwigas*, *nind iwigaidis*. It injures me, *nind iwigaigon*. (Koppätjimew).
 Injure, (in s. in.) S. Defile.
 Injury. S. Insult.
 Ink, *ojibūganābo*. (Masinahiganābüy).
 Inland, (in the woods,) *nopinig*, *miḡwēkamig*. I go in the inland, (in the woods, in the interior,) *nin gopi*. I go in the inland, on a river in a canoe, *nin gopaam*. The road or trail leads in the woods, *gopamo mikana*. (Notjimik).
 Inland, (in. s. in.) S. Woods.
 Inland lake, *sāgaigan*. The inland lake is large, *mangigama sāgaigan*.
 Inn. Inn-keeper.—S. Hotel.
 Hotel-keeper.
 Innocence, *benisiwin*.
 Innocent; I am innocent, *nin binis*.
 Inoculate; I in. with the cow-pox, *nind atagen mamākisiwin*, *nin mamakisiīwe*. I in. him with the cow-pox, *nind atawa mamākisiwin*, *nin mamākisia*.—S. Cow-pox.
 Inoculator, *etaged mamākisiwin*.—S. Cow-pox inoculator.
 In order to..., *tehi*, *tehi wi-*.
 Inquire; I inquire, *nin gagwēdwe*.
 Inquiry, *gagwedwewin*.
 In regard to..., *ondji*.
 Insane; I am ins., *nin giwanādis*. I am ins. by intervals, *nin giwanādapine*. (Kiiskwappinew).
 Insaneness, *giwanādisiwin*. Insaneness by intervals, *giwada-pinewin*.
 Insect, *manitons*. A kind of poisonous insect, *omiskossi*.
 Inside, *pindig*, *pindji*, *pindj'...*, *pindjina*. Towards the inside, *pindig inakakeia*. (Pitchāyik).
 Insignificant; I am (it is) insignificant, considered ins., *nin nagikawendāgos*, *nind agassendāgos*; *nagikawendagwad*. I think he, (she, it) is insignificant, *nin nagikawenima*, *nind agassenima*; *nin nagikawendan*, *nin agassindam*. I think myself ins., *nin nagikawenindis*, *nind agassenindis*.—I make him ins., *nin nagikawendagosa*, *nind agassendagosa*.
 Insipid; it is insipid, (*in.*, *an.*) *binissipogwad*; *binissigogosi*. (Nama nissitospokwan).
 Insipidity, insipidness, *binissigosiwin*.
 Instantly, *sesika*. (Semāk).
 Instead of..., *meshkwat*. (Meshkutch, kekutch).
 Instigate; I instigate, *nin gagānsonge*.—S. Incite. (Sikkimew).

Instigation, *gagansondiwin*.

Instinct, *awessi-aiwendamowin*.

Instruct; I instruct, *nin kikin-oamâge*. I inst. him, *nin kokinoamawa*.

Instruction. S. Teaching.

Instruction, religious inst., *gagikwewin*, *anamic-gayikwewin*. (Ayamihe-kakeskwewin).

Instrument, (tool,) *anokasowin*. (Abatchitjigan).

Insult, *bissongewin*, *mawinêigewin*.

Insult; I insult, *nin mawinêige*, *nin bissonge*, *nin bissitâgos*. I insult him, (her, it,) *nin mawinêwa*, *nin mawineshkawa*, *nin bissoma*; *nin mawinean*, *nin mawineshkan*, *nin bissondan*. I insult him and make him weep, *nin sessessima*. It insults me, *nin mawineshkanon*.—S. Insulting language.

Insult, (in. s. in.) S. Mock.

Insult by signs with the hand, *nimiskangewin*, *nimiskandjigewin*, *nimiskandjwin*.

Insult; I insult by signs with the hand, *nin nimiskange*, *nin nimiskandjige*. I insult him, (her, it) by signs, *nin nimiskama*; *nin nimiskandan*. We insult each other, *nin nimiskandimin*. (Nimikkamew.)

Insulted; I am ins., *nin mawineogo*, *nin bissamigo*, *nin bissitawa*.

Insulter, *neta-bissonged*, *neta-nimiskanged*.

Insulting. S. Insult.

Insulting language, *bissitâgosiwin*, *bissongewin*. I use insulting language, *nin bissitam*. I hear him using insulting language, *nin bissitawa*.

Insupportable; I am ins., *nin sanagis*.

Intellect, intelligence, *nibwâkâwin*.

Intelligent; I am intelligent, *nin nibwâka*. I make him int., *nin nibwâkaa*.

Intelligent man, *nibwâkawinini*.

Intelligible; it is int., *nissitotagwad*.

Intemperance in eating, *nibâdisiwin*; in drinking, *minikweshkiwin*, *giwashkwebishkiwin*. (Kasakewin, kiiskwebewin).

Intemperate; I am in. in eating, *nin nibâdis*. I am intemperate in drinking, *nin minikweshk*, *nin giwashkwebishk*. (Kiiskwebeskiw).

Intend; I intend, *nin inendâm*.

I intend to do s. th., I am preparing, *nind apitchi*. (Ispisiw).

Intention, *inendamowin*.

Intercede; I intercede for somebody, *nin gaganodamage*. I int. for him, *nin gaganodamawa*. (Pikiskwestamâwew).

Intercession, *gaganodamâgewin*.

Intercessor, *gejanodamâgad*.

Interior. S. Inland.

Interiorly, *pinjina*, *pinjaji*.

Interpret; I interpret, *nind ânikanotage*. I interpret him, (her, it,) *nind ânikanotawa*; *nind ânikanotan*. (Itwestamâkew).

Interpretation, *ânikanotagewin*.

Interpreted; I am (it is) interpreted, *nind ânikanotago*; *ânikanotabjigâde*.

Interpreter, *aianikanotâged*, *ânikanotagewinini*. Female interpreter, *ânikanotagekwe*. (Itwestamâkewiyiniw).

- Intersect; it intersects, *ajidesse*.
 Interval; the interval between two lodges or houses, *ajawigamig*, *nissawigamig*.
 Intice; I intice, *nin gagwediberinge*, *nin gagwedibendjige*.—S. Tempt.
 Inticer. S. Tempter.
 Intimidate; I int., *nin segiwe*. I int. him, *nin segia*, *nin segima*. I try to intimidate, *nin gagweseigiwe*. I try to int. him, *nin gagweseigia*, *nin gagwesegina*.
 Intoxicate; I int. myself, I got drunk, *nin giwashkwebi*. I int. him, I make him drunk, *nin giwashkwebia*.—It intoxicates, (it is intoxicating,) *giwashkwebimagad*, *giwashkwebishkagenagad*. It intoxicates me, *nin giwashkwekishkagon*.
 Intoxicated; I am int., *nin giwashkwebi*. (Kawibew).
 Intoxication, *giwashkwebiwin*.
 Intractable; I am int., *nin sanagis*. I find him intr., *nin sanagenima*.
 Intractableness, *sonagisewtn*. (Ayimisiwin).
 Intrepid. Intrepidity.—S. Courageous. Courage.
 Intrust. S. Commit.
 Inundation. S. Flood.
 Inured. S. Accustomed.
 Inurement, *nagadiswin*,
 Invent; I invent it, or discover it, *nin mikawashiton*. (Miskweyittam).
 Invented; it is invented, *mikawedjigade*.
 Invention, *mikawashitowin*.
 Inventor, *mekawashitod*, *gamikawashitod*.
 Invisible; I am (it is) invisible, *kawin nin wabaminagosissi*, *kawin wabaminagwassinon*.
 Invisible *an.* being, *watamaminagasissig*. Invisible *in.* object, *waidbaminagwassinog*.
 Invitation, *wigongewin*, *wikondiwin*. (Wisamew).
 Invite; I invite to a meal, *nin wikonge*. I invite him, *nin wikoma*.
 Invite, (in. s. in.) S. Call.
 Inwardly. S. Inside.
 Inwardly, in the body, *anamina*. (Atamiyak).
 Ire. ✱ Anger.
 Ireland, *Jaganashiwaki*. (England.)
 Irish boy, *jaganashins*, (English boy.)
 Irish girl, *jaganashikwens*, (English girl.)
 Irishman, *jaganash*, (Englishman.)
 Irish woman, *jaganashikwe*, (Englishwoman.)
 Iron, *biwabik*. A piece or fragment of iron, *bokwabik*. I work or produce iron, *nin biwabikoke*. Place where they produce iron, *biwabikokan*.—S. Cast iron. Wrought iron.
 Iron; I iron, *nin joshkwaigaige*. I iron it, (*in.*, *an.*) *nin joshkwegaan*; *nin joshkwegaawa*.
 Iron boat, *biwabiko-tchimân*.
 Iron chain, or iron fetters, *biwabiko-sagabiginigan*, *biwabiko-sagibidjigan*, *biwabikotakobidjigan*.
 Ironed; it is ironed, (*in.*, *an.*) *joshkwaigaigade*; *joshkwaikaigaso*.
 Iron-mine, *biwabikokân*, (properly,) I work in a iron-mine, *nin biwabikoke*, (properly.)

Iron-Mountain, *Biwábiko-wad-jíw*.

Iron pot, *biwábikwákik*.

Iron-River, *Biwábiko-sibi*.

Iron-road, (rail road,) *biwábikomikana*.

Iron vessel, *biwábiko-nábikwán*.

Iroquoi Indian, *Nádowé*.

Iroquoi language, *nádowémowin*.

I speak the Iroquoi language, *nin nádowém*.

Iroquoi squaw, *nádowékwe*.

Irrational; I am irr., *nin gagi-bádis*. It is irr., *gagibádad*.

Irritate; I irritate him, *nin nishkia*. (Kisiwahew). S. Angry. Provoke to anger.

Island, isle, *miniss*. The end of the island, *waiekwaminiss*. (Ministik).

Islander, *minissing endanakid*, *minissing endaji-bimádisid*.

Island in a current, *minitigodjéwan*, *meminitigodjéwang*.

Island in a river, *minítig*.

Isle Royal, *Minóng*.

Issue of blood, *miskwiwapinewin*. I have an issue of blood, *miskwiwapine*.

Itch, itching, *gijibisiwin*, *gijibojewin*. I feel itchings, *nin gijibis*. (Kiyakisiwin). I feel itchings: On my arm, *nin gijibinike*; in my ears, *nin gijibitawage*, *nin ginagitawage*; on my foot or feet, *nin gijibiside*; on my hand, *nin gijibinidji*; on my head, *nin gijibindibe*, *nin gijibishtigwáne*, *nin ginagishligwane*; on my leg, *nin gijibigáde*; on my skin, *nin gijibaje*.

Itchy; I am itchy, *nin gijibaje*. (Kiyakisiw).

Ivy, *wábijéshiwatcháb*.

J

- Jacket, *bâbisikawâgan*.
 Jack-knife, *biskabikikomân*. I shut a jack-knife, *nin biskâbikinan mokomân*. (Pikikkumân).
 Jagg. Jagged.—S. Indent. Indented.
 Jail, *gibakwaodiwigamiy*. (Kipahikâsowikamik).
 Jailer, *genawenimad gebakwai-gâsonidjin*.
 January, *manitogisis*. (Kisêpim).
 Jar. S. Jug.
 Jaundice, *osâwinesiwîn*. I have the jaundice, *nind osâwines*.
 Jaw, *odamikanama*. My, thy, his jaw, *nindamikân, kidamikân, odamikân*. My jaw is swollen, *nin bâgashkamige*.
 Jawbone, *odâmikiganima*. My, thy, his jawbone, *nindamikigan, kidamikigan, odamikigan*. I have bare jawbones, *nin mitaskkanige*.
 Jay, *pikwakokweweshi*.
 Jealous; I am jealous, *nin gâwe, nin gagawendjige, nin bimimassige*. I am jea. in thoughts, *nin gâwendam*. I am jealous in thoughts towards her, (him,) *nin gâwenima, nin gâgâwenima*. I am too jealous, or in a habit of being jealous, *nin gâwesik, nin gagawendjigeshk*. I am jealous for him, *nin aâwetawa, nin gawetama*
wa. We are jealous towards one another, *nin gâwindimin, nin gagâwewindimin*.
 Jealousy, *gâwewin, gagâwendjigewin, gâwindiwîn, gagâwenindiwîn*. Habitual jealousy, *gâweshkiwîn, gagâwendjigeshkiwîn*.
 Jeopardy, *nanisânisiwîn*. — S. Danger.
 Jest. S. Buffoon. Buffoonery.
 Jester, *bebâpinisid, bebâpinwed*. Great jester, *netâ-babâpinisid*. —S. Buffoon. (Wâwiyatweskiwîn.)
 Jew, *Judawinini*.
 Jewess, *Judawikwe*.
 Jingle; it jingles, *madweiâbikissin*.
 Join; I join it together, *nin mâmâwiton*. It joins together, *mâmâwissin*.
 Joiner, (carpenter,) *mokodâssowinini*.
 Joiner's shop, *mokodâssowiganig*.
 Joiner's trade or work, *mokodâssowin*.
 Joke; I am telling jokes, I joke, *nin babâpinwe, nin babâpinis, nin matâssandwas, nin wâwii-agilâgos*.
 Joker. S. Jester.
 Jokery, *babâpinwewin, babapinesiwîn, wawiiâgosiwîn*.
 Joy, joyfulness, *minawânigosiwîn, minawânigwendamowin*,

minawasiwin, onanigosiwîn, onanigwendamowin, bapinenimowin, bapinendamowin, janîwâdisiwîn, modjigisiwîn, modjigendamowin. There is joy, *minawanigwad.* Joyfulness in half drunkenness, *jowendamowin.* Joyfulness in drunkenness, *minawanigobiwîn, modjigibiwîn.* (Miyawâtamowin).

Joyful ; I am joyful, *nîn minawanigos, nîn minawanigwendam, nîn minawas, nînd onanigos, nînd onanigwendam, nîn bapinenim, nîn bapinendam, nîn jomîwâdis, nîn modjigis, nîn modjigendam.* I am joyful being half drunk, *nîn jowendam.* I am joyful in drunkenness, *nîn minawanigobi, nîn modjigibi.* I am joyful in my heart, *nîn modjigidee.*

Judea, *Judéing.*

Judge, *dibakonigewinîni, dibakoniwewinîni, debakoniged.* (Wiyasuweu.)

Judge ; I judge, *nîn dibakonige, nîn dibakonîwe.* I judge him, *nîn dibâkona, nîn dipâgima, nînd onagima.* I judge him in thoughts, *nînd onénima.* It judge it in thoughts, *nînd onendân.* (Wiyasuwatêw).

Judged ; I am (it is) judged, *nîn dibâkonigâs ; dibakonigâde.*

Judgment, *dibabonigewin, dibakonigowin, dibakoniwewin, dibakonidiwîn.*

Judgment-day, (day of divine

judgment,) *dibakonige-gijigad.*

Judgment-house, *dibakonigewigamig, dibakonidiwigamig.*

Judgment-seat, *dibakonîwewinî-apabiwîn.*

Jug, *omodai, wâbigan-omodai.*

Juggler, *tchessakîd, tchissakîwinîni.*

Juggler's lodge, *tchissakan.*

Jugglery, *tchissakiwîn.* I practice jugglery, *nîn tchissaki.*

Jugglery in regard to sickness, *kosâbandamowin.* I practice jugglery for a sick person, *nîn kosâbandam.* I practice jug. on him or for him, *nîn kosâbama.*

July, *miskwîmîni-gisiss, madwesigegisiss, papâshkisige-gisiss* (Opaskuwîpîsim).

Jump. S. Leap.

June, *odeimîni-gisiss.* (Opâskûwehupîsim).

Juniper-berry, *okâwanjîmin.*

Juniper-bush, *okâwanj.*

Jury, *dibowewîn.* I serve on a jury, *nîn dibowe.*

Juryman, *dibowewinîni.*

Just, *mémwetch, nâita.* (Mwetchî).

Just ; I am just, *nîn gwaiakobimâdis, gwaiaknînd ijiwebis.*

Just, justly, *gwaiak ; jaiaw.*

Justice, (virtue,) *gwaiako-bimâdisiwîn, gwaiak ijiwebisiwîn ; jaikwîmâdisiwîn.*

Justice, (law,) *dibakonigewîn.*

Justice of the peacc. S. Judge.

Just, so, *tibishko.* (Mwetchî ekusi).

owards
adimin,

âwend-
jagâwe-
ealousy,
djigesh-

n. — S.

mery.
pinwed.
pinîsid.
iyatwes-

dweiâbi-

nîn mâ-
ogether,

kodâsso-

ssowîya-

t, moko-

s, I joke,

bâpinîs,

n wâwî-

babapi-

siwîn.

ânigosi-

amowîn,

K

Kalendar. S. Calender.

Keg, *makagõns, makakossayons.*

Keep ; I keep him, (her, it,) *nind mindjimina, nin mindjishkawa ; nin mindjiminan.* I keep him, (her, it) slightly, *nin sagina ; nin saginan.* It keeps me, *nin mindjimishkagon.* I keep myself back, *nin mindjiminidis.* I keep myself from him, *nin midagwetawa.*

Keep, (in. s. in.) S. Conserve.

Reserve.

Keep company ; I keep com., *nin wissoke.* I keep company with him, (her, it,) *nin wissokawa ; nin wissokan.*

Keep, (contain ; it keeps much, (in., an.) *bissâgwan ; bissâgosi.*

Keep in memory ; I keep in m., *nin mindjimendam.* I keep him, (her, it) in memory, *nin mindjimenima ; nin mindjimendam.* I keep myself in m., (I think on myself,) *nin mindjimenindis.* (Mittimeyittam).

Kept, (in. s. in.) S. Conserved.

Reserved.

Kernel, (stone,) *opikominân.*

Kettle, *akik.* I make kettles, *nind akikoke.* The kettle is too small, *naawadisi akik.*

Kettle-hook, or kettle-hanger, *agodakikwân.*

Kettle-maker, kettle-manufacturer, *akikokewinini.*

Kettle - manufactory, *akikokewin.*

Key, *abâbikaigan.* I make keys, *nind abâbikaiganike.* (Abikokahigan).

Kick ; I kick, *nin tângishkige, nin tângishkage.* I kick him, (her, it,) *nin tângishkawa, nin tatângishkawa ; nin tângishkan, nin tatângishkan.*

Kicked ; I am (it is) kicked, *nin tangishkigas ; tângishkigâde.*

Kidney ; my, thy, his kidney, *nindôdikossiw, kidodikossiw, ododikossiw.* (Otittikusiw).

Kill ; I kill, *nin nishuwe, nin nitage.* I use to kill, *nin nishiweshk.* (Nipattâkew). It kills, *nishiwemagad.* I kill him, (her, it) *nin nissâ, nin niwanawa ; nin niton.* I seek an opportunity to kill him, *nin nândânissa.* I kill him in a certain manner, *nind inâpinana.* I kill him for such a reason, or on account of..., *nind ondjinana.* (Nipahew).

Kill animals ; I kill for people, *nin nitamige.* (Nipattamawew). I kill it for him, *nin nitamawa.* I kill for myself, *nin nitamas, nin nitamadis.*

Killed person, *nitâgan.*

Killer of animals, *nitayéwinini.*

Killer of persons, murderer, *neshiwed, neshiweshkid.* (Onipattâkesk).

- Killing, *nishiwewin*, *nissidiwin*; *nitagewin*.
- Kind; only objects of one and the same kind are lying there, (*in.*, *an.*) *mojagissinon*; *mojagishinog*. We are of so many kinds, *nin dasswaiagisimin*. It is of so many kinds, *dasswaiagad*. We are (it is) of two, three kinds, etc., *nin nijwaiagisimin*, *nin nisswaiagisimin*; *nijwaiagad*, *nisswaiagad*, etc.
- Kind; I am kind, *nin kijâdis*, *nin kijewâdis*, *nin mino bimâdis*.
- Kindle; I kindle it, *nin sakaan*.—S. Blaze.
- Kindle-wood, *mishiwâtig*, *biskakonendjigan*.
- Kindness, *kijâdisiwin*, *kijewâdistiwin*, *nino bimâdisiwin*.
- Kindred, *inawendiwin*.
- King, *ogima*, *kitchi-ogima*. I am a king, *nind ogimaw*. I make him a king, *nind ogimâwia*. I live or act like a king, *nind ogimâwâdis*.
- Kingdom, *ogimâwiwin*.
- Kingfisher, (bird,) *ogishkimanissi*.
- Kinsman, kinswoman, *inawemâgan*, *inawendagan*.
- Kiss, kissing, *odjindiwin*.
- Kiss; I kiss, *nind odjindam*. I kiss him, (her, it,) *nind odjima*; *nind odjindân*. I kiss s. th., relating to him, *nind odjindamâwa*. We kiss each other, *nind odjindimin*. Kissing each other, *odjindiwin*.—
- Kissing-day, *odjindiwinni-gijigad*. (New-year's day, (Otshetuwikijikaw).
- Kitchen, *tehibâkwewigamig*.—(Piminawasuwikamik).
- Kite, *gibwânasi*; *mishikekek*.
- Kite, made of paper, *babamasitichigan*.
- Knead; I knead, *nin onalininge*. I knead it, (*in.*, *an.*) *nind ojitchishkiwaginan*; *nind ojitchishkiwagina*. I knead bread, *nind onalina pakwejigan*.
- Knee, *ogidigwama*. My, thy, his knee, *ningidig*, *kigidig*, *ogidigwan*.
- Kneel; I kneel, I am kneeling, *nind otchitchingwanab*, *nind otchitchingwanigabaw*. I kneel before him, (her, it,) *nind otchitchingwanigabawitawa*; *nind otchitchingwanigabawitam*.
- Kneel down; I kneel down, *nind otchitchingwanita*. I kneel down before him, (her, it,) *nin otchitchingwanitawa*; *nind otchitchingwanitam*. I fall down on my knees, *nind otchitchingwanisse*.
- Knife, *môkomân*. Small knife, (penknife,) *mokomânens*. I make knives, *nin mokomânike*.—S. Cutler.
- Knife-sheath, *pindikomân*.
- Knife with two edges, *etawikomân*.
- Knit; I knit socks or stockings, *nind ajiganke*. I knit stockings, *nind akôkomidâssike*, *nin misatigomidâssike*.
- Knitting, *akokomidâssikewin*.
- Knob on a tree, *pikwakwad*.
- Knock; I knock, *nin pakiteige*. I knock with s. th., *nin pagakwaige*. I knock him with my shoulders, *nin pakitesh-kawa*. I knock him, (her, it) down, *nin pakiteoshima*; *nin pakiteossidon*. (Pakamahwew).

Knock against ; I knock against him, *nin bitákoshkawa*. I knock against it, *nin bitákoshkan*. It knocks against me, *nin bitákoshkagon*.—I knock my foot against s. th., *nin bitákosideshin* ; my forehead, *nin bitákokwatigweshin* ; my hand, *nin bitákonindjishin* ; my head, *nin bitákondibeshin* ; my knee, *nin bitákogidigweshin*.

Knock at a door ; I knock, *nin pápagakwaige*. I knock at a door, *nin pápagakwaan ishk-wandem*, *nin pápagaan 'ishk-wandem*.

Knocked out ; the head and the bottom of a barrel are knocked out, *jábondeia makakossag*.—I knock the head and the bottom of a barrel out, *nin jábondean makakossag*.

Knocking, *pakiteigewin*, *pagakwaigewin*.

Know ; I know, *nin kikendjige*, *nind inámandjige*. I know him, (her, it,) *nin kikenima*, *nind inámama*, *nin nissitawinawa* ; *nin kikendán*, *nind inamandan*, *nin nissitawinan*. I know myself, *nin kikenderdis*.—I try to know him, (her, it,) *nin nandakikenima* ; *nin nandakikendán*. I want to

know him, (her, it,) *nin wikikenima* ; *nin wikikendán*.—I make him know, *nin kiken-damoa*, *nin kikendamona*.—I know plainly, surely, *nin pakakendam*, *nin bisiskendjige*. I know him, (her, it,) plainly, *nin pakakenima*, *nin bisikenima* ; *nin pakakendan*, *nin bisikendan*.—I know, (I am learned,) *nin kikendass*.—I don't know, *endogwen*. I don't know what, *wegotogwen*. I don't know who, *awegwen*. I don't know why, *wegotogwen wendji*...

Knowledge, (science,) *kikendás-sowin*. I possess kn., *nin kikendáss*.

Knowledge of s. th., *kikendamowin*. Perfect kn., *bisiskendamowin*, *bisiskendjigewin*.

Known ; I am (it is) known, *nin kikendágos*, *nin kikendjigas* ; *kikendagwad*, *kikendjigáde*.—I make known, *nin kikendamiwe*, *nin kikendamodjiwe*. I make it known, (*in.*, *an.*) *nin kikendamiiwen*, *nin kikendamodjiwen* ; *nin kikendamiwenan*, *nin kikendamodjiwenan*.—I look, (it looks, known, *nin nissitawindgos* ; *nissitawinágwad*.

L

Labor, *anokiwin, kitchi anokiwin, kotagiwin*.—Labor of a woman in giving birth to a child, *nigiawassowin*. (Atuskewin, nittawikilawasow).
 Labor; I labor, toil, *nind anoki, nin kilchi anoki, nin kotagiw*. (Atuskew).
 Labor, (in s. in.) S. Serve.
 Laborer, *anokiwinini, enokid, enonind*.
 Labrador, *mashkigobag*.
 Lace, *niskitchigan, wibidekadjigan*. I ornament with lace, *nin niskitchige, nin wibidekadjige*.—I lace or fill snowshoes, *nind ashkime*. Lacing snowshoes, *askkimewin*.
 Laced; it is laced, ornamented with lace, *niskitchigade, wibidekade*.
 Lad, *oshkinawe, weshkinigid*.
 Ladder, *akwandawagan*. I ascend a ladder, *nind akwandawe*. I ascend a ladder running, *nind akwandawebato*. I descend a ladder, *nin nissandawe*. (Ketchikusiwinnattik).
 Laid; two are laid together, (an. in.) *nijossitchikâsowag; nijossitchigadewan*.
 Lake; large lake, *kitchigami*. Small lake, inland-lake, *sâgagan*. The lake looks dark, (by the wind,) *makatewigami*. In the middle of a lake, (or other water), *nâwagâm*. (Tâ-

wâkâm.) Along the great lake, *tchigikitchigami*.—I come to the lake from the woods, *nin madâbi*. (Matâwisiw). It comes to the lake, *madâbimagud*. I come to the lake from camp to camp, *nin madâbigos*. I go down to the lake by water, *nin madâbou*.—I carry or convey him, (her, it) to the lake, *nin madâbina; nin madâbidon*. I slide (it slides) down to the lake, *nin madâbisse; madâbissemagud*. At the end of a lake, *waiçkwagâm*.
 Lake Superior, *Otchipœe-kitchigami*, (the sea of the Chippeawas.)
 Lamb, *manishtanishens*.
 Lame; I am lame, *nin mamândjigos, nind adjâosse*. I am lame in one leg, *nin tatchigade*. I am lame in the back, *nin bokwawiganeta*. I lame myself, *nin batas*. (Watchiskaw).
 Lame, (in. s. in.) S. Cripple.
 Lame person, unable to walk, *bemossessig, memandjigosid*.
 Lament; I lament, *nin gagidowe, nin naninawitâgos*. (Mawikkâsiwewin).
 Lament. Lamentation.—S. Weep over... Weeping over...
 Lamp, *wassakwanendjigan*.
 Lamp-oil, *wassakwanendjiganbimide*.

Lance, *jimâgan*.
 Lancer, (soldier,) *jimâganish*.
 Lancet for bleeding, *baskikweigan*.
 Land, *aki*.—S. Ground, (soil.)—(Askiy).
 Land; I land, *nin gabû*, I land it, (*in.*, *an.*) *nind agwassiton*; *nind agwashima*. It is landed, put ashore; (*in.*, *an.*) *agwas-sitchigâde*; *agwas-sitchigâso*.
 Landing, landing-place, *gabêwin*.
 Landlady, *ashangekwe*.
 Landlord, *ashangewinini*.
 Language, *iwewin*. (Itowewin). Foreign language, *maiagwe-win*, *pakân iwewin*. I speak a foreign language, *nin mai-agwe*, *nin maiagilâgos*, *pakân nin iwê*. I make him speak foreign language, *nin maiagwea*. Difficult language, *sanagwewin*. I speak a different language, *nin sanagwe*.—I try to speak the language of the people with whom I live, *nin nandaniinawe*.
 Language. S. Bad language.
 L'Anse, *Wikwed*. At L'Anse, to or from L'Anse, *Wikwedong*.
 Lantern, *wâssakwanendjigan*.
 Lapointe, *Moningwanekan*. At Lapointe, to or from Lapointe, *Moningwanekaning*.
 Lapwing, (bird,) *moningwane*.
 L'Arbre-croche, *Wâganakisi*.
 Lard. S. Hogslard.
 Larder, *atâssowin*.
 Large, *kitchi*.
 Large; I am (it is) large, big, *nin mindid*; *mitcha*. (Mishikitiw, misaw). I am very large, *nin kagabadis*, *nin mamadokis*. I am a large big person,

nin mangiiawes.—It is large, *mangishkamagad*. It is large: Clothing material, *mangasika*; metal, *in.*, *mitchâbikad*; metal, *an.*, *mitchâbikisi*; stuff, *in.*, *mitchigad*; stuff, *an.*, *mitchigisi*; wood, *in.*, *mitchâkwad*; wood, *an.*, *mitchâkosi*.—I am so large, *nind inigin*. It is so large, *inigokwissin*, *inigokwamagad*. [It so large: Metal, *in.*, *inigokwâbikad*; metal, *an.*, *inigokwâbikisi*; stuff, *in.*, *inigokwâbigad*; stuff, *an.*, *inigokwâbigisi*. I appear (it appears) so large, *nind inigol.* *abaminâgos*; *inigokwabaminâgwad*.—I catch a very large fish, *nin kagabaljibina*.—I make it large, *nin mitchâton*. Large lake, *kitchigami*. At the end of a large lake, *watêkwakitchigami*.
 Lark, *kikibikomeshi*.
 Lascivious. S. Libertine.
 Lasciviousness. S. Licentiousness.
 Lash, *bashanjéigan*. (Pasastehigan).
 Lashing, *bashanjéigwin*.
 Last; I am the last, *nind ishkwaiadjiw*. I am (it is) considered the last, *nind ishkwéidâgos*; *ishkwéidâgwad*. I live in the last lodge or house, *nind ishkwége*. The last lodge or house, *ishkwegamig*. It comes to me in the last place, (I receive it in the last,) *nind ishwekâgon*. The last or youngest child in a family, *ishkwetchâgan*. It is the last object, *ishkwessin*. The last object, *eshkwessing*. The last

It is large,
 It is large:
 l, *manqasi-
 tchâbikad*;
hâ b i k i s i;
 ad; stuff, *an.*
 , *in.*, *mit-
 an.*, *mitchâ-
 large, nind*
 rge, *inogok-
 agad*. It so
 , *inogokwâ-
 , inogokwâ-
 inogokwâbi-
 appears*) so
 k, *ibaminâ-
 minâgwad*.—
 ge fish, *nin*
 I make it
 âton. Large
 At the end
 iëkwakitchi-
 i.
 rtine.
 Licentious-
 n. (Pasaste-
 gewin.
 t, *nind ish-
 (it is) con-
 ind ishkwei-
 ndâgwad*. I
 ge or house,
 The last
 shkwegamiy.
 in the last
 in the last.)
 The last or
 n a family,
 It is the last
 i. The last
 g. The last

time, *ishkwâtch*. For the last
 time, *ganâpine*. At last, *gega-
 pi, ishkwâtch*. (*Iskweyâtch*).
 Latch of a door, *pakakonigan*.
 Late, the late. S. Deceased.
 Late, *wika*. I come late, *wika
 nin dagwishin*. (*Nama mayo*).
 Late; it is late, (in the forenoon,)
ishpi-gijigad. It is not late,
 (in the afternoon,) *ishpi-giji-
 gad*. It is late in the night,
ishpi-tibikad. (*Akwa-kijikaw*,
 etc.)
 Late, (in the beginning of the
 evening,) *âpitchi onâgoshig*.
 Lately, *nomâia, anomâia*. (*Ano-
 tchikke*).
 Later, by-and-by *ponima, nâ-
 gatch, panima nâgatch*.—
 (*Tchesl-wa*).
 Lath, *gijiken*.
 Lath; I lath, *gijikensag nind
 apwakawag*.
 Laudanum, opium, *nibewâbo*.
 Laugh; I laugh, *nin bâp*. I
 laugh with him, *nin bâbâpi-
 jima*. I am in a habit of
 laughing, or I laugh too much,
nin bâpishk. I laugh with
 tears in my eyes, *nin gigisi-
 bingwêbâp*.
 Laugh at; I laugh at him ma-
 lignantly, *nin gandj-bapia*. I
 laugh at him, (her, it,) mock-
 ingly, *nin bapinôdawa; nin
 bapinodan*. I laugh at him,
 (her, it) friendly, *nin bâpia;
 nin bâpitan*.
 Laughter, *bâpwin*. I burst into
 laughter, *nin pashkap, nin
 nanissap*. I expose it to laugh-
 ter, (*in.*, *an.*) *nin bapitamowi-
 niken; nin bapitamowinike-
 nan*.
 Launch; I launch him, (her, it)

in the water, *nin bakobina*;
nin bakobinan. I launch a
 vessel, *nin madâssidon nâbik-
 wân, nin nîminawenan*. (*Pa-
 kastaweham*).
 Launderer. Laundress. Laun-
 dry.—S. Washer. Washer-
 woman, Wash-house.
 Law, *dibakonigewin, inakonige-
 win, onakonigewin*. (*Wiya-
 suwewin*). I make laws,
nind onakonige. I make a law
 for him, *nind onakonamawa*.
 I try to make good laws, *nin
 naudâonakonige*.
 Law giver, *onakonigewinini,
 inakonigewinini*.
 Lawgiving, *onakokigewin, ina-
 konigewin*.
 Lay; I lay or put two objects
 together, (*an.*, *in.*) *nin nijo-
 shimag; nin nijossitonan*. I
 lay s. th. on him to carry, *nin
 bimondaa, nind ombondaa*. I
 lay it badly, *nin manjissiton*,
nin mânuossiton. I lay him
 down, (especially to sleep,)
*nin jingishima, nin gawishi-
 ma*. I lay him down on some
 hard object, *nin mitâkoshima*.
 I lay him, (her, it) down other-
 wise or somewhere else, *nind
 andjishima; nind andjissiton*.
 I lay him, (her, it) down on
 the side, *opinêshima; nind
 opinêssidon*.—I lay my head
 on s. th. lying down, *nind
 apikweshin*. I lay my head on
 it, (*in.*, *an.*) *nind apikweshi-
 mon; nind apikweshimonan*.
 Lay-baptism, *kikiweiâbâwadji-
 gewin*. I receive lay-baptism,
nin kikiweiâbâwas. I give lay-
 baptism, *nin kikiweiâbâwad-
 jige, nin kikinâwadabâwad*

- jige*. I give him lay-baptism, *nin kikiweiâbâwana, nin kiki-nawadabawana*. (Kiskinowâ-bâwayew).
- Lay eggs; she lays eggs, *bônam*. (Owâwiw).
- Lay on; I lay it on thick, (*in., an.*) *nin kipagissiton; nin kipagishima*.
- Lay open; I lay it open, (*in., an.*) *nin mijishaton, nin mijishawissiton; nin mijishassa, nin mijishawishima*. I lay it open before him, *nin mijishawissitamawa*. It lays open, or it is laid open, *mijiskawissin, mijishawissitchigâde*.
- Laziness, *kitimiwin, kitimishkiwin, tâtagâdisiwin, tatagadjiwîn*.
- Lazy; I am lazy, *nin kitim, nin kitimishk, nin tâtagâdis*. I look lazy, *nin kitiminâgos*.
- Lazy person, *ketimishkid, taïtagadisid, enokissig*.
- Lead, *ashkikomân*. I work or produce lead, *nind ashkikomânike*.
- Lead-mine, *ashkikomânikan*. I work in a lead-mine, *nind ashkikomânike*.
- Lead, (plumb;) I lead or plumb a pipe, *nin sigâwa opwâgan*. I lead, I ornament with lead, *nin masinajigawitchige, nin masinikwassige*.— I lead it, (*in., an.*) *nin masinajigawiton; nin masinajigawia*.— It is leaded, (moulded,) (*in., an.*) *masinajigawitchigâde; masinajigawitchigâso*.
- Lead; I take the lead, *nin nigâni, nin nigânosse*. A man that takes the lead, *nigânossewinini*. A woman that takes the lead, *nigânossekwe*.
- Lead, (in s. in.) S. Guide.
- Lead astray; I lead him astray, *nin wanishima*.
- Lead away; I lead him away, *nin mâdjiwina*. I endeavor to lead him away, *nin wikwatchiwina*. I lead him away on a cord, *nin sâgabigina*.
- Lead back; I lead him, (her, it,) back, *nind ajêwina, nin giwe-wina; nind ajêwinân, nin giwewidon*.
- Lead in; I lead him in, *nin pidigana*. (Pittukahew.)
- Lead out; I lead him out, *nin sâgisia, nin sâgidjiwina*.
- Leaf, *anibish*. (Nipîy). There are leaves, (in a bush or shrub,) *anibishikang, megwêbag*.—The leaves are budding, *ashkibagad*. The leaves are coming forth, *sâgibaga*. The leaves are falling off, *binâkwi*. The dry leaves make noise, *gaskibaga*. The wind moves the leaves, *gaskibagassin, goshkobagassin*. Red leaf, *miskobag*. There are red leaves, or the leaves are red, *miskobaga*. The tree has red leaves, *miskobagisi mitig*. The leaves are wet, *tipabaga*. The leaves become yellow, *watêbaga*.
- Leaf for tea or medicine, *wini-sikensibag*.
- Leak; it leaks, *ondjika*. (Otchikawiw).
- Lean; I lean with my head on s. th., *nind assoweshin*. I lean on s. th., *nind assuwashin, nind asswadjishimon*. (Assomow).

man that takes
assekwe.

Guide.

and him astray,

and him away,

. I endeavor

y, *nin wikwat-*

ad him away

ágabigina.

him, (her, it),

ina, nin gwe-

éjéwinán, nin

am in, *nin pin-*

kalaw.)

him out, *nin*

idjiwina.

(Nipiy). There

is a bush or

ikang, megwé-

the leaves are budding,

the leaves are

ágibaga. The

is off, *binákwi.*

they make noise,

the wind moves

gaskibagassin,

Red leaf, *mis-*

are red leaves,

the red, *miskoba-*

are red leaves,

g. The leaves

ga. The leaves

watébaga.

medicine, *wini-*

djika. (Otchi-

my head on

sokweshin. I

and *assuwashin,*

imon. (Asosi-

Lean, (poor;) I am lean, *nin pakakados, nin oskanis, nind oskanabewis.* I am extremely lean, *nin gawákados, nin kashkákados, nin pakakadwabe-wis.* (Sikkatchiw).

Leanness, *pakákadosowin, kushkákadosowin.*

Leap; I leap or jump, *nin gwéshkwán.* I leap down, *nin nissigwashkwán.*

Learn; I learn it, (I want to know it,) *nin wi-kikendan.* I endeavor to learn, *nin nanda-kikendan.*

Leather, *pashkwégin.*

Leather-bottle, *pashkwégin-omodaí.*

Leather-coat, *pashkwéginobábisikawáyan.*

Leather-legging, *pashkwéginomidass.*

Leather-manufactory, *assekéwigamig.*

Leather-manufacturer, *assekéwinini.*

Leather-string for snowshoes, *ashkimaneíáb.* Narrow leather-string, *bisháyanáb.*

Leave; I leave him, (her, it,) *nin nagana, nin pakewina; nin nagadan, nin pakewidon.* I leave him, (her, it,) flying away for safety, *nin nagaljinijima, nin nagajinjima; nin nagajinjindan, nin nagajinjindan.* I leave him in a stealthy manner, *nin gimodjikana.* I leave him weeping, *nin mokawodjima.*

Leaven, *ombissitchigan, jiwissitchigan.*

Leavened; the bread is leav., *ombissitchigáso pakwejigan.* The bread rises up, (there is

leaven in,) *ombishin pakwejigan.*

Leech, *sagaskwádjime.* There are leeches, *sagaskwádjimeka.* (Akakkwüy).

Leech-Lake, *Ga-sagaskwádjimekag.*

Left-handed; I am left-h., *nin namandji.*

Leg, *okádima.* My, thy, his leg, *nikád, kikád, okád.* The lone of my, thy, his leg, *nikádigan, kikádigan, okádigan.* The right leg, *kitchigád, okitchigádima.* I have large legs, *nin manangigáde.* I have a long leg, *nin gimogáde.*

Legging, *midáss.* My, thy, his legging, *nidáss, kidáss, odáss.* I have torn leggings, *nin bigodasse.* I have only one legging on, *nin nabanédasse.*

Legging-string, *sagassanojebison.*

Leg of a chair, &c., *okóúetchigan.*

It has legs, *okádetchigáde.* Lend; I lend, *nind awiwe.* I lend it to him, *nind awiá.* I lend it, (in. an.) *nind awiwen; nind awiwenan.*

Lending, *awiwewin.* (Awihá-suw).

Length; my, thy, his length, *ekósiín, ekosiian, ekósid.* Its length, *ekosing.* I am (it is) of such a length, *nind akós; akóssin, akwé.*

Lengthen; I lengthen it, make it long, *nin ginwáton.* I lengthen it out, *nind aniketon.* It is lengthened out, *anikétechigáde.* Lengthening string, *anikóbidjigan.*

Lent, *kitehi giigwishimowin.*

(Kitchi-iyewanishisuw).

- Leper, *wemigid, ketchi-omigid*. I am a leper, *nin kitchi omigi*.
 Leprosy, *omigiwin, kitchi-omigiwin*.
 Less, *nawatch pangi, nondáss*. (Astameyigok).
 Lessen; I lessen it, *nin pangiwagiton*.
 Let alone; I let him, (her, it) alone, *nin bonima, nin bonia; nin boniton*. It is let alone, (*in., an.*) *bonitckigáde, bonitckigáso*.
 Let down; I let him, (her, it) down on a rope, *nin nissibigina, nin bonábiginá; nin nissábiginan, nin bonabiginan*. I am (it is) let down, *nin nissábiginagas; nissabiginigáde, bonábiginigáde*.
 Let go; I let him, (her, it) go, *nin pagidina, nin pagisikawa; nin pagidinan, nin pagisikan*. I let him, (her, it) go suddenly, *nin pagidjwebina; nin pagidjwebinan*.
 Let me see! *taga! taga!* (Matte!)
 Letter, *masinaigan, nindaive-masinaigan*. Letter sent, *mádjibúgan*. Letter received, *bidjibúgan*.
 Level; I put level, *nind aindjissiton*.—The country is level, *jingakamiga, tataywamagad*.
 Lever, *ombákwáigan, agwakid-aigan, agwidáigan*.
 Lewd; I am lewd, *nin gagibádis, nin bishigwádis*.
 Lewdness, *gagibádisiwin, bishigwádisiwin*.
 Liar, *geginawishkid*. I am a liar, *nin ginawishk, nin gaginawishk*. (Okiyáskiw).
- Libertine, *pagándjinini, nwadikwewed, nwádjúkwewed*. I am a libertine, *nin nádikwewe, nin nádjúkwewe, nin bishigwádis*.
 Liberty, *dibenindisowin*. I give him liberty, *nin pagidina tchi dibenindisod*.
 Lick; I lick, *nin noskwádjige, nin noskwádam*. I lick him, (her, it,) *nin noskwána; nin noskwádan*. I lick s. th. belonging to him, *nin noskwádamawa*. I lick and suck it, (*in., an.*) *nin sóbandan; nin sóbama*.
 Lie, *pinwábo*.
 Lie, *giwanimowin, ginawishkwin*. I give him the lie, *nind ábea*.
 Lie, tell lies; I lie, *nin giwanim, anisha nind ikki*. I tell him a lie, *nin giwanima*. I tell him lies, *nin gaginawishkima*. I am in a habit of telling lies, *nin ginawishk, nin gaginawishk*. I make him tell a lie, *nin ginawishkia, nin giwanimoa*. (Kiyáskiw).
 Lie; I lie, (I am lying), *nin jin-gishin*. I lie down, *nin gawishim*. (Pimisin.) I lie down further there, *nind ikwishin*. I lie down otherwise or somewhere else, *nind andjishin*. I lie (it lies) well, *nin minoshin; minosstin*. I lie wrapped up, *nin wíweginishin*. (We lie two, three, four, etc. together, *nin nijoshimin, nin nissoshimin, nin nioshimin, &c.* A piece of wood lies on high, *bimakwamo mitig*. It lies there, (*in., an.*) *bimakwistin; bimakwishin*.

Life, *bimâdisiwin*. Another life, (in the next world,) *ajida bimâdisiwin*. (Kutak pimâ-tisiwin). Indian life, *anishinâbe-bimâdisiwin*, *anishinâbewidjigewin*. — Life everlasting, *kagige bimâdisiwin*. Pure life, *binâdisiwin*. Impure life, *winâdisiwin*.

Lift; I am lifting with a lever, *nind agwakidaige*, *nind agwidaige*. I lift him (her, it) with a lever, *nind agwakidâwa*, *nind agwidâwa*; *nind agwakidaan*, *nind agwidaan*.

Lift up; I lift up, *nind ombakonige*, *ombabiginige*, *nind ombakobidjige*, *nind ombakwaige*, *nind ombiwige*. I lift him up, *nin pasigwindina*.

Light, *wâsséâsiwin*, *wâssénamowin*, *wâsséia*. I am in the light, *wâsseianing nind aia*, *nin wâsseiadis*.

Light, (moon-shine,) it is light, *gijigâte*. (Kijikâstew).

Light; it is light, *wâsséiamagad*, *wâssétemagad*. I make it light, *nin wâssakwanean*. I make it light for him, *nin wâssakwaneamawa*. I make light a place by burning s. th., *nin wassakwanendjige*. I burn it for a light, *nin wâssakwanendjigen*. I make him (her, it) light, *nin wâsseshkawa*; *nin wâsseshkan*. — I light, (set on fire,) *nin sakaan*. I light a pipe, *ninsakaipwâgane*, *nin biskanepwa*.

Light, (not heavy;) I am (it is) light, *nin nângis*; *nângan*. I find him (her, it) light, *nin nangenima*; *nin nangendan*. I make it light, I lighten it,

(in., an.) *nin nângiton*; *nin nângia*. I have a light pack, *nin nângicane*. (Yâkkasin).

Light-footed; I am l., *nin nângiside*. Light-footed Indian, *naiângisided anishinâbe*.

Lighthouse, *wâssakwanendjigan*. Lightning, *wâssumowin*, *wâssakwaam*. There are lightnings,

it lightens, *wâssamowag* (*wâssamowag*) *animikig*, *wassakwaamag* (*animikig*). Uninterrupted lightnings, *gijigassiyewag* (*animikig*). (*Wâssakutepayiw*).

Light-timbered; it is light-timbered, *jigaakwa*, *jigaakweia*, (Sibeyâskweyaw).

Like..., like as..., *tanassag*, *tibishko*, *nindigo*.

Like, *dowa*, *dowan*; *dino*, *dinowa*. (Tabiskotch).

Like; I like him, (her, it), *nin minwênima*, *nin sâgia*; *nin minwendân*; *nin sâgiton*.

Liken; I liken him to somebody, *nind awea*. I liken it to something, *nin aweton*.

Likewise, *nassab*, *tibishko*, *tâbishkotch*; *mipi dash*, *mipi dash gaie*.

Lily, *nabagashk*, *mashkodepinig*.

Limb, *pakesiwin*. I have small limbs, *nin babiwig*. I have large big limbs, *nin mamângig*. I have a hole (wound) in some limb, *nin pagwanes*.

Lime, *wâbâbigan*. I burn lime, *nin wâbâbiganike*.

Lime-burner, *wâbâbiganikewinini*.

Limeki'n, *wâbâbiganikân*.

Linden-bark, *wigob*.

Linden-tree, *wigob*, *wigobimij*. (Nipisiy).

Line, *biminakwân*, *biminukwânous*. Line on the upper and under border of a fish net, *jînodagan*.

Line ; I line, *nîn bitogwadjige*. I line it (*in.*, *an.*), *nîn bitogwadân* ; *nîn bitogwana*.

Linen ; *assabâbwegin*.

Lining, *bitogwadjigan*, *bitogwasson*.

Lion, *mishibiji*.

Lip ; my, thy, his lips, *nindon*, *kidon*, *odon*.— My lips are cracked, sore, *nîn gipidon*, *nîn gagipidon*.— On the lips only, *ogidjidon*.

Liquid ; it has the appearance of such a liquid, *inâgami*. It is a bad liquid, *mânâgami*. I find this liquid has a bad taste, *nîn mânâgamipidan*. It is a good liquid, *minwâgami*. I find this liquid has a good taste, *nîn minwâgamipidan*. It is a clean liquid, *binâgami*. It is a dirty l., *winâgami*. It is an excellent liquid, *wingâgami*. It is a thin liquid, *jîgaagami*. I make it thin, *nîn jîgaâgamiton*.— Something is in a liquid state, *jogamamagad*. It is brought to a liquid state, *jogamamagad*. It is brought to a liquid state, *jogamitchigâde*. I make it liquid, (*in.*, *an.*) *nîn jogamiton* ; *nîn jogamia*. I make pitch liquid, *nîn jogamia pigiw*. The pitch is in a liquid state, *jogamisi pigiw*.

Liquor, ardent liquor, *ishkote-wâbo*. I like liquor, *nîn win-gâgamandjige*.

Liquor-house, *minikwêwigamig*, *siginigêwigamig*.

Liquor-selling, *siginigewin*.

Liquor-selling license, *siginigemasinalgan*.

Listen ; I listen, *nîn pisindam*.

I listen with pleasure, *nîn minotam*. It listens with pleasure, *minotamomagad*. I listen to him, (her, it,) *nîn pisindawa* ; *nîn pisindân*.— I listen to him (her, it) : With apprehension or danger, *nîn nanisanitawa* ; *nîn nanisanitan*.

With astonishment, *nîn mamakasitawa* ; *nîn mamakasitan*.

With attention, *nîn nâgasotawa* ; *nîn nâgasotan*. With displeasure, *nîn jîngitawa*, *nîn migoshkasitawa* ; *nîn jîngitan*, *nîn migoshkasitan*. With fear, *nîn ségitawa* ; *nîn ségitân*.

With pleasre, *nîn minotawa* ; *nîn minotân*. With sorrow, *nîn wassitâwitawa* ; *nîn wassitawitân*. With trouble of mind, *nîn wanishkwetawa* ; *nîn wanishkwetân*.— I listen to him with the impression that he is telling or recommending difficult things, *nîn sanagitawa*. I listen to him with the impression that he talks foolishly, absurdly, *nîn gagibâsitawa*. (Nandottawew).

Listen, (obey ;) I listen, *nîn babâmitam*. I listen to him, *nîn babâmitawa*. I listen to myself, *nîn babamitas*. (Nanahittawew).

Little, a little, *pangi*, *naégâdam*.— (Aphis). Very little, *pangishê*, *agâwa*. I am of a little number, *nîn naiêtawis*. There is little of it, *naiêtawad*, *manêinad*, *âgassinad*, *pangiwagad*. There is little of it,

yewin.
 , *siginige-*
pisindam.
 asure, *nin*
 s with plea-
 qud. I listen
 in *pisinda-*
 .—I listen
 With appre-
 nin *nunisa-*
wanisanitan.
 t, *nin mama-*
amukasitan.
 in *nagusola-*
otan. With
 ngituwa, *nin*
 nin *jingitan,*
 . With fear,
 nin *segitan.*
 in *minotawa;*
 With sorrow,
 a; *nin was-*
 a trouble of
 ishkwetawa;
 an.—I listen
 e impression
 ng, or recom-
 t things, *nin*
 listen to him
 sion that he
 absurdly, *nin*
 Nandottawew).
 I listen, *nin*
 listen to him,
 . I listen to
 imitas. (Nana-

gi, naégadam.
 ry little, *pan-*
 am of a little
 iétawis. There
 , *naiétawad,*
 ssinad, *pangi-*
 s little of it,

(an. obj.) *pangiwisi, pangi-*
wagisi, naiétawisi. We are
 in a little number, *nin pangi-*
wagisimin.—There is very
 little of it, (in., an.) *pangi-*
shéwagud; pangishéwagisi.
 We are very little of us, *nin*
pangishéwagisimin.—I reduce
 it to little, *nin pangiwagiton.*
 Little girl's Point, *Gaungwássa-*
gokay.
 Live; I live, *nin bimádis.* It
 lives, *bimádisimagud, bimá-*
dad. I live of new, *nind*
ajita-bimádis. I live in a cer-
 tain place, *nin danaki.* I live
 in peace in a certain place,
nin wanaki. I live in different
 places, *nin baba-unda, nin*
babamádis. I live with him
 in the same place or country,
nin wishkanakiwema, nin wid-
jilakiwema, nin wishdanuki-
ma.—I live like a beaver, *nind*
amikwádis. I live like an
 Indian, *nind anishinábebiná-*
dis. I live in the Indian
 country, *nind anishinábeki.* I
 live in a village with others,
nin bimige. We live together
 in a village, *nin bimigéidimin.*
 We live or dwell together, *nin*
mamawigemín, nin widigendi-
min.
 Live, make live; I make live,
nin bimádjiwe. I make him
 (her, it) live, *nin bimádjiá;*
nin bimádjitón. I make myself
 live, *nin bimádjiidis.* I make
 live to me s. th., *nin bimádji-*
tamas, nin bimádjitamodis.
 Liver, *bemádisid.* My fellow-
 liver, *nidji-bimádisi.*
 Liver, *okonima.* My, thy, his
 liver, *nikón, kikón, okón.* I

have a large liver, *nin mángi-*
koue. I have a small liver,
nind ugássikoue.
 Lizard, *ogikadánauwe.* Red
 lizard, *kwíwisens.* Another
 kind of lizard, *otawagameg.*
 Lo! na! *bina! gowewigish!*
nashke! náginin! wegwági!
 Loach, (fish,) *wisü.*
 Load, carried on the back, *bimi-*
wawan.
 Load; I load a gun, *nind onash-*
kinadou páshkisigan. The gun
 is loaded, *onashkináde páshki-*
sigan.
 Lock, *abábikaigan,* or rather,
kashkábikaigan. I make locks,
nin kashkábikaiganike.
 Lock; I lock it, *nin kashkábi-*
kaan.
 Locked; it is locked, *kashkábi-*
kaigáde.
 Locust, *adissawaieshi.* (Papak-
 kinês).
 Lodge, *wigiwám.* (Apakkwásun).
 Lodge of cedar-bark, *wanage-*
koyamig. Lodge of birch-
 bark, *wigwassiwigamig.* Round
 lodge, *wáginogan.* I live in a
 round lodge, *nin wáginoge.*
 Pointed lodge, *nassawaogan.* I
 live or dwell in a pointed
 lodge, *nin nassawaoge.* In the
 lodge, *pindiyamig.* In the
 back part of the lodge, *giska-*
bag. On the top of the lodge,
ogidigamig. Between two lod-
 ges, *nassawigamig.*—I make
 or build a lodge, *nind ojige.* I
 make another lodge, *nind ánd-*
jige. I lodge or live in the
 lodge, *nin dá.* I live in the
 first lodge, *nin nitamige.* I
 live in the last lodge, *nind*
ishkwége. We live in two,

- three, four lodges, etc., *nin nijogamigisimin, nin nissogamigisimin, nin niogamigisimin*, etc. Two, three lodges, etc., *nijogamig, nissogamig*, etc. So many lodges, *lassogamig*.
- Lodge-mat, *apákwei*. (Anáskasun).
- Lodge-pole, *abáj*. (Apasüy)
- Log, *mitig*. The end of a log, *wanakwätig*.
- Log-canoe, *mtitigo-tchimán*.
- Log-house, *wákaiqan, mitigo-wákaiqan*. I build a log-house, or live in a log-house, *nin wákaiqe*.
- Log for a house, *wákaiqanätig, wákaiqanak*.
- Log for a sawmill, *mitig kashkibosod, mitig ge-táshkibosod*.
- Log-saw, cross-saw, *kitchi kishkibodjigan*.
- Lonesome ; I feel lonesome, *nin kashkendam, nin mamidawendam*. It is l., *kashkendágwad*.
- Long ; I am long, (tall) *nin ginos*. I have a long (slender) body, *nin ginwábigüawe*. It is long, *ginwámagad, ginonde, ginwaiakossin*. It is long : Metal, *in, ginwábikad* ; metal, *an, ginwábikisi* ; string, *in, ginwábigad* ; string or thread, *an, ginwábigisi* ; stuff, *in, ginwégad* ; stuff, *an, ginwégisi* ; wood, *in, ginwákwad* ; wood, *an, ginwákosi*.
- Long, a long time, *ginwenj, kabéati, naiánj*. Long every time, *gagánwenj*. It is long, it lasts long, *pitchá*.—Long ago, *ménja*. As long as..., *apitch*. (Kayás).
- Long, (wish ;) I long after him, *nin wikodenima*. I long after s. th., *nin mamidawendam*. (Kwitaweyimew).
- Long-suffering, *bekadendágosin*.
- Long-suffering ; I am l., *nin bekadendágos*.
- Look, *inábiwin*. (Itábiwin).
- Look ; I look (it looks) somewhere, *nind ináb ; inábimagad*. I look at him, (her, it,) *nin ganawábama ; nin ganawábandan*. I look at myself, *nin ganawábandis*.
- Look for ; I look for, (especially in hunting or fishing,) *nin nandawendjige*. Looking for, *nandawendjigewin*.
- Look like...; I look (it looks) like..., *nind injinágos ; injinágwad*.
- Look on ; I look on, *nin wá-bange*.
- Look out ; I look out, *nind akawáb*. I look out for him, (her, it,) *nind akawábama ; nind akawábandan*.
- Look upwards ; I look upwards, *nin dátagab, nin dátaganab*.
- Look with hope ; I look on with hope, *nin pagossá-bange*. I look at him with hope, *nin pagossábama*.
- Looking-glass, *wábmotchichá-gwan*. (Wábamun).
- Loon, *mang*. Young loon, *mangons*. Loon's foot, *mangosid*. Loon's louse, *mangodikom*.
- Loose ; I am loose, *nin pagidjiaia*. I get loose, *nind abiskota*. It gets loose, *abiskokamagad, abiskosse*. It is loose, *gésawishka, neshangissemagad*.
- Loosen ; I loosen him, (her, it,) *nind ábawa, nind ábiskona ; nind ábiskobidon*.

Loosened ; it is loosened, *âbiskobide, âbiskobidjigâde.*

Loquacity, *osâmîdonowin.*

Lord, (God,) *Debêndjiged.* Our Lord, *Debeuminang.*

Lord, (master), *debêndjiged.* I am lord or master, *nin dibendjige.*

Lose ; I lose, *nin wanitass, nin wanitage.* I lose him, (her, it,) *nin wania ; nin waniton.*

I lose myself, *nin waniidis.* I lose s. th., belonging to him, *nin wanitawa, nin wanitamawa.* I lose all, 'in gaming, *nin tchâginâgo.*

Lose, (drop, let fall ;) I lose it, (*in., an.*) *nin pangissiton ; nin pangishima.*

Lose, (ruin ;) I lose property, *nin banâdjitass.* I lose him, (her, it,) *nin banâdjia ; nin banâdjiton.*

Lose sight ; I lose sight, *nind angwâbandjige, banâbandjigê.* I lose sight of him, (her, it,) *nind angwâbama, nin benâbama ; nind angwâbandan, nin banâbandan.* (Wanâbamew).

Lose time ; I lose my time by drinking liquor, *nind ondamiibi.* I make people lose their time, *nind ondamiuwe.*

I make him lose his time by talking to him, *nind ondamiima.* (Otamimew).

Losing ; I am losing myself, or losing property, *nin banâdis, nin babanâdis.*

Loss, losing, *banâdisiwin, banâdjitassowin, banâdjiiwewin.* (Wanittâwin).

Loss, at a loss, I am at loss for..., *nin wawanis.* I am at a loss to do s. th., *nin wawani-*

dodam.

Lost : it is lost, (*in., an.*) *banâdad, banâdjitehigâde ; banâdisi, banâdjitehigâso.* I am (it is) considered lost, *nin banâdendâgos ; banâdendâgêad.* I consider him (her, it) lost, *nin banâdenima ; nin banâdendan.* I consider myself lost, *nin banâdenindis.*

Lot ; we cast lots, *nind atâdimin.* I cast lots for it, (*in., an.*) *nind atandikandan ; nind atandikana.*

Loud, *enigok ; epitoweng.* I speak loud, *nin kijuwe.* I call loud, *nin bibâg.*

Louse, *ikwa.* I have lice, *nind adikon.* (Otikkuiniw.) I search lice, *nin nandomakome, nin nodjidikome.* I search lice on his head, *nind nandonassa.* I crack lice, *nin pâshkidjikome.*

Love, *sâgiuwewin, sâgiidiwin.*

Love ; I love, *nin sâgiuwe.* I love him, (her, it,) *nin sâgia ; nin sâgiton.* I love him in thoughts, *nin sâgienima.*

I love myself, *nin sâgiidis.* We love one another, *nin sâgiidimin.*—I am loved, *nin sâgiigos.*

Love-letter, *sâgiuwe-masinaigan.*

Love-medicine, *sâgiidi-mashkiki, sâgiuwe mashkiki, gegibâdad mashkiki.*

Lover, *saiâgiuwed.*

Low ; it is low, *tabassamagal.*

It is low, (thin,) *tabassansika.*

Low, (below,) *tabashish.*

Low, (in s. in.) S. Cheap.

Low, (mean ;) I am low, *nin tabassadis.*

I esteem him (her, it) low, *nin tabassenima ; nin tabassendân.*

I esteem myself low, *nin tabassenim, nin ta-*

- bosséindis*. I am (it is) esteemed low, considered low, *nin tabassendâgos*; *tabassendâgwad*.
- Lower; I lower it, put it lower, (*in.*, *an.*) *nin tabassaton*, or *nin tabâssiton*, *nin tabâssinan*; *nin tabâssia*, *nin tabâssina*. I lower myself, *nin tabâs*.—It lowers, *newishkumagad*.
- Luck; good luck, *jawendâgosiwin*, *minwubamewiswin*, (*papewewin*), *owwâsiwin*. Bad luck, *massagwâdisiwin*. (*Mayakusiwin*).
- Lucky; I am lucky, *nin jawendâgos*, *nin minwubamewis*, *nind owwas*. (*Papewew*). (I am unlucky, *nin massagwâdis*). (*Mayakusiw*).
- Lull; I lull him to sleep, *ninnibea*.
- Lunatic, *gawânadapined*. I am a lunatic, *nin givanâdapine*.
- Lungs; my, thy, his lungs, *nipan*, *kîpan*, *opan*.
- Lurk; I lurk, *nind akando*. I lurk for somebody, *nind akamawe*. I lurk for him, *nind akamawa*.
- Lurking, *akamawewin*.
- Lust. S. Concupiscence.
- Lustre; it has a lustre, (*stuff*, *in.*, *an.*) *wâssikwegad*; *wâssikwegisi*. I give it a lustre, (*in.*, *an.*) *nin wâssikwegiton*, *nin wâssikwegaan*; *nin wâssikwegia*, *nin wassikwegâwa*.
- Lying down; I am lying, *nin jingishin*. It is lying there, *jingishinomagad*. I am lying in a fatiguing way or manner, *nind ishkâkoshin*.—S. Lie.
- Lying, (telling lies,) *givanwi*, lie, *ginawishkiwin*. Lying habit, *gaginawishkiwin*. (*Kiyâskiskiwin*).
- Lynx, *bisûw*.
- Lynx-skin, *bisûwaiân*.

M

Mackinaw or **Mackinac**, *Makinang, Mishinimakinang*.
Mackinaw-boat, *nabagitchimân, kitchi mitigotchimân*.
Mad; I am mad, *nin givanâdis*. (Kiiskwew).
Made; it is made, (*in., an.*) *ojitchigâde, gijitchigâde, ijitchigâde, gijikikâde; ojitchigâso, gijitchigâso, ijitchigâso, gijikigâso*.
Madness, *givanâdisiwin*.
Magic, *mamandjitchigewin, mamandjinowin, sassagodisiwin*. I practice magic, *nin mamandjitchige, nin mamandjin, nin sassagodis..*
Magician, *mamandjitchigewinini, mamandjinowinini, sassagodisiwinini*.
Magistrate, *dibakonigewiwin*. (*Wiyasuweyiwin*).
Magnificent; it is mag., *kitchi onijishin, bishigendagwad*.
Magpie, *apishgâgagi*. A kind of small magpie, *gwiugwishi*.
Maid, *oshkinigikwe, weshkinigidikwe*. I am a maid, *nind oshkinigikwew*. S. Virgin.
Maid, *anokitâgekwe, bamûtâgekwe, banikwe*.
Majesty, *kilchitwâwiswin*.
Make; I make it, (*in., an.*) *nind ojiton, nin gijiton, nin gijikân; nind oja, nin gijia, nin gijikawa*. I can make it, I use

to make it, (*in., an.*) *nin nitâwiton; nin nitâwia*. I don't know how to make it, I make it at random, (*in., an.*) *nin pagwanawiton; nin pagwanawia*. I make s. th. badly, negligently, *nin mar ijimâdji*. I make s. th. for somebody, *nind ojitâge, nin gijitâge*. I make it for him or to him, *nind ojissitamâwa, nind ojitawa, nind ojitamâwa, nin gijitawa, nin gijitamâwa*.
Make be; I make him (her, it) be this or that, *nind âwia, nind awekana; nind âwiton, nind awekadan*. I make myself be this or that, *nind âwiidis*.
Male, man, *inini, anini*. (*Iyiniw, nâbew*).
Male bear, male beaver, etc. S. Bear, Beaver, etc.
Male being, *nâbê-aiâa*.
Male of animals, *aiube, nâbê*, (*in compositions*).
Male of birds, *nâbêsse*.
Male of fish, *nâbêmeg*.
Male's skin, *aiâbêwaiân, nâbêwaiân*.
Malice, malignity, *matchi ijwêbisiwin, matchi bimâdisiwin, manjininiwagisiwin*.
Malicious, malign, malignant, *matchi*. I am mal., *nin matchi ijwêbis, nin manjininiwagis*.

It is mal., *manadad, matchi ijwebad*. I make him mal., *nin matchi ijwebisia*.

Malicious joy, *gagâudenimowin*. I have a malicious joy over his grief, etc., *in gagâdenima*. I express in words a mal. joy over his grief, etc., *nin gagandjididema*. I express a mal. joy over people's grief, etc., *nin gagandjigitage*.

Mallet, *mitigo-pakittigan, tag-waudonânak*.

Man, (human being,) *anishinâbe*. I make myself man, *nind anishinâbewiidis*.

Man, male, *inini, anini*. I am a man, *nind ininiw*. I make myself man, *nind ininiwiiidis*. — Big stout man, *missâbe*. I have a stout big body, I am a big man, *nir mitchâbêwis*.

Man that has more a wife, *pjiigwabe*. A man who has no more a wife, *nin pjiigwabwe*. (Môsâbew).

Manchester, *mashavesid senibâwegin*.

Mandate, *ganâsongewin*.

Manifest; I man. it to him, *nin missâbandaa*.

Manger, *wissiniwâgan, pijikiwi-wissiniwâgan*. (Maskusiwâ-jiwatchigan).

Mangy, *wemijid*. I am mangy, *nind omigi*.

Manners, *ijwebisiwin*.

Manominee Indian, *Manômini*.

Manominee squaw, *manôminikwe*.

Mansion, *abiwin*.

Many, *nibiwa, nibina*. (Mitchet.) We are many, *nin nibiwagisimin, nin batainimin, nin mishinimin, nin mishinomin*.

We are many together, *nind okwinomin, nind okwinimin, nin bimikwinomin*. We are very many, *nind osâminimin, nind osâminomin*. We are so many, *nind ijinimin, nind ijinomin, nind inigokwinimin, nind inigokwinomin*. — There are many in. objects, *nibiwagadon, batainadon, mishinadon*. There are very many, *osâminudon*. There are so many in. objects, *mi endasing*.

Maple. S. Maple-tree.

Maple-forest, *mânakiki*.

Maple-Point, *Nemânakiki*.

Maple-sap; the maple-sap runs quick, *kijiga*, or *kijigawan ininatigon*. The maple-sap runs no more, *ishkwaga*. The sugar tastes the spoiled maple-sap, *ishkwagapogwad sisibâkwat*. Last sugar made of the spoiled maple-sap, *ishkwaga-sisibâkwat*.

Maple-syrup, *jiwâgamisigan*.

Maple-sugar, *sisibâkwat, nessigan*. (Sisibâkwat).

Maple-sugar resembling pitch, *pigiwisigan*.

Maple-tree, *ininâtig, assanâmi*. (Sisibâkwatâttik).

Maple-wood, *ininâtigossag*.

March, *onâbani-gisiss*. (Niskipisim).

March; I march, *nin bimosse*.

I march foremost, *nin nigânosse, nin maiâosse*. A man that marches foremost, *nigânossewinini, naitaossewinini*.

Mare, *ikwê-bebejigoganji*. (Kiskisis).

Mariner, *nâbikwâninini*.

Mark, *kikinawâdjitchigan, kiki-*

ther, *nind*
okwinimin,
 . We are
aminimin.
 We are so
n, nind ijt-
okwinimin,
 . — There
 ets, *nibiwa-*
 , *mishina-*
 ery many,
 re are so
mi endas-

.
 ki.
akiki.
 le-sap runs
kijigawan
 maple - sap
kwaga. The
 spoiled
ugapogwad
 sugar made
 le-sap, *ishk-*

misigan.
 wal, *nessi-*
 t).
 ling pitch,
assanâmi.

rossag.
 s. (Niski-
 in *bimosse*.
 nin *nigâ-*
 e. A man
 most, *nigâ-*
 sewinini.
 nji. (Kis-

ini.
 rigan, *kiki-*

nawâdjion, kikinawâdjion,
beshibiigan, masinibiigan.
 Any thing to make marks
 upon, *masinaigan*.
 Mark, (make marks;) I mark,
nin kikinawâdjitchige, nin
kikinawâdjiiwe, nin beshibiige,
nin masinaige, nin masini-
biige, nind ojibiige. I mark
 him, (her, it,) *nin kikinawâd-*
ja, nin beshibia, nin masini-
bia, nind ojibiwa; nin kikinawâd-
jiton, nin beshibian, nin
masinibian, nind ojibian. —
 Making marks, *masinaigewin,*
beshibiigewin.
 Mark (for travelers), *kikâigan.*
 I make marks on the road,
nin kikaige. I make marks
 for him on a road or trail, *nin*
kikitawa, nin gikaamâwa. I
 tell him a mark, *nin kikina-*
wâdjitawu.
 Marked; I am (it is) marked,
nin kikinawâdji, nin kikina-
wâdjitchigas, nin kikinawâd-
endagos, nin masinaigas;
kikinawâdjitchigâde, kikina-
wadendâgwad, masinaigâde.
 Market, *atâwewin.*
 Marksman, *ga-godaakwed, gwe-*
daakwed.
 Marriage, *widigewin, widigen-*
diwin. (Ayamihewikittuwin).
 Christian marriage, Sacram-
 ent of Matrimony, *anamie-*
widigendiwin, anamie-nibâwi-
win. Lawful marriage for
 lifetime, *âpitchi-widigendiwin.*
 I give in marriage, *nin wiwi-*
kage. I join him (her) in
 marriage, *nin widigendaa,*
nind âpitchi-widigendaa.
 Married; I am married, *nin*
widige. I am married to her,

(him,) *nin widigema.* We are
 m. together, *nin widigendi-*
win. I am m. according to
 the rites of the church, *nind*
anamie-widige. I am m. law-
 fully, for lifetime, *nind âpit-*
chi-widige. I am m. to her
 (him) for lifetime, *nind âpit-*
chi-widigema. We are m. to-
 gether for lifetime, *nind âpit-*
chi-widigendiwin.
 Married state, *widigendiwin.*
 (Single state, *oshkiiigewin.*)
 Marrow, *wiu.* Marrow-bone, *wi-*
nigan. (Wini).
 Marry; I marry, *nin wiwikodâ-*
dis. I marry her, *nin wiwi-*
ma, nin wiwiman. We marry,
nin wiwikodadimin.
 Marry, (join parties in marria-
 ge;) I marry him, (her,) *nin*
widigendaa.
 Marsh, *mashkig, wâbashkiki.*
 Marsh-partridge, *mashkodésse.*
 Marten, *wâbijeshi.* (Wâbiistân).
 Marten-skin, *wâbijeshiwenân.*
 Martyr, *anamiewin wendjind-*
nind.
 Mask, *banishkwatagan.*
 Mask; I mask, *nin banishkwa-*
tage.
 Mason, *wâkaigewinini, assini-*
wâkaigewinini.
 Masonry, *wâkaigewin, assini-*
wâkaigewin.
 Mass, *anamessikewin.* I say
 mass, *nind anamessike.* I say
 m. for somebody, *nind ana-*
messikage. I say m. for him,
nind anamessikawa. I say m.
 for me, *nind anamessikas.* The
 time of mass, *anamessikewi-*
nagad. (Kitchitwa-pakitinâsu-
win).

- Massacre, *nissidimin*. (Nipahituwín).
- Mass-book, *anamessike-masinai-gan*.
- Massive, massy; it is massive, *mitchámag'd*.
- Mass-prayer, *anamessike-anamiewín*.
- Mass-vestment, *anamessike-agwíwin*.
- Mast, *níngassimononátig, níngassimononak*.
- Master, *debendang, debendjiged, debeninged, nagánisid*; I am master, *nín dibendjige, nín dibentige, nín nigánis*; *nín kíkinoamáge*. I am my own master, *nín dibenindis*; *nín kíkinoamas, nín kíkinoamadis*.
- Mastery, *dibeningéwin, dibendjigéwin, níngánisíwin*.
- Mat, floor-mat, *anákan*. (Lodge-mat, *apakwei*.) I make a mat, *nínd anákanike*. The making of mats, *anákanikéwin*.
- Match, *ishkotens*, (little fire.) (Kutawágan).
- Match; I match it, (*in., an.*) *nín bassikodan; nín bassikona*.
- Matching-plane, *bassikodjigan*.
- May, *wábigóni-gisiss*. (Opiniyáwewipisim).
- Me, *nín, nínd*. (Niya).
- Meadow, *mashkossikan, manashkossíwan, mashkode*. — S. Prairie.
- Mean, *matchi*. It is mean, *manadad, tabassendágwad*.
- Measles, *miskwajéwin*. I have the measles, *nín miskwaje*.
- Measure, *dibaigan*.
- Measure; I measure, *nín dibai-ge*. I m. it, (*in., an.*) *nín dibaigen*; *nín dibaigenan*.
- Measurement; measuring, *dibaigéwin*.
- Measurer, *debaiyel, dibaigéwiníni*.
- Meat, *wíúss*. I make meat, (procure meat,) *nín wíússike*. A piece of meat, *misiá*. I cut meat into pieces, *nín misiáke*. Dried smoked meat, *gaskidé wíúss, gaskiwíúss, gaskiwag*. (Kákkíwok.) I dry and smoke meat, *nín gaskidé-wíússike, nín gaskiossige*.
- Medical-root for head-ache, *sasabikwán*.
- Medicine, *mashkiki, nanándowíwin*. I make or prepare medicine, *nín mashkikike*. Liquid medicine, *mashkikíwábo*. I prepare liquid medicine, *nín mashkikíwáboke*. I give medicine, *nín nanándawínce*. I give him m., *nín nanándawia*. I prepare m. for him to drink, *nín mashkikíwábokawa*.
- Medicine-bag, *píndjigossan*.
- Meditate. S. Reflect.
- Meditation, *nanagatawéndamowín*. Religious meditation, *anamíenaganagatawíndamowín*.
- Meek; I am meek, *nín bekádis, nín kijewádis*. I am meek, (kind, patient,) towards him, *nín nokádisítawa, nín bekádisítawa*. (Yospisíw).
- Meekness, *bekádisíwin, nokádisíwin*. I treat him with meekness, *nín nokádisítawa, nín nokádisítamáwa*.
- Meet; I meet, *nín nagishkáge, nín nakweshkáge*. I meet him, (her, it,) *nín n:agishkawa, nín nakweshkawa; nín nagishkan, nín nakweshkan*. I meet him

uring, di-
dibaigewi-
ake meat,
wiâssiike.
sîâ. I cut
in misiâke.
at, gaskidê
gaskiwag.
and smoke
wiâssiike,
ache, sas-
nanândo-
or prepare
washkikike.
ashkikiwâ-
l medicine,
ke. I give
ândawîwe.
nanânda-
for him to
kikiwâboka-
gossan.
awendamo-
meditation,
ndamowin.
in bekâdis,
am meek,
wards him,
nin bekâ-
iw).
in, nokâdi-
with meek-
sitawa, nin
agishkâge,
I meet him,
hkawa, nin
nagishkan,
I meet him

(her, it) in a canoe, *nin nagc-
wa ; nin nagaan*. I go to
meet him, *nind asikawa*. We
meet each other, *nin nagishko-
dâdimin, nin nakweshkodâdi-
min*. I try to meet, *nin nan-
danagishkâge, nin nandanak-
weshkage*. I try to meet him,
*nin nandanagishkâwa, nin
nandanakweshkawa*.
Meeting, (on the road,) *nagish-
kodâdiwin, nakweshkodâdiwin*.
Meet, (assemble ;) we meet, *nin
mâmwîidimin, nin mawandi-
jidiwin*.
Meeting, (assembling,) *mâwandi-
jidiwin*.
Meeting-house, *mawandiwiga-
mig*. Religious meeting-house,
*gagikwêwigamig, anamiçiwiga-
mig*.
Melancholic ; I am mel., *nin
goshkwawâdis, nin goshkwa-
wâdendam*.
Melody, *inewin*. I give a cer-
tain melody or tune to a hymn,
nind inewton.
Melon, *eshkwandaming*.
Melt ; I melt it, (*in., an.*) *nin
ningikosan ; nin ningikowa*.
It melts, (*in., an.*) *ningikode*.
ningide ; ningikoso, ningiso.
I melt it, (metal, *in., an.*) *nin
ningabikiswa*. It melts, (metal,
in., an.) *ningabikide ; ninga-
bikiso*. I melt snow, *nin nin-
gashkobissige*. (Tikkipesew)
The snow melts, *ningiso gon*.
Melt, let melt ; I let it melt in
my month, (*in., an.*) *nin nin-
ganendan ; nin ninganema*.
(Tikkisam).
Memory, *mikwendamowin, mik-
wendassowin, takwendamowin,
mindjimendamowin*. (Kiski-

siwin.) I keep in memory,
*nin mindjimendam, nin tak-
wendam*. I keep him (her, it)
in mem., *nin mendjimenima,
nin takwenima ; nin mindji-
mendân, nin takwendân*. (Kis-
kisototawew.) I recall s. t. to
his mem., *nin mikawâma, nin
mikwâdamawa, nin mikwên-
dawia*. I recall s. th. often
to his mem., *nin mamikawama,
nin mamikwêndamawu, nin
mamikwêndamia*. (Miskawâ-
somew).
Mendicant, *nendotamaged, beba-
nandotamaged*.
Mendicity, *nandotamagewin,
baba-nandotamagerwin*.
Merchandise, *anokadjigan ; gish-
pinadagan*. (Ayowinis).
Merchant, *atâwêwinini*.
Mercy, *jawêndjigewin, jawênin-
gewin, jawênindiwin*. (Kijewâ-
tisiwin.) I have mercy, *nin
jawêndjige, nin jawênige*. I
have m. on him, (her, it,) *nin
jawenima ; nin jawendân*.
(Kitimâkeyimew.) I have m.
on myself, *nin jawenindis*. We
have m. on one another, *nin
jawenindimin*. I look upon
him with mercy, *nin jawenda-
miganawâbama*. I hear him
or listen to him with m., *nin
jawêndamitawa*. I speak to
excite mercy on me, *nin ja-
wendamitâgos*.
Merriment, *bapinevimowin, jo-
miwâdisiwin*.
Message, *ininajaogowin*. (Itisa-
hamâtuwin).
Messenger, *ininajawâgan, ijina-
jawâgan, eninajaond*.
Metal, *bivâbik*. On metal, *mi-
tâbik*. In the midst of metal,

- náwábik*. One object of metal, *bejigwábik*. Two, three objects of metal, *nijwábik*, *nisswábik*. So many objects of metal, *dasswábik*.
- Meteor, *tehingwan*.
- Middle; in the middle, in the midst, *nassawati*, *nissawati*, *nawati*. It is the middle, the centre, *nawaiwan*, *nassawaiwan*. (Táwáyik).
- Middle-finger, *náwinindj*. (Táwitchitchi).
- Middle part of a mocassin, ornamented, *apingwéigan*. (Asesin.)
- Middling, *enivek*, *gomá minik*. (Eyiwek).
- Midnight, *abitátibikad*.
- Midwife, *gatiníwekwe*. A good practical midwife, *neta-gatiníwed*. A man (physician) practising midwifery, *gatiníwewinini*.
- Midwifery, *gatiníwewin*.
- Milk-cow, *sáwinind pijiki*. I milk a cow, *nin sinina pijiki*, (Yikinew onitjániwa).
- Mild weather; it is mild, *ába-wa*, *ábawamad*.
- Military Fort, *jimáganishi-odena*.
- Military man, soldier, *jimáganish*.
- Military Officer, *jimáganishi-ogima*, *muissino-ogima*.
- Milk, *totoshábo*. I milk a cow, *nin sinina pijiki*. I milk a cow thouroughly, *nin wingésinina pijiki*.
- Milk-house, *totoshábowigamig*.
- Milky Way, *ichibekana*.
- Mill. S. Grindmill. Sawmill.
- Miller, *bi-ibodjigewinini*.
- Million, *midásswák dassing midásswák*.
- Milliped, *baiatinogáded*, *wemá-waiari*.
- Mill-stone, *bissibodjiganábik*.
- Milt, *wiss*.
- Milwaukie, * *Minéwag*.
- Mind; I make up my mind, *nind gijendan*, *nin gijewindis*. I put it in his mind, *nin mind-jimissitawa*, *nin mindjimissitamawa*. (Mitjimeyimew).
- Mind; I mind him, (her, it), *nin babamenima*; *nin babamendan*. (Pisiskeyimew).
- Minded; I am (it is) minded, taken care of, *nin babamendjigas*; *babamendjigáde*.
- Mine, *nin*. (Niya).
- Mine, *biwábikokán*, (in general.) I work in a mine, *nin biwábikoke*.
- Miner, *biwábikokéwinini*, (in general.)
- Miner in a copper-mine, *miskwábikokéwinini*, (properly.)
- Miner in an iron mine, *biwábikokéwinini*, (properly.)
- Miner in a lead-mine, *ashkikomanikéwinini*, (properly.)
- Mining; I am mining, (in general), *nin biwábikoke*. I am mining in a copper-mine, lead-mine, etc. S. Copper-mine, Lead-mine, etc.
- Mining Agent, *biwábikokéogima*.
- Mining business, *biwábikokéwin*.
- Minister, *gagikewinini*, (preacher.)
- Mink, *jangwéshe*. Young mink, *jangwésheus*. (Sákwesiw, or, atchakás).
- Miracle, *mamandádodomowin*, *kikinawádjitchigan*, *maman-*

* It is for : *Minwakt*, good land.

dāwanokiwin, *mamakādjit-chigan*. I do wonderful things, I do miracles, *nin mamandā-dodam*, *nin kikinawādjit-chige*, *mamandāwanoki*, *nin mamakādjit-chige*. Doing miracles, *mamandawanokiwin*, *mamakādjit-chigewin*.

Miraculous, wondrous, *mamakādakamig*.

Mirage, *ombanūtewin*. There are mirages, *ombanūtemagad*.

Mire, *ajishki*. There is mire, *ajishkika*, *windjishkiwaga*, *qwanagodjishkiwaga*. (Pasakuskiwokaw).

Mirror, *wābmotchitchagwan*. (Wābamun).

Miry; it is niry at the bottom, (a river,) *ajishkiwamika*.

Miscarry; I miscarry, (a woman speaking,) *nin nondēbinike*.

Misconduct, *amotch ijwebisiwin*, *matchi ijwebisiwin*.

Misdeed, *batajitwāwin*. I commit a misdeed, *nin batajiwa*. S. Crime.

Misdemeanor. S. Misconduct.

Miser, *sesāgisid*.

Miserable; I am mis., *nin kittimāgis*, *nin kotāgis*, *nin kotāgito*. S. Poor.

Misery, *kitimāgisiwin*, *animisiwin*, *kotagisiwin*, *kotagitowin*.

Misery-River, *Kitchisāgi*.

Miss, (to notice absence;) I miss him, (her, it,) *nin wania*; *nin waniton*. (Patahwew).

Miss; I miss, (I don't hit,) *nin banaige*. I miss him, (her, it,) *nin bājia*, *nin banawa*; *nin bājiton*, *nin banaan*. I miss him (her, it) *shooting*, *nin bishkonawa*, *nin medassina-*

wa; *nin bishkonan*, *nin medassinan*. I miss him in my snare, *nin banagāna*. I miss him (her, it) striking, *nin medassaganama*; *nin medassaganandan*. I miss him in my trap, *nin banikona*. I miss him in the road, (āsiskawew,) *nind ajidekawa*, *nind ajideu*, *nind ansrekawa*. I miss him, traveling by water, *nind ajidewa*. (Mwesiskawew).

Missal, *anamessike-masinaigan*.

Missionary, *mekatēwikwanaie*. (Ayamihewiyiniw).

Missive. S. Letter sent.

Mist, *awān*. (Kaskawokkamik.)

Mistake, *pitchi-dodamowin*. I say s. th. by mistake, *nit pitchi-ikkit*, *nin pitchidon*. Mistake in counting, *wanaginadasowin*; in doing or acting, *wanidodamowin*, *wanitchigewin*; in singing, *wanamowin*; in speaking, *wanigijwewin*, *wanowewin*; in writing, *wanibūgewin*, *wanibiigan*.

Mistake; I mistake, *nin wanisse*, *nin pitchi-dodam*. (*Pitchi*, always alludes to mistake or accident.)

Mistake; I mistake in my calculations or thoughts, *nin pitendam*.

Mistress, *debendjiged*, *debendang (ikwe)*. (Okināskwew).

Mistrust; I mis. him, *nind ashowina*. I mis. his speaking, *nin bewitawa*. I hear a speaking with mistrust, *nin bewitan*. I am heard with mist, *nin bewitagos*. (Moyeyimew).

Misty; it is misty, *awānbissa*.

Misunderstand; I mis., *nin*

wanitam, nin wanitage. I mis-
him, (her, it,) *nin wanitawa;*
nin wanitân.
Misunderstood; I am mis., *nin*
wanitagos.
Mitre, *Kitchi-mekatewikwanaie o*
wiwâkwân.
Mitten, *mindjikawân.* (Astis).
Mix; I mix, *nin kinigtige.* I
mix it, (in., an.) *nin kinigi-*
nan, nin kinigina. (Pimik-
kew).
Mix, (put in;) I mix it with s.
th., (in., an.) *nin dagonan;*
nin dagona.
Mixed; we are together mixed
or mixtly, *nin kinigawâbimin.*
We stand together mixed, *nin*
kinigawigabawimin. We live
together mixed, *nin kiniga-*
wigeidimin. The ducks swim
mixed, *jishibag kinigawago-*
mowag. It is mixed, *kiniga-*
wissin, kinigissin.
Mixed, (put in;) it is mixed with
s. th., *dagonigâde.*
Moccasin, * (Indian shoe,) *maki-*
sin. I make moccasins, *nin*
makisimike. The upper part
of a moccasin, *apwigagan,*
apiganegwasson. I have only
moccasins (or shoes) on, *nin*
mamigoshkam. I put a moc-
casin (or shoe) on, without
anything in, *nin mamigosh-*
kan makisin.
Moccasin-string, *makisinêtab.*
Mock; I mock, *nin bapinodage,*
nin nishibapinodage, nin na-
nâpagansonge. I speak in a
mocking manner, *nin nanâ-*
pigigwe, nin nanâpigansita-
gos. I mock him, (her, it,)

* That word comes from the Indian
word: *makisin.*

nin bapidonawa, nin nishiba-
pinodawa, nin nanâpaganso-
ma, nin nanâpagândjâ; *nin*
bapinodan, nin nishibagino-
dan, nin nanâpagasondan, nin
nanâpagandjton. I mock,
repeating words, *nin nanâpi-*
dotam. I mock him, repeat-
ing his words, *nin nanâpido-*
tawa.
Mocker, *neshibapinodang, nena-*
pigijwed, nenapidotang.
Mockery, mocking language,
nishibapinodagewin, nanâpi-
gijwewin, nanâpidotamowin.
Model for imitation, *kikinowa-*
bandjigan.
Moderate; I mod. myself, *nin*
dibamenim, nin mindjiminidis.
Moderation, *dibumenimowin,*
mindjimininidisowin.
Moisten; I moisten it, (in., an.)
nin tipawadon, nin nissaba-
wadon; nin tipawana, nin
nissabawana.
Moistened; it is moistened, (in.,
an.) *tipamagad; tipisi.*
Molasses of cane-sugar, *sibwâga-*
nâbo, kitchi jiwâgamisigan.
Molasses of maple-sugar, *jiwâ-*
gamisigan.
Mole, *gagibingwekwe, kitchi-ga-*
gagibingwekwe, memôkiwido.
Mole-hill. *memôkiwidowigamiy.*
Molest; I mol. or fatigue him,
nind aiêkwia, nind aiêkosia,
nind akoshkawa, nin migosh-
kadjia. It molests me, *nind*
akoshkâgon, nin migôshkâd-
jûgon.
Molest, (in s. in.) S. Trouble.
Moment; one moment, *ningô-*
passangwâbiwin, ningo-pas-
sangânâbiwin. In a moment,
suddenly, *sesika.* A moment,

- a short time, *atehina, wénibik.* (Atchiyaw).
- Monday, *gi-ishkwaa-anamiegijikak.*
- Money, *jonüa.* Money-box, *jonüa-makak.* Money-purse, *jonüa-mashkimodens.*
- Monkey, *nandomakomeshi.*
- Month, *gisiss.* (Pisim.) One month, *ningo jisiss.* I am one month old, *nin ningogisisswagis.* I am two, three months old, *nin nijogisisswagis, nin nissogisisswagis.* etc. I am so many months old, *nin dassogisisswagis.* It is a month since, *ningogisisswagad.* It is two, three months since, *nijogisisswagad, nissogisisswagad,* etc.
- Monthly, *neningogisiss,*
- Monthly flowings, *winéwisiwin.* I am in my monthly fl., *nin winéwis, nin wábandama, ágwatching nind aia, ágwatching nin bodawe.* I am in m. fl. for the first time, *nind oshkisagis.*
- Montreal, *Moniang.**
- Montreal - River, *Gawassidjiwang.*
- Moon, *gisiss, tibigisiss, tibikiyisiss.* The moon is in her first or last quarter, *gisiss ábitáwisi.* The m. is growing, *gisiss animitchávikisi.* The m. is on her decline, *gisiss ani bakwési.* The moon shines no more, *gisiss ishkwaiassige.* It is full moon, *gisiss wáwüési.* The moon has pointed horns, *gisiss patchishkkiwine.* The m. has a circle, *gisiss winibassige.*
- Moor-berry, moss-berry. S. Cran-
- berry.
- Moose, *mons.* Young moose, *monsons.*
- Moose-bone, *monsógan.*
- Moose-horn, *monséshkan.*
- Moose-meat, *monsüüás.*
- Moose-skin, *monsüégin.*
- Morass, *wábashkiki.*
- More, *nawatch, nibiwa.* (Mitchet).
- More, *minawa.*
- More and more, *éshkam.* (Atjipiko).
- Morning; it is morning, *kigijebáwagad.* In the m., *kigijeb.* This mor., *jéba.* Good morning! *Bo jo!* from the French word: *bonjour.*
- Morning-star, *wáhanang.*
- Morrow; to-morrow, *wábang.* The day after to-morrow, *wáásswábang.*
- Mortar. S. Stamper.
- Mortify; I mortify, *nin pigishkanan.*
- Mortise; I make a mortise, *nin wimbigaige, nin pagwanéige, nin pagwanégaige.* I make a mortise in a piece of wood, *nin wimbigan mitig.* I put it in a mort., (in., an.) *nin pindakossilon; nin pindakoshima.* It is in a mort., (in., an.) *pin-dakosse; pindakoshin.*
- Moss-berry. S. Cranberry.
- Moss hanging from trees, *missá-bendjakon.*
- Moss in swamps, *assáikamig.* (Askiya).
- Moss on stones in the water, *atagib.*
- Moss on trees, (eatable,) *wákon.*
- Most, *mámawi, ápitchi.*
- Mote, any little thing that falls in the eye, *bensinüwin.* I have

* The Indian form is given to the French word.

- a mote in my eye, something fell in my eye, *nin binsin*. (Pisiniw).
- Moth, *totowési, kokowesi*.
- Mother, *wegimind*. My, thy, his mother, *níngá, kíyá, ogin*. (Ot. *níngashi, kíngashi, ogashiwan*.) I have a mother, *nind ógi*. I have her for a mother, *nind oginan, nind ogima*. I am a mother, *nind ogimigo*. Like one's own mother, *wegingin*. I have the same mother as he, we have both the same mother, *nin widjogima*. We have all of us the same mother, *nin widjogindimin*. I am like a mother to my younger brothers and sisters, *nind madjiki-kwewissikandage*. I am like a mother to him or her, (my brother or sister,) *nin madjiki-kwewissikandamá*.
- Mother! *níngé!* (Néga).
- Motherhood; my, thy, her motherhood, *níngiwin, kígiwin, ogiwin*.
- Mother-in-law; my, thy, his mother-in-law, *nínstigosiss, kísigosiss, osigosissan*.
- Motion; I am (it is) in motion, *nin mádjishka; mádjishkamagad*. I put it in motion, (*in., an.*) *nin mádjiskan; nin mádjishkawa*. (Waskawiw).
- Mould, *sigaijánátig*.
- Mould; I mould, *nin sigaije, nin sigábowe*. I mould it, *nin sigáán*.—I mould balls, *nind anwike*.
- Moulded; it is m., (*in., an.*) *sigaijáde; sigaijáso*. Any moulded object, *sigaijan*.
- Moulded sugar-cake, *sigaijan, misiwetchigan*.
- Mouldy; it is mouldy, (*in., an.*) *agwagwíssin; agwagwíshi*. It tastes mouldy, (*in., an.*) *agwagopogad; agwagopogosi*.—The floor is mouldy, *agwagwíssaga*. It is mouldy, (a leaf, or s. th. in leaves,) *agwagobaga*. This tobacco is mouldy, *agwagobagisi aw asséma*. (Ak-wákusin).
- Moulting; the bird is moulting, *pinigecane bíneshi*. The animal is moulting, shedding its fur, *pinewe awessi, or pinaweshka*. (Pinawew).
- Mountain, *wadjiw*. There is a mountain, *wadjíwan*. Near a mountain, *tehigwadjiw*. There is a group of mountains, *sagadina*. On a mountain, on the top of a m., *ogidadjw, ogigaki*. I go up on a mountain, *nind ogidadjwe*. I run up on a m., *nind ogidadjiwbato*. At the foot of a m., *nissáki*. On the other side of a m., *awássadjw, awassáki*. I pass a m., I am on the other side of the m., *nin pakidadjiwe*. A mountain, or a spot on a m., from where a place is seen, *sagadinang*. I arrive to such a spot, *nin sagadjwe*.
- Mountainous; it is moun., *pa-pikwadina*.
- Mount Olivet, *Bimidéwadjiw*.
- Mourn; I mourn, *nin gagidowe*. I mourn, I am in mourning, *nin nitage*. (Sikáwihuw).
- Mourner, *netaged*.
- Mourner's crape, *nitagéwaián*.
- Mourner's dress, *nitageowin*.
- Mournful, (lonesome); it is m., *nitagendagwad*.
- Mourning, *nitagewin*.

Mouse, *wawabigonodji*. (Apakusis).

Mouse-trap, *wawabigonodji-das-sônâgan*.

Mouth, *odôwina*. My, thy, his mouth, *nindôa, kidôa, ôdôn*.—

I have a large mouth, *nin mangidon, nin mangâugidon*.

It has a large mouth, *mangidonea*. I have a small m.,

nind agâssidon. It has a small m., *agassidonea*. I have

an unclean m., *nin winidon*. I have a clean m., *nin binidon*.

My mouth is stopped, *nin kashkamakodoneshka*. My m.

is swollen, *nin bâgidon*. I put my finger in his m., *nin pindanôna, nin pindanobina, nin pindjidonebina*. I open my

mouth, *nin tâwan, nin pakidonea*. I open my m. to him,

nin pakidonetawa. I open his m., *nin tâwanona, nin pakidonea*. Inside the mouth, *pindjidon*.

Mouthful; one mouthful, *nin gotodon, ningotouendjigan*.—

(Peyakokunês).

Mouth of a river, *sâgi*. At the mouth, from or to the mouth,

sâging. The place in the lake round the mouth, *sâgida*.

Here is the mouth of the river, *oma sâgidjidjawan sibi, or, sâgiwan sibi*. (Sâkittawaw).

Move; I move or stir, *nin mamâdji, nin mamâdjisse, nin mâmâsika*. I move, sitting,

nin mamâdab. I move in such a direction, sitting, *nind ijgikab*. It moves, stirs, *mamadjimagad, mamâdjissemagad, mamasikamagad*. I move him,

(her, it,) *nin mamâdina, nin*

mamadjibina, nin mamasikawa;

nin mamadinan, nin mamâdjibinan, nin mamasikan.

I move backwards, standing, *nind ajêta*. (Asetteu). I move

backwards, sitting, *nind ajêb*. I move (or walk) slowly, *nin bêsika*. It moves (or goes on)

slowly, *bêsikamagad*.

Move, change places; I move, *nin gos*. (Pitchiw). I make

move, *nin gosia*. I move out of one house into another, *nin sâgidode*. I move away alto-

gether, *nin mâdjidode*. I move with my whole family, *nin kigodewishka*. I move about,

nin babadanis. I move about on earth, *nin babishagi*. I

move about with him, *nin babishagishkawa*. I move to another place or country,

nind ândanaki.

Mow; I mow, *nin kishkashkijige, nin pashkwashkijige*. I

mow it, *nin kishkashkijan, nin pashkwashkijan*. I mow grass,

nin kishkashkossive.

Mower, *keshkashkossived, kishkashkossiwewinini*.—S. Harvester.

Mowing, *kishkashkossiwewin*.—S. Harvesting.

Much, *nibiwa, nibina, âpitech, enigok, gagabâdj, kitchi, ondjita, gwâshkawad, wanina, onina*.—As much as., *minik...*, *âpitech*. As much as I can,

epitchiân. There is so much of it, *ijinad*. There is much of it, (in., an.) *batinad, batainad, nibiwagad, mishinad; batini, bataini, nibiwagisi*. There is

very much of, or too much, *osawinad*. (Mistahi, âm).

- Much every time, *nenibiwa*.
 Much to each *nenibiwa*.
 Mud, *ajishki*.
 Muddy; it is muddy, *ajishkiwika*, *nibishkitchishgiwaga*, *gwanagadjishkiwaga*. It is muddy at the bottom, (a river,) *ajishkiwamiku*.
 Mulatto, *makatēwiiāss*.
 Mulatto - woman, *makatēwiiās-sikwe*.
 Mulberry, *odatagāgomin*.
 Mulberry-shrub, *odatagāgominagawauj*.
 Mule, *memangishe*, *kitchi memangishe*. (Sosowatim).
 Murder, *nishiwewin*, *nishiweshkiwin*. (Nipattākewin).
 Murder; I murder, commit murder, *nin nishiwe*, *nin nishiweshk*. I murder him, *nin nissā*. (Nipahew).
 Murderer, *neshiwed*, *neshiweshkid*. I am a murderer, *nin nishiwe*, *nin nishiweshk*. (Onipattākew).
 Murmur, *nenawadjimowin*, *gimidōmowin*, *gagimidōnowin*.
 Murmur; I murmur, *nin gimidon*, *nin gagimidon*. I mur. against him, *nin mindawa*, *nin mindamawa*.
 Mushroom, *pikwadjish*, *wajashkwedo*.
 Music, *madwewetchigewin*, (pro-
 dueing sounds.) I make music, (produce sounds,) *nin madwewetchige*.
 Musician, *madwewetchigewinini*, *medwewetchiged*, *pipigwewinini*, *pepigwed*.
 Musket, *pāshkisigan*, *jimāyanishipāshkisigan*.
 Musketeer, *jimāyanish*.
 Musket-ball, *anwi*. I am making or moulding or casting musket-balls, *nind awike*.
 Muskrat, or muscat, *wajashk*. The fur of a musk, *wajashkobiwai*. The skin of a m., *wajashkwaiān*. The hole of a m., *wajashkwaj*. I hunt muskrats, *nin nodajashkwe*, *nin nodjajashkwe*.
 Musketo, *sagimē*. There are musketoos, *sagimēka*.
 Musketo-bar, musketo-gauze, *sagimēwaiān*.
 Mustard, *wessāwag*, *degwandaming*.
 Mustard-plant, *osāwanashk*.
 Mustard - seed, *osāwanashkominikan*.
 Mute-person, *neta-gigitossig*.
 Mutton, *manishtanishiwiiāss*.
 Muzzle, I muzzle him, *nin gibidonēna*.
 My, *nin*, *nind*. (Niya).
 Myself, *nin*, *nin igo*, *niiaw*. (Niyatibiyawe).

N

Nag, *bebejigoganji, bebejigogan-
jin.*

Nail, *sagâigan.* Small nail,
(shingle-nail, tack), *sagâigans.*
Large nail, (spike,) *kitchi sa-
gâigan.*

Nail; I nail, *nin sassagâkwaige.*
I nail him (her, it) to s. th.,
*nin sassagâkwâwa, nin bada-
kakwâwa; nin sassagakwaan,
nin badakakwaan.*

Nail, (on a finger or toe,) *osh-
kanjima.* My, thy, his nail,
nishkânj, kishkânj, oshkanjin.
I have long nails, *nin gagâ-
noganji.* I bruise my nail,
nin talagoganjiodis. I lose a
nail, *nin banaganjishka.*
White spot on a nail, *mindawé-
yanjan.* I have white spots
on my nails, *nin mindawé-
ganji.* (M'iskasiy).

Nailed; I am (it is) nailed, *nin
sassagâkwaigas; sassagâk-
waigâde.*

Nail-maker, nail-manufacturer,
sagaiganikewinini.

Nail-making, nail-manufacture,
sagaiganikewin.

Naked; I am naked, *nin ping-
washâgid.* I lie n., *nin ping-
washagidoshin.* I sit n., *nin
pingwashagidab.* I walk n.,
nin pingwashagidosse. I put
him naked, *nin pingwashagi-
dobina.* (Moseskatew).

Nakedness, *pingwashâgidiwin.*

Name, *ijinikâsowin, auosowin.*
(Winsowin, wiyowin). I have
the same name as he, *nin wid-
f'ijinikâsoma.* I have a name,
nind ijinikas. I have several
names, *nin balainoutkas, nin
nishinonikas.* Glorious or holy
name, *kitchitewinikâsowin.*
I have (it has) a glor. holy
name, *nin kitchitewinikas,
kitchitewinikâde.* Ugly name,
manjinikâsowin. I have
(it has) an ugly name, *nin
manjinikas; majinikâde.* (Bad
name. S. Defame, Defamation.
—Changing names. S. Change.
Changed.)

Name; I name him (her, it) so..
*nind ijinikana; nind ijinika-
dan.* I name or mention him,
(her, it), *nin wina; nin win-
dan.* I name him (her, it)
frequently, *nin wâwina; nin
wâwindan.* I name myself,
nin winidis. I can name him,
(her, it), *nin gashkiwina;
nin gashkiwindan.* (Wiyisuw).

Named; I am (it is) named so..
nind ijinikas; ijinikâde. I
am (it is) named often, *nin
wâwindjigas; wâwindjigâde,
winidimagad.*

Name, Named, (in s. in.) S. Call.
Called.

Namesake; my, thy, his name-

- sake, *niiawee, kiiawee, wiiaweean*. He is my namesake, or, I am his namesake, *nin widj'ijinikâsoma*. (Okwimen-sa).
- Name well; I name him (her, it) well, praising, *nin mino-wâwina; nin mino-wâciudan*.
- Narration, *dibâdjimowin*. Decent narration or story, *binâdjimowin*. Indecent narration or story, *winâdjimowin*. (Atjimowin).
- Narrow; it is narrow, (small), *agassa, agassadea*. It is narrow: cotton, linen, (*sâkûwaw*), *agassigud, tubashkad*; metal, stone, *in.*, *agassudêabikud*; metal, stone, *an.*, *agassadêabikisi*; ribbon, silk, *agassadesi*; a road, *agassademo mikana*. — I make it narrow or narrower, (*in.*, *an.*) *nind agassudeton; nind agassadea*.
- Nasty; I am nasty, *nin winis*. (Wiyipisiw).
- Native; I am a native of a certain place or country, *nin danaki*. I am a n. of the same country as he, *nin widjidakiwema*.
- Natural; it is natural to me, *nind owiiawinodan*.
- Nausea. S. Squeamishness.
- Navel, *odissima*. My, thy, his navel, *nindiss, kidiss, odis*.
- Navigable; it is navigable, (a river,) *minobiiamagad, bimishkawinagad*.
- Navigation, sailing, *bimâshiwîn, babamâshiwîn*; not sailing, *bimishkâwin, babamishkâwin*.
- Navigator, sailor, *nâbikwâninini*.
- Nazarine, *Nazarêwinini, Nazarething daji inini*.
- Near, *besho*. It is near, *beshowad*. (Kisiwâk). It is considered near, *beshowendagwad*. I find it near, *nin beshomendan*. I come near him, (her, it,) *nin beshosikawa, nin beshodjita; nin beshosikan, nin beshodjiton*. It comes near me, *nin beshosikâgon*.
- Near by, *tehiy', tehigâii*.
- Nearly, *gêgu*. (Kekâatch).
- Near together, *bebêsho*.
- Neat. S. clean.
- Neck, *okwêganama*. (M'ikweyaw). My, thy, his neck, *nikwêgan, kokwêgan, okwêgan*. I have a long neck, *nin ginoweiâwe*. I have a short neck, *nin takoqweîâwe*. I have a small neck, *nind agâssiqweîâwe*. I have a big neck, *nin mangiqweîâwe*. I have a stiff neck, *nin tchibatakogweîâwe*.
- Neck-handkerchief, *moshwe, nâbikagan, nâbikawâgan*. (Tâpiskâgan).
- Neck-lace, *nâbikawâgan*.
- Need. S. Want.
- Needle, *jâbonigan*. I make needles, *nin jâbonignike*.
- Needler, *jâboniganikewinini*.
- Neglect; I neglect him, (her, it,) *kawin nin babamenimassi; kawin nin babawendansin*.
- Neglected; I am (it is) negl., *kawin nin babamendjigassosi; kawin babamendjigadessinon*.
- Negligent, neglectful; I am negl., *kawin nin sagakamisssi*. (Nama pisiskegittam).
- Negligently, *mâmanj, têbinâk, kawin, wewêni*.
- Negro, *makatewiâss*, (black-flesh).

Negro woman, *makatewiiássik-we*.

Neighbor, fellow-man; my, thy, his neighbor, *nidj'awishinábe, kidj'awishinábe, widj'awishináben*; or, *nidji-bimádisi, kidji-bimádisi, widji-bimádisin*. (N'itj'ayisiyiniw).

Neighbors in a village or town, *bemigeüdidjig*. We are neighbors, *nin bimigeüdimin*.

Neighborhood, (next house or lodge,) *kotajing*.

Neither of them, *kawin awiia nijiwad*, or, *kawin awiia endashiwad*.

Neophyte, *weshki-anamiud*.

Nephew; my, thy, his nephew, *nindojoimis, kidojimiss, odjoimissan*; or, *nindojoim, kidojim, odjoiman*.

Nerve, (or sinew;) *aliss, atissiwag, odatissiwagoma*. My, thy, his nerve, *nind atissiwag, kid atissiwag, odatissiwagom*; or, *nindjitad, kidjitad, odjitad*.

Nest, *wasisswan*. The bird builds its nest, *wasisswanike bineshi*. (Watsistun).

Net, *assáb*. Small net, *assábins*. (Ayapiy). Old bad net, *assábish*. I make a net, *nind assábike*. I am getting a net ready for setting, *nind oninussábi*. I fix or prepare a net to set it, tying stones to it, *nin sasassá-gibina assáb*. I set a net or nets, *nin pagidawa*. I go to my nets, or fetch my net or nets, *nin nádassabi*. I visit my net, *nin ninikinassábi*. I take a net out of the water, *nin maminassábi*. The net breaks, *bokotchishka assáb*.

I mend a net, *nin wapidassábi, nin bagwaassabi, nin bagwáwa assáb*. (Misaynpew). The net has large meshes, *páshkisi assáb*. The net has small meshes, *sagósi assáb*. (Nátuyapew).

Net-stone, *misassin*.

Netting, *assábikewin*. (Ayapikewin).

Netting-needle, *nábígwuagan*.

Nettle, *masán*.

Nettle-stalk, *masánushk*.

Never, *ka wika, kawin wika*. (Nama wikkátech).

Nevertheless, *minotch*. (Atawiyá).

New, *oshki*. It is new, (*in., an.*) *oshki-aii* or *oshki-aiiwan*; *oshki-aiia*. It seems new, it looks new, or like new, (*in., an.*) *oshkinagwad*; *oshkinagosi*.—Of new, *ajida*. (Káwi).

New object, (*in., an.*) *oshki-aii*; *oshki-aiia*, (young being).

News, *babamádjimowin*. News brought to some place, *bidádjimowin*. I send news, *nin mádjiiudjimoince*. I bring news, *nin bidádjim*.—There are news, *inakamigad*. There are frightful news, *gagwánis-sugakamigad*, or, *gagwánissá-gakamig ejicebak*. There are good news, *mino inakamigad*. Good news, good tidings, *minwádjimowin*. I bring good news, *nin bi-minwádjim*. I tell good news, *nin minwádjim*. There are great news, *kitchi inakamigad*.

News-paper, *babamádjimo-masínatgan*.

New Testament, *Oshki-ijitwáwin*.

- New-year's day, *anamikolading*, *odjindiwini-gjigad*. (Otjettu-wikijikaw).
- Niagara Falls, *Waiánag kaka-bikawang*.
- Niece, my, thy, his niece, *nishimiss*, *kishimiss*, *oshimissan*. My, thy, her niece, *nindójimiss*, *kidojimiss*, *odojimissan*.
- Nigh, *tehiq'*, *tehigaii*.
- Nigh. S. Near.
- Night, *tibik*, *tibikad*. Towards night, *ani-tibikad*, *eni-tibikak*. It is night, *tibikad*. Last night, *tibikong*. At night or by night, *tibikak*, *tebikákin*. Every night, *dassing tebikákin*, *endasso-tibik*, *endasso-tibikak*. All night, *kabétibik*.—It is the beginning of the night, *oshkitibikad*. It is late in the night, *ishpitibikad*. It is mid-night, *abita-tibikad*.—I am absent for a night, *nin nikauend*. I remain over night, *nin nikanab*. I spend the night in..., *nin kabétibikwe*. I spent the whole night indecently, *nin wábanimassige*. I survive the night, *nin wában*, *nin kabétibikanan*.—It is a bright night, *mijakwanitibikad*. It is a cold night, *kissintibikad*. It is a dark night, *pashagishkitibikad*, *kashkitibikad*.
- Nightingale, *gaskaskanedji*. Another kind, *sásina*.
- Nightly, every night. *endassotibik*, *endasso-tibikak*.
- Nightly, in the night or at night, *tibikak*, *tebikákin*.
- Night-meal, *nibáwissiniwin*. I take a night-meal, *nin nibáwissin*.
- Nightmare; I am oppressed by the nightmare, *nin badagonig*. Nightpot, *jigiwináyan*.
- Night-rover, *nebáshkad*. I am night-rover, *nin nibáshka*.
- Night-roving, *nibáshkáwin*.
- Night-time, *nibátibik*, (at night.)
- Nimble; I am nimble, *nin wadjépi*, *nin wadjepadis*.
- Nine, *jang*, *jangasswi*. (Kekamitátat). We are nine of us, *nin jangatchimín*. There are nine *in* objects, *jangatchinon*.
- Nine, *jangasso*., in compositions, which see in the Second Part.
- Ninefold, *jangatching*. (Kekamitátatwaw).
- Nine hundred, *jangasswák*. We are nine hundred in number, *nin jangasswákosimín*. There are nine hundred *in* objects, *jangasswákwadon*. (Kekamitátatwawmitano).
- Nineteen, *midásswi ashí jangasswi*.
- Nineteenth, *midátching ashí jangatching*.
- Nine thousand, *jangatching midásswak*, *jangassimidanak*. We are 9000 in number, *nin jangassimidanakosimín*. There are 9000 *in* objects, *jangassimidanokwadon*.
- Nine times, *jangátching*.
- Nine times each or to each, *je jangatching*.
- Ninety, *jangassimidana*. We are ninety of us, *nin jangassimidanawemin*. There are ninety *in* objects, *jangassimidanawewan*.
- Ninth; the ninth, *eko-jangatching*. The ninth time, *jangatching*.
- Ninthly, *eko-jangatching*.

Nippe, *ajigan*.

Nippers, *tokwândjigans*.

Nit, *iskinâk*. I have nits, *nind iskinakom*.

No, not, *ka, kawin*. (Nama, *mawiya*). Not at all, *kawin bâpish, kawessa*. (Nama *wâwâteh*). No, that won't do, *kawessa mika*.

Noble: I am noble, *nin kitchti-wâwis*.

Nobody, *ka awiia, kawin awiia*. (Nama *kawiyak*).

Nod; I nod, *nin watikwaige*. I nod him, or towards him, *nin watikwacuawea*.

Nod with the head; I nod, *nin nômikween*. I nod towards him (her, it) saluting, *nin nomikwetawa; nin nomikwetan*.

Noise, *ombigisicin, kicanisicin*. (Kiyakittawin). I make noise, *nind ombigis*. I make a foolish noise, *nin kicanis*. I cause him to make noise, *nind ombigia*. It makes noise, *ombigwemagad*. It makes a dreadful noise, *gotamigwewemagad*. A noise comes from ..., *oudwewemagad*. — A partridge makes noise with his wings, *mâdweweo biné*.

Noised; it is noised round, *passwewessin*.

Noised, rumored; it is noised out, *wawindjigâde, baba-madodjigâde*. (Matwe-itwâniw).

Noisy amusement or play, *ca-bâkamigisicin*. I begin to make noise, *nin mâdakamigis*. I amuse myself in a noisy manner, *nind ombakamigis*. I like too much noisy amusements, *nind ombakamigisishk*. Habit of indulging in noisy

am., *ombakamigisishkicin*. I amuse myself together with him, *nin wêdakamigisima*.

Noisy. S. Troublesome.

No more, *kawin keiâbi*. (Nama *kittwâm*). There is no more of it, (in., an.) *kawin gego, mi kakina, mi endassing; kawin awiia, mi kakina, mi endashid, mi endashiwad*.

Noon, *nâwakwee*. At noon, *nâwakweg*. Always at noon, *nâwakweggin*. Every noon, *dassing nâiwakweggin*. It is noon passed, *kabikônawakwee*.

North, *giwêdin*. At, from or to the north, *kiwêdinang*. The clouds come from the north, *kiwêdinakwad*. The rain comes from the north, *kiwêdinobissa*. It thunders in the north, *kiwêdinakwamog (animikig)*.

Northwind, *kiwêdin*.

Nose, *odjângima*. My, thy, his nose, *nindjanj, kidjanj, odjanj*. (Oskiwan). The side of my, thy, his nose, *nindenigom, kidenigom, odenigâman*. — I have a crooked nose, *nin wâgidjane, nin washkidjane*. I have a fetid nose, *nin miniridjane*. I have a flat nose, *nin nabagidjane, nin kishkidjane*. I have a knob on my nose, *nin pikodjane*.

Nose-ring, *nabidenigomêbison*.

Nostril, *pindjidjanj*. I have large nostrils, *nin mangidenigome*.

Not any, (an., in.) *ka awiia, kawin awiia; ka gego, kawin gego, kawin ningot*. (Nama *nândo*).

Not before now, *pitchinag*.

- (Tcheskwa).
 Notch. S. Incision.
 Notch; I notch it, (*in*, *an*.) *nin pagwanoshkan*; *nin pagwanoshkawa*.—S. Incision.
 Notched; it is notched, *pagwanoshkamagad*.
 Note, (small letter,) *masinaigans*.
 Not even, *kawin ganage*. (Nama appo).
 Nothing; I am (it is) nothing, worth nothing, *nin nagikawis*; *nagikawad*. Or, *nin nagikawendagos*; *nagikawendagwad*. (Piweyittakwan).
 Nothing, for nothing, *anisha*; *anish*, *wenipaj*, *wenipana*, *pinishi*. (Konata)
 Nothing, .to nothing; I bring him (her, it) to nothing, *nin angoa*, *nind angoshkawa*; *nind angoa*, *nind angoton*; *nind angoshkan*. I am (it is) brought to nothing, *nind angoshka*, *nind angotchigas*; *angoshkamagad*, *ang. tchigade*.
 I bring it to nothing for him, *nind angotamawa*. It comes to nothing, *angomagad*.
 Notice; I take notice of him, (her, it,) *nin babawenima*; *nin babamendan*.—I take notice of him (her, it) in going by, *nin babijagenima*; *nin babijagendan*.
- Not in the least, *kawin bapish*, *kawin ganage*.
 Not now, *madji*, *madjikamig*. (Nameskwa.)
 Notwithstanding, *kitwen minotch*, *potch*, *missawa*.
 Not yet, *ka mashi*, *kawin mashi*.
 Now, or now-a-days, *nongom*. (Anotch).
 Now and then, *nawingotinong*, *nawingotinongin*.
 Nowhere, *kawin ningotchi*. (Nama nando).
 Now only, *pitchinag*. (Tcheskwa).
 Number; we are few in number; we are many... S. Few. Many.
 Number; I number, *nind agindass*, *nind agindassobiige*.
 Numbering, *agindassowin*, *agindassobiigewin*.
 Numb. S. Benumbed.
 Numbness, *gikimanisiwin*.
 Numerous. S. Many.
 N u n, *mekatewikwanaieckwe*. (Ayamihewiskwew).
 Nuptial. Nuptials.—S. Wedding.
 Nurse, (woman taking care of sick persons,) *gatiniwewe*, *genawenimud* *wiakosinidjin*, *neta-gatiniwed*.
 Nut, *pakan*, *pakanak*, *pakana-komin*.
 Nutmeg, *kitchi gawissakang*.
 Nut-tree, *pakanakomij*.

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O! as an interjection of wishing or exclamation, *o!*
 Oak, *mitigomij*. White oak, *mi-shimij*. (Maskawättik).
 Oar, *ajéboian*, *aj'éb o' i a n a k*. (Abüy).
 Oar-strap, *ajéboianeiab*.
 Oats, *bebejyoganji manomin*.
 Obedienc, *babawitágewin*, *babamitámowin*, *naitámowin*.
 Obedient; I am ob., *nin babawitám*, *nin babamitáge*, *nin naitám*.
 Obedient person, *netá-babamitáng*.
 Obey. S. Obedient.
 Obey; I obey him, *nin babamitáwa*, *nin naitáwa*. I obey myself, I listen to myself, *nin babamitas*. I will not obey or listen, *nin jagibitam*.
 Object, animate object, *aiau*; inanimate object, *ait*.
 Object; I object, *kawin nin minwendansi*, *nind anawéndam*. I object against him, (her, it), *kawin nin minwenimassi*, *nind anawenima*; *kawin nin minwendansin*, *nind anawéndán*.
 Obliquely, *opimeaii*. I look obliquely, *nin bimadawab*. I sit obl., *nin bimidab*. I hold him (her, it) obl., *nin bimádira*; *nin bimidinar*. I lay or put him (her, it) obl., *nin bimidjishimu*; *nin bimidjissi-*

don. I lie (it lies) obl., *nin bimidjishin*; *bimidjissin*.
 Obliterated. S. Forgotten.
 Oblong; it is oblong, *jagawamagad*. It is oblong: Metal, *in.*, *jagawabikad*; metal, *an.*, *jagawabikisi*; stuff, *in.*, *jagawabigad*, *jagawegad*, *namatchigad*; stuff, *an.*, or board, *jagawabigisi*, *jagawegisi*, *namatchigisi*; wood, *in.*, *jagawigad*; wood, *an.*, *jagawigisi*.
 —I make it oblong, *nin jagawaton*, *nin jagawissiton*. I cut it obl., (*in.*, *an.*) *nin jagawikodan*; *nin jaganikodawa*.
 Oblong island, *juiagawagwindeg miniss*.
 Observatory, *anangoy endajiganawabamindwa*.
 Observe; I observe or watch him, (her, it), *nin nagatwábama*, *nin nanagatwábama*, *nin ganadenima*, *nin dadibabama*, *nind ashówina*, (*ashwéwina*;) *nin nagatwábandan*, *nin nanagatwábandan*, *nin ganadendan*, *nin dadibabandan*, *nind ashówinan*, (*ashwéwinan*.)
 Observe, keep; I observe it, (a commandment, etc.), *nin ganawéndán*.
 Obstinacy, *washkawideewin*, *masñkawindibewin*.
 Obstinate; I am obs., *nin mashkawidee*, *nin mashkawindibe*.

- Obstruct; I obstruct a passage, *nin gibishkâge*. I obs. his passage or way, *nin gibishkawa*. I obstruct it, *nin gibishkan*.
- Obstruct, (in. s. in.) S. Shut up.
- Obtain, I obtain him, (her, it,) *nin gashkia, nin gashkitou*.
- Occasionally, *navingotiuong, navingotiuongin*. (Miskawi.)
- Occident, *épanqishimog, ningâbian*. (Pakisimotâk). In, to or from the occident or west, *ningâbianong*.
- Occupation, *ondamitâwin, ondamsiwîn*. (Otamiyuwin).
- Occupied, busy; I am occ., *nind ondamiâ, nind ondamis*. (Otamiyuw) I am occupied about him, (her, it,) *nin dajikawa; nin dajikan*. We are occ. at each other somewhere, *nin dajikodâdimin*. I am occ. at s. th. in a certain place, *nin dajita*. I am occupied in doing s. th., *nin apitchita*. I am occ. elsewhere, *nind ondamishka*. I am occ. in writing, *nind ondamibige*. I feign to be occ. or busy, *nind ondamitakas*.
- Occupy; I occupy him, make him busy, *nind ondamiâ, nind ondamiâia*. I occupy people, *nind ondamiwe*. (Otamiheuw).
- Occupy the mind; he, (she, it) occupies my mind, my thoughts, *nind ondamenima; nind ondamêndân*. My mind is occupied by s. th., *nind ondamêndam*. (Otameyittam).
- Ocean, *jîwitâgani-kitchigami*.
- October, *binâkwi-gistiss*. (Kaskatinowipisim).
- Odious. S. Hateful.
- Odor. S. Smell.
- Offend; I offend him, *nin nishkia, nin bitchinawea, nind inwesia*. I offend him with my words, *nin nishkima, nin bitchinawema*. (Kisiwâhew).
- Offended; I am off., *nin nishkiigo, nind inwes*.
- Offer. Offering, (in. s. in.) S. Sacrifice.
- Offering, (vow) *dibandowin*. Religious offering, *anamie-pagidiniegwin, anamie-pagidinigan*. I perform a religious off., *nin anamie-pagidinige*. (Asotamowin).
- Office, *ojibûgwigami*.
- Officer; civil officer, *ojibûgwinini; takoniwewinini*. Military officer, *jimâganishi-ogima*.
- Of, often, oftentimes, *navingim, ninvingim, awâkam, sasagwana*. (Kâkiyipa).
- Oh! io!
- Oil, *bimide*. Sweet oil, *mitigobimide*. Holy oil or blessed oil, *ketchitwawendâgewak bimide*.
- Oint. S. Grease.
- Ointment, *nôminigan*. (Tomini-gan).
- Ointment for the face, *nômingwewin*.
- Ointment for the head, *namâkwewin*.
- Old; I am old, *nin kitchi anishinâbew, nin kitis*. (Kiseyiniwîw). I am very old, *nin gikâ*. I am getting old fast, *nin giuibinike*.—It is old, (an., in) *kitchi-aiaa; getê-aii*. (Kâwikikkaw).
- Old, (ancient), *getê*.
- Old age, *kitchi-anishinâbewin, kitisiwin*. Very old age, *gikâwin*.

- Olden times; in olden times, *gaiat, waiëshkat*. (Kayás).
- Older, or the oldest; I am older, or the oldest, *nin sasikis*.
- Oldest; the oldest or first-born, *sesikisid*.
- Old Field, Indian village, *Getékitigan*. Indian of Old Field, *Getékitigánirwinini*.
- Old man, *akiwesi*. I am an old man, *nind akivesiw*. (Kiseyiniw).
- Old Nick, (devil), *matchi manito, matchi aiawwish, manissiwini*.
- Old person, *kitchi awishinábe, gekad*. Old people, *gekádji*.
- Old Testament, *Gaiát-ijitwáwin, Geté-ijitwáwin*.
- Old woman, *mindimoié*. I am an old woman, *nin mindimiéiw*. (Notukew).
- Olive-oil, *mitigó-bimide*.
- Omit; I omit it, *nind answekan*.
- Omit. Omitted, (in. s. in.) S. Forget. Forgotten.
- Omnipresent, *misíwe eiud*.
- Omniscient, *misi gego keken-dang*.
- On, *ogidj', ogidjái*. (Takkut-cháyik).
- On account of..., *ondji*.
- Once, *ábiding, ningoting*. Once more. (Peyakwaw), *andj, minawa andj, minawa ábiding*.
- Once, (absolutely), *pákatch*.
- One, *bejig*. I am one, *nin bejig*. It is one, *bejigwan*. One by one, *bébejig*.—One object... See under the respective substantives. (Peyak).
- One, *ningo* or *ningolo*.
- One-eyed, *nin páshkáb*. I make him one-eyed, *nin páshkába-wa*.
- One of the two, *bejig nijawad*.
- One of the three, of the four, etc., *bejig nissiwad, niwiwad*, etc.
- Onion, *kitchi jigágumanj*. (Wit-jekaskusi).
- Only, *eta, mi eta*. An only child, *bejigonjáu*. (Piko).
- Only now, *nanabem*. (Anotch piko).
- Ontonagan, *Nindonagan*. At, from or to Ontonagan-River, *Nindonaganing*.
- Ontonagan-River, *Nindonaganisibi*.
- Open; I open it, *nin pákakuwan, nin pákassiton, nin pákakoshkan, nin nassákonan, nin nissakonon*. I open it to him, *nin pákakonamawa, nin pákassitamawa, nin nassákonamawa, nin nissakonumáwa*. It opens, *pákakossin, nassakashka, pákokoshka, nassakosse, pákissin, pákissimugad*. It is open, *pákakonigáde, pákissin*.—I open a barrel, *nin pákisagan mukak*. (Yottemam).
- Open, (lift up;) I open it, *nin pákinan*. I open it to him, *nin pákinamawa*. It opens, or it is open, *pákissin*.
- Open, (split,) the earth opens, *igadekamigishka*. The water opens, *igadeiagamishka*.
- Open, (with a key;) I open it, (in., an.) *nind ábabikaan; nind ababikawa*. I open it to him, *nind ábabikamawa*.
- Opening; there is an opening, *jeiakossin*. I make an opening, *nin jeiakossiton*. I make an op. to him, *nin jeiakonamawa*. I put my foot in an

- op., *nin jegwakosidesse*.
 Openly, *nijisha*. (Mosis).
 Operate; it operates well, (a medicine,) *minoshkademagad*.
 It op. well in me, *nin minoshkagon*.
 Opinion, *mendawowin*. It is my opinion, *nind inendam*.
 Opium, *nibewabo*.
 Oppose; I oppose it, *nin nigadân*.
 Opposite, (vis-à-vis,) *tibishko*. I arrive opposite to it, *nin tibishkokan*.
 Oppress; I oppress him, (her, it) with my body, *nin badagoshkwa; nin badagoshkan*.
 Orator, *nata-gigitod*. I am an orator, *nin nita-gigi*. (Nettapikiskwet).
 Or, *kéma, kéma gaié*. (Appo).
 Order, *inakonigéwin*.
 Order, (good order, carefulness,) *sagâkamisiwin*. I put in order, *nin sagâkinige*. I put it in order, *nin sagâkinan, nin sagâkissidou*. It is put in order, *sagâkissin*. (Nâhastâsow).
 Order, (Sacrament,) *Mekatéwikanawéwin*. (Ayamihewiyiniwijihituwin).
 Order; I order some work to be done, *nind anôki*. I order it to be made, (in., an.) *nind anokiu; nind anokénan*. (Atuskemow).
 Order, (arrange, command;) I order, issue an order, *nind inâkonige*. (Wiyasuwew).
 Orderly, in good order, *sagakatch*.
 Orderly; I am orderly, I live orderly, *nin nibwâka, gwaiak nind iji bimâdis, gwaiak nind ijicebis*.—I am orderly, careful, I keep things in good order, *nin sagakamis*.
 Orient, *wâban wendji-mokaang*. In, from or to the orient, *wâbanong*. (Sâkâstenâk).
 Ornament, *sasegatchigan*. I am dressed with many ornaments, *nin sasegakwanaie*.
 Ornament; I orn., *nin sasegatchige*. I orn. him, (her, it,) *nin sasegana; nin sasegaton*.
 Ornament, (in. s. in.) S. Em broider.
 Ornamented, (fair;) I am (it is) ornamented, *nin saséga; saségamagad*.
 Orphan, *giwâsh-abimodji*. I am an orphan, *nin giwis, nin giwashis, nin giwashito, nin nanawis*.
 Other; the other, *bejiy, nabané*.—The other foot. The other hand, etc. S. Foot. Hand, etc. (Kutak).
 Otherwise, *bukân, andj*. (Pitus).
 Otter, *nigiy, nikig*. Young otter, *nigigous*. Female otter, *nojéakig*.
 Otter-skin, *nigigwaiân*.
 Ottawa Indian, *Otâwa*.
 Ottawa language, *otawamowin*. I speak the Ott lang., *nind otawam*. It is written in the Ott. lang., *otawawissin, otawamomagad*. I translate it in the Ott. lang., *nind otawawissiton*.
 Ottawa squaw, *otawakwe*.
 Our, *ki, kid, nin, nind*. (Kit, ni, n't.)
 Ours, *kinawind, ninawind*. (Kiyânôw, niyanân).
 Out, outside, out of doors, *agwaching, agwachaii*. (Wayawitimik).

good or-

-mokaang.
orient, wâ-
(k).
gan. I am
ornaments,

in sasegat-
, (her, it.)
sasegaton.
S. Em broi-

I am (it is)
sasîga; sa-

nodji. I am
wis, nin gi-
nito, nin na-

zjig, nabané.
The other
Hand, etc.

ndj. (Pitus).
Young otter,
otter, nojéi-

ân.

ca.
stawamowin.
lang, nind
fitten in the
wissin, ota-
anslate it in
d otawawis-

akwe.
nind. (Ki,

awind. (Ki-

doors, ag-
aii. (Way-

Outgo; I outgo, outwalk or out-
run him, *nind ewimishkawa*.

Outlive; I outlive yet this day,
nin kabegijiganam. I outlive
yet this night, *kabetibikanam*,
nin wâbans.

Outwardly, *agwâtehaii, ogidji-
na, ogidjaii*.

Over, *pâdjidji*.

Over, all is over, *ishkwakami-
gad*. (Ekusi kakiyaw).

Over-coat, over-all. S. Over-
vestment.

Overcome; I overcome, *nin jâ-
gôdjiiwe, nin mamânjîwa*. It
overcomes, *jâgodjiwemagad*.

I overcome him, (her, it), *nin
jâgodjia, nin gashkia, nin
magwêa, nin mamânjia, nind
anwîa, nind aniwishkawa;*

*nin jâgodjîton, nin gashkiton,
nin magwîton, nin mamânji-
ton, nind anwîton, nind ani-
wishkan*. I overcome in speak-

ing, *nin jâgosonge*. I over-

come him in speaking, *nin
jâgosoma*.—I overcome myself,

nin jagodjiidis, nin gashkiidis.

It overcomes me, *nin mawîi-
gon, nin jâgodjiigon, nin ma-
mânjîgon*.—It is overcome,

gashkitchigâde, jâgodjigâde.

Overflow; it overflows, *sigîssé-
magad*. It overflows boiling,

amidégamîde, sigigâmîde. The
kettle overflows, *amidegamiso*

akik. The river overflows, *ba-
jîdédjîwam sibi*. (Pâsitjîpew).

Overflowed; it is ov., *moshkaan*,

bagîdebi I am (it is) overl.,
nin nikîbi; nikîbimaga d.

(Iskipew).

Overgrow; I overgrow him,
(her, it), *nind a n i w i g i m a ;*

nind aniwigindan.

Overhear; I overhear, *nin pag-
wanotam, nin gimositam*. I

ov. him, *nin gimitawa, nin
pagcanotawa*.

Oversee; I oversee him, *nin di-
bagima*.

Overseer, *naganisid*.

Overshadow; I overshadow,
nind agawâteshkan. I ov.

him, (her, it), *nind agawâtesh-
kawa; nind atawâteshkan*.

Overstrain; I overstrain my-
self, *nind sindji*. I ov. him,

nind sindjia. (Misamiw).

Overtake; I ov. him, (her, it),
nind adima; nind adindan.

Overthrow; I overthrow, *nind
ombwêwebinige, nind awimi-
kocébinige*.

Over-vestment, *pitâwajan, pitâ-
wigwêcin, tashkanushkidie-
wêân*.

Owe; I owe, *nin masinaiige*. I

owe him, *nin masinaamawa*.

Owl, *kokoko*. A kind of small
owl, *gwengowia*. Another

kind, *peshkwe*. Great horned
owl, *wewendjigano*. (Hohuw).

Own; I own it, (*in., an.*) *nin di-
bêndân; nin dibênima*. (Ota-
yân).

Owner, *debêndang*. (Wetayânit).

Ox, *pijiki*.

Oxen-driver, *wedabiad pijiki-
wan*.

Ox-fly, *misîsâk*.

Ox-hide, *pijikiwegin*.

Oyster, *ess, ens*. Red oyster,
miskwess.

P

- Pace, *takokiwin*. (Takuskewin).
 Pacific; I am pacific, *nin bekâdis, nin bisânis*.
 Pacifier, *besânîwed*.
 Pacify; I pacify, *nin bisânîwe*.
 —S. Appease.
- Pack, carried on the back, *bimiwanan, wiwâjima*. (Nayatchigan). My, thy, his pack, *nîwaj, kîwaj, wiwaj*. My pack is heavy, or, I carry a heavy pack, *nin kosiwowane*. My pack is light, or, I carry a light pack, *nin nângiwane*. I encumber him with a heavy pack, *nin niskia*. It encumbers me, carrying, *nin niskiigon*. (S. Carry on the back.)
- Pack; I pack, I carry a pack on my back, *nin bimiwane*. — S. Carry on the back.
- Packing, *bimiwanewin*.
 Packing-strap, *apikan*. (This is also the name of a certain snake.)
- Pack-thread or string, *takobidjigan*.
 Paddle, *abwi*.
 Paddle; I paddle, *nin tchime*. I paddle in the foremost part of the canoe, *nin nimitamaam*. It paddles, *tchimémagad*. (Pimiskaw).
 Paddler, *tchamed*. A good paddler, *netâ-tchimed*.
 Padlock, *bekominagak kashkâ-bikaigan*.
- Pagan, *enamiâssig*. Pagan Indian, *enamiâssig unishinâbe, meîâganishinâbe*. (Eka eyamihât).
 Pagan sacrifice, *sâgiwitchigan, sasâgiwitchigan*. I make a pagan sac., or, I give s. th. for a sacrifice, *nin sasâgiwitchige*. I give it to him as a sacrifice, *nin sasâgiwina*. The gift received as a sacrifice, *sasâgiwiniyowin*. (Webinâsuwin).
 Pagan sacrificer, Indian sacrificer, *sasâgiwitchigewinini*.
 Pagan sacrificing, *sasâgiwitchigewin*. I sacrifice some object, (*in., an.*) according to pagan rites, *nin sâgiwiton; nin sâgiwia*. I sacrifice s. th. to him, *nin sâgiwitawa, nin sâgiwitamawa*.
 Paid; I am paid, *nin dibaamâgos, nin dibaamâgo*. It is paid, *dibaamagemagad*.
 Pain, *kotagitowin, kotagendamowin, âkosiwin*. Much pain, *gibendamowin*. I am in pain, I have pain, *nin kotagito, nin kotagendam, nin wissagendam*. I have much pain, *nin gibendam*.—I cause or give pain, *nin kotagiwe*. It causes pain, *kotagiwemagad*. I give him pain, make him suffer, *nin kotagia*.—I have pain in such a part of my body, (*in., an.*) *nind âkosin; nind âkosinan*.

—Little pain of a child, *bobo*. Pain in the head, in the leg, etc, S. Head. Leg, etc.

Painful; it is painful, *sanagad, animad*. It is painful, considered painful, *kotagendâgwad, wissagendâgwad*. I consider it p., *nin kotagendân, nin wissagendân*. It is a painful event, *kotagendagwakamigad*.

Paint, (colors,) *jijobûgan, wejigan*.

Paint; I paint, *nin jijobiige, nin jijûige*. I paint it, (*in, an*) *nin jijobian, nin wejinan; nin jojokian, nin wejina*.

Paint, (draw;) I paint, *nin masinibiige, nin masinitchige, masinîtân nind ojibiwa*. I paint him, (her, it,) *nin wasinibiwa; nin masinibian*.

Painted; it is painted, (*in, an*) *jijobigâde, wejinigâde; jijobigâso, wejinigâso*.

Painter, *jijobiigewinini, wejini-gewinini*.

Painting, (drawing, picture, image,) *masinigiigan, masinitchigan*. The art or act of painting, *masinibiigewin, masinitchigewin*.

Pair; one pair, *ningotwêwân, ningotwewanagisiwin*. We are a pair, *nin ningotwêwagisimin*. Two, three pair, *njwêwân, nisswêwân*, etc. So many pair, *dasswêwân*.

Palace, *ogimâwigamiy*.

Palate, my, thy, his palate, *ninagask, kinagask, onagaskon*. (Mayakask).

Pale; I am pale, *nin wâbinêwis, nin wâbinêwadengwe, nin wâbîshkingwe*. I look pale, *nin wâbinagos*.

Paleness of the face, *wâbinêsiwin, wâbîshkingwewin*.

Palm of the hand, *nobogaskinindj*.

Palm-Sunday, *jingobi-gijigad*.

Palpitate; I palpitate, *nin mamâdjipagis*.

Palsy, *nibowâpinewin*. I have the palsy, *nin nibow, nin nibôcapine*. I have the palsy on one side, *nin nabanêaibom*.

Pan, *abwêwin, sassakokwadjigan*. A panful, *ningot-abwêwin*.

Pan-cake, *gwekissodjigan*. I am frying pan-cakes, *nin gwekissâdjige*.

Panc, *wassêchiganâbik*.

Pantry, *atâssowin*.

Pants, pantaloons, *gibodiêgwâson*.

Paper, *masinaigan*. Clean paper, (unwritten,) *banigak masinaigan*. White paper, (unwritten,) *waiâbîshkag masinaigan*. Unwritten paper, *wejbîigadessiuog masinaigan*.

Parable, *awêchigan, agotagoswin, gimodowewin*. I speak or use a parable, *nind awêchige, nind agotagos, nin gimodowe*. (Akwanokijwewin).

Paradise, *wakwi, gijig*. In paradise, (in heaven,) *gijigong, wakwing*. Terrestrial paradise, *kitchi-kitigan*.

Parasite, *pagwishiwes'kid*. I am a parasite, *nin pagwishiiweshk*.

Parasitic habit, *pagwishiiweshkiwin*.

Parasol, (or umbrella,) *agawâteon*.

Parch, (burn a little,) I parch, *nin gâpisige*. I parch it, (*in,*

Pagan In-
mishinâbe,
(Eka eya-

iwitchigan,
I make a
ive s. th. for
âgwitchige.
a sacrifice,
The gift re-
e, sasâgwî-
win).

lian sacrifici-
ewinini.

sasâgwitchi-
e some ob-
rding to pa-
wilton; nin
ce s. th. to
wa, nin sâ-

n dibaamâ-
o. It is paid,

kotagenda-
Much pain,
m in pain,
otagito, nin
issagendam.

nin giben-
ve pain, nin
es pain, ko-
give him

ffer, nin ko-
a in such a

, (*in, an*)
âkosinan.

- an.*) *nin gâpisan ; nin gâpiswa.*
- Pardon. S. Forgive. Forgiveness. Blot out.
- Parent, *kitisi, onigiigoma.* My, thy, his parent, (father or mother,) *nin kitisim, ki kitisim, o kitisiman.* My, thy, his parents, (father and mother,) *ninigiigog, kinigiigog, onigiigou ;* or, *nin kitisimay, ki kitisimay, o kitisiman.*
- Paring, *okonass.*
- Park, (enclosure,) *atchikinigan.*
- Part ; there is part or half of s. th., *ajigané.* Part or half of., *ajiganéaii.* Part or half of the earth, *ajiganékamig aki.* (Pakki).
- Particular, (difficult ;) I am particular, *nin sanagis.*
- Partition, *gibikinigan, pikissanâgokan, atchikinigan.* I make a partition in it, (in a house, etc.) *nin gibikinigadan, nin pikissanagokadan, nind atchikinigadan.*
- Partridge, *biné.* Young par., *binéns.* I hunt part., *nin nandabinéwe.* The partridge shakes his wings, *gwigwingwao biné.* The tree on which he shakes his wings, *gwigwingwawâtig.* (Pihyew).
- Partridge-berry, *binémin.*
- Partridge-leaf, *binébag.*
- Pass ; I pass him, (her, it,) *nin kâbikawa ; nin kâbikan.* It passes me, *nin kâbikagon.* It passes, *kâbikosse.*
- Pass away ; it passes away, *angomagad, angoshkamagad.*
- Pass by ; I pass by, *nin bimija, nin bimosse.* I pass by in a canoe or boat, *nin bimâk-wajivee.* I pass by in a canoe or boat, singing, *nin bimâmas.* I pass by carrying him (her, it) in a sleigh, *nin bimidabana ; nin bimidabadan.* I pass by, riding, *nin bimibaigo.* I pass by, running, *nin bimibato.* I pass by, walking with snowshoes, *nin bimâgimosse.*—The road passes by, *bimamo mikana.*—I am heard passing by, *nin biméweshin.* I am heard making noise in passing by, *nin bimwéwee.* I am heard talking in passing by, *nin bimwéwidam.*
- Passenger, traveler, *bebamâdisid.*
- Passionate, (easily moved to anger.) I am passionate, *sesika nin nishkâdis, waiba nin nishkâdis, nin mishidee, nin babigodee, nin bitchinawes, nin nishkadisishk.* (Wokkewisiw).
- Passionate person, *neshkâdisishkiid, nelâ-nishkâdisid.* (Kisiwâsiskiw).
- Passionate temper or temperament, bad passion, *bitchinawesiwin, babigodeewin, nishkâdisishkiwin, matchi bimâdisiwin.* I have a passionate temperament, *nin nishkâdisishk, nin matchi bimâdis.*
- Passover, *pak-wissiniwin.*
- Pass over, (or miss ;) I pass over him, (her, it,) *nind answekawa ; nind answekan.* (Miyâskawew).
- Pass through ; I pass (it passes) through, *nin jâbode ; jâbodemagad.* The water passes through, *jâbobi.* I succeed in passing through or over s. th., *nin gashkio.*

Paste; I paste, *nind agokiwassitchige*. I paste it, (*in., an.*) *nind agokiwassan; nind agokiwasswa*. (The same as sealing.)

Patch, (piece,) *bagwaigan*.

Patch; I patch, *nin bagwâige*. I patch it, (*in., an.*) *nin bagwaan; nin bagwâwa*.—I patch a canoe, *nin bagwaan*. I patch leggings, *nin bagwaidasse*. I patch shoes, *nin bagwaass*.

Patching, *bagwaigewin*.

Path, *mikan, mikana*.—S. Road. (Meskanaw).

Patience, *minwadendamowin, jâjibendawowin, bekâdisiwin, bekâdendagosiwin*.—I have patience with him, *nin babimîwidawa*. We have patience with each other, *nin babimîwidamin*. (Sibeyittamowin, yospisiwin).

Patient; I am patient, *nin minwadis, nin minwadendam, nin jâjibendam, nin bekâdis, nin bekadendagos, beka nin kotagis, beka nin kotagendam*. I find him patient, *nin minwadeni-ma, nin jâjibenima*.

Patient, (sick person,) *aiâkosid*. Patron-Saint; he is my Patron-Saint, *nin wid'jînikasoma aw ketchitwâwendagosid*.

Pattern for net-meshes, *bimidakonigan, bimidakonagan*.

Pattern for vestments, *tibijigan*. Paunch, *nissâd, winassag*.

Paw, *wanasid*.

Pay; I pay, *nin dibaamaga*. I pay him, *nin dibaamawa, nin napanona*. I pay for it, (*in., an.*) *nin dibaan; nin dibawa*. I pay so much for it, (*in., an.*) *nind ipinean; nind ipinêwa*.

Pay debts; I pay my debts, *nin dibaan nin masinaigan, nin kijikan nin masinaigan*. I pay him in full, *nin kijikawa*. I pay all I owe, *nin kijikas*.

Payer, *debaamâged*.

Payment, *dibaamâgewin, dibaâgowin, dibaamâdiwin*.

Peace, *bisâniwewin, inawendiwin, mino inawendiwin, mino widjindiwin, wanakiwin*. (Wetaskiwin). We live in peace and harmony together, *nin mino inawendimin, nin mino widjindimin*.—I live somewhere in peace, *nin wanaki*. I make him live in peace, *nin wanakia*.

Peace of heart, *bisâniwewin, wanakiwedeewin*. (Kiyâmitehewin.) I enjoy peace of heart, *nin bisâniwede, nin wanakiwede*.

Pea-cock, *sasêga-misisse*.

Peaceable; I am p., *nin bisânis, nin bekâdis*.

Pear, *osigwâkomin*.

Pearl, *ananidji, bikomigens, babikomigens*.—I have a pearl in my eye, *nin jiwâb*.

Pear-tree, *osigwâkominagawanj*.

Pebble, *assin*.

Peddle; I peddle, *nin babamatawe*.

Peddler, *babamatâwewinini*.

Peddler or peddling, *babamatâwewin*.

Peel, *okonass*.—S. Shell.

Peep; I peep in, *nin tapâb, nin tapikweshin*.—I peep out from under s. th., *nin pinsâb*.

Peevish; I am peevish, *nin babigodee, nin mishidee, nin matchi bimâdis*.

Peevishness, *mishideewin, babigodeewin*.

- Peg, *sagâkwaigan, sassagâkwaigan.*
 Peg; I peg, *nin sagâkwaige, nin sassagâkwaige.*
 Pen, *migwan.*
 Penance, *kotagiidisiwin.*
 Pencil, *ojibiiganâtig.*
 Penetrate; it penetrates into s. th., *bosasse.* It penetrates in the flesh, *gondasse.*
 Peninsula; there is a peninsula, *gigawêkamiga.*
 Penitent, *aianwênindisod.*
 People, *bemâdisidjig.*
 Pepper, *gawissagang, tipweban.*
 Peppermint, *tekassing.*
 Perdition, *banâdisiwin; banâdjiiwewin.*
 Peregrination, *babâmâdisiwin.*
 Perfect, perfectly, *gwaiâk, weweni, wâwinge, âpitchi.*
 Perfection, *wâwingesiwin.* I do or say s. th., to perfection, *nin wâwinges.*
 Performance; religious perf., *manitokâsowin.* I do some rel. perf., *nin manitokas.*
 Perfume, *minomâgodjigan, (minomâgwadjigan,) nokwésigan.*
 Perfume; I perfume, *nin minamagodjige, nin nokwésige.*
 Perhaps, *gonima, gonigé, géma, kema, ganabâtech, mâkija.* (Mâskutch).
 Peril, *bapînisiwâgan.*
 Perish; I perish, *nin nib, nin nishiwânadis.* It perishes, *nin bomagad, nishiwânadad.*
 Permit; I permit, (allow,) *nin ganabendjige, nin pagidinige, nin naéndam.* I permit him to do s. th., *nin pagidina, nin pagidjia, nin ganabênima, nin mina.* I permit it, *nin ganabéndân, nin naéndân.*
- Perpetual, *kâgige.*
 Perpetually, *kagigêkamig, kâginig, mojang, apine.*
 Perseverance, *jibendamowin, jajibendawowin, pajigwadisiwin.*
 Persevere; I persevere, (at work, etc.) *nin jibendam, nin jajibendan.*
 Persist; I persist, *nin pajigwendaw, nin pajigwâdis.* I persist upon what I say, *nin wi-debwe.* (Atji piko wi-tâ-pwew).
 Perspiration, *abwêsowin.*
 Perspire; I perspire, *nind abwes.*
 Persuade; I persuade, *nin gagânsonge.* I persuade him, *nin gagânsoma;* I persuade him to go with me, *nin wijâma.* (Kaskimew, sâkotchimew).
 Persue; I persue him, *nin noswanéwa.*
 Perversity, *matchi ijwêbisiwin, match' aiawishiwin.*
 Pervert; I pervert him, *nin matchi-ijiwebisia, nin wani-shima, nin banodjia.* (Misiwanâdjihew).
 Pest, pestilence, *jindâgan, kiji nd a gan mânâdapînewin.* There is pestilence, *mânâdapîndkamigad.*
 Pestle, *botâganak, botashkwanak.*
 Petition, *nanândamowin, nandôtamowin.*
 Petrified; I am (it is) petrified, *nind assinîw; assinîwan.*
 Petticoat, *godass, matsîgode.* I wear a short petticoat, *nin takwâmbis.*
 Pew, *apâbiwin.*
 Pewter, *wâbashkikomân.*
 Phantom, *tchibai.*

Pharmacy, *mashkikikewin*.
 Phenomenon; it is a phen., *mandāwinagwad*.
 Phlegm, *agig*, *sibiskanamowin*.
 Physician, *mashkikiwinini*, *nānādwitwēwinini*, *nenāndawiiwed*.
 Pick; I pick a bird, *nin pashkobina binēshi*.
 Pickeral, (fish,) *ogā*. Young pie., *ogāns*.
 Pick them out, (*in.*, *an.*) *nin jagiginanan*, *nin mamaganan*; *nin gagiginag*, *nin namiginag*.
 Pick up; I pick up, *nin patukaige*. I pick it up with s. th. pointed, (*in.*, *an.*) *nin patakaan*; *nin patākawa*.—I pick it up and eat it, (*in.*, *an.*) *nin mamajagandan*; *nin mamajagama*.
 Picture, *masinibiigan*, *masinitchigan*.
 Piece, *bokwaii*. A piece of any clothing material, *bokweg*. A piece of meat, fish, etc., *nin gotonijigan*. Two, three pieces, *nijonijigan*, *nissonijigan*, etc. So many pieces, *dassonijigan*.—I make it all of one piece, *nin misiweton*. It is made all of one piece, *misiwetchigāde*.
 Pierce, (bore;) I pierce, *nin pagwanēige*, *nin pagwanēbidjige*. I pierce it, (*in.*, *an.*) *nin pagwanēan*; *nin pagwanēwa*. I pierce it with my finger, (*in.*, *an.*) *nin pagwanēbidon*; *nin pagwanēbina*.—I pierce it with difficulty, *nin gashkaan*.—I pierce him, *nin jabwenawa*, *nind inishkawa*. It pierces me, *nin jabwenaogon*, *nind inish-*

kagon.—I am pierced, *nin jibajigas*.
 Piety, *sōnganamiawin*. (Ayami-hewatisiwin.)
 Pig, *kokosh*. Youngpig, *kokoshens*.
 Pigeon; wild pigeons, *omimi*. Young wild pigeon, *omimins*. Domestic pigeon, dove, *wābmimi*, *wābomimi*. Young domestic pigeon, *wābmimins*.—I hunt pigeons, *nin nāndāomimi*, *nin nodjomimiwe*.
 Pigeon-tail, *awé*.
 Pike, (fish,) *kinaje*. Another kind, *māshkinaje*.
 Pile; I put it on the top of a pile, (*in.*, *an.*) *nind agwitawisidon*; *nind agwitawishima*.
 Pill, pills, *mashkiki bebikominaagak*.
 Pillage, *makandwewin*.
 Pillage; I pillage, *nin makandwe*.
 Pillager, *makandwēwinini*.
 Pilot, *wedaked*, *odākēwinini*.
 Pimple, *minins*. I have a pimple on my lip, *nin mininsiwidon*. My face is full of small pimples, *nin mossēwingwe*, *nin babigwingwe*.
 Pin, *oshtigwān-jābonigan*, *nessegoabideon*, *sagākwaon*, *sagākwaonens*.
 Pin; I pin it, (*in.*, *an.*) *nin sagsagākwaodon*; *nin sassagākwaona*.
 Pincers, *takwāndjigans*.
 Pinch; I pinch him, *nin tehissibina*, *nin wisibina*.
 Pinery, *jingwakoki*.
 Pine-tree, *jingwak*. Young pine-tree, *jingwakens*. Dry pine-tree, *mānissag*. Red pine, *pakwanagēmak*. White pine, *amikwāndag*, *kawāndag*.

- Pinnacle, *wanakowin*.
 Pint, *abitâ-omôdai*; *kishkitchiag minikwâdjigan*.
 Pipe, *opwâgan*. Stone-pipe, *assinopwâgan*. Wooden-pipe, *mitigopwâgan*. A pipe full, *ningotôpwâgan*. I fill my pipe, *nind onâshkinaa nind opwâgan*. I light my pipe, *nin sakaipwâgane*.
 Pipe-stem, *okidj*, *odamaganak*, *odagamunâtiq*. Flat broad pipe-stem, *nabagakokidj*. (Oskitjijy).
 Pipe-stone, *opwâgan-assin*.
 Piss, *jigiwînâbo*.
 Piss, I piss, *nin jishig*. I piss in the bed, *nin jigingwâm*. (Sikiw, sikikwâmiw). The dog pisses, *agwinoe animosh*.
 Piss-pot, *jigiwînâgan*.
 Pistol, *pâshkisigans*.
 Pitch, *pigiw*, *pagin*. I make (gather) pitch, *nin pigike*.—
 Pitch of the fir-tree, (balsam,) *papashkigiw*.
 Pitch; I pitch, *nin pikike*. I pitch it, (*in.*, *an.*) *nin pigikadan*; *nin pigikana*.—I pitch over, (a canoe or boat,) *nin jjo-kiwéige*. I pitch over my canoe, *nin jjojokiwéan nin tekimân*.
 Pitch-brush, *jjojokiwéigan*.
 Pitcher, *minikwâdjigan*. Earthen pitcher, *wâbigan-minikwâdjigan*.
 Pit-coal, *akakanjéwassin*, *akakanjéwaki*. There is pit-coal, *okakajéwassinika*.
 Pit-coal mine, *akakanjéwassinikan*.
 Pit-coal miner, *akakanjéwassinikewinini*.
 Pit-coal miner's work or business, *akakanjéwassinikiwin*.
 Pith, *win*. (Wiyin).
 Pity, *kitimâgeningewin*, *kitimâgendjigewin*, *kitimâgenindwin*.—It is a pity, *wiagad*.
 Pity; I pity, *nin kitimâgendam*, *nin kitimâgeninge*, *nin kitimâgendjige*. I pity him, (her, it,) *nin kitimâgenima*; *nin kitimâgendan*. I pity myself, *nin kitimâgenim*, *nin kiiimâgenindis*. We pity each other, *nin kitimâgenindimin*.
 Place in a lodge or house allotted to a family, *abinass*.
 Place of crossing, *nîminagan*. (Ajiwahunân).
 Place where a wild animal in the woods uses to eat, *indajitagan*.
 Place where s. th. is conserved or hidden, *assândjigon*. (As-tatjikun).
 Place; I place it, (*in.*, *an.*) *nind atôn*; *nind assâ*. I place it well, (*in.*, *an.*) *nin minôssitôn*; *nin minôshima*.
 Placed; it is placed, (*in.*, *an.*) *atchigâde*; *atchigâso*.
 Plague, *kotagapinewin*, *mânâdapiwewin*, *kitchi inâpinewin*.
 Plague, *kotagisiwin*, *kotagitewin*.
 Plague; I plague people, *nin kotagiwe*, *nind odjanimiiwe*.
 Plain; it is plain, intelligible, *nissitotagwud*.
 Plainly, *mijisha*. (Mosis).
 Plane, *joshhotchigan*, *gândinigan*, *môkodjigan*.
 Plane; I plane, *nin joshkotchige*; I plane it, (*in.*, *an.*) *nin joshkogaan*; *nin joshkogawa*.
 Plank, *kitchi nabagissag*.
 Plank-road, *nabâgissago-mikana*.

- Plant, *maskossiw*. A hollow plant or herb, *wimbashk*. The plant is hollow, *wimbashkad*.
- Plant; I plant, *nin kitige, nin pagidinige*. I plant it, (*in., an.*) *nin kitigadan, nin pagidinan; nin kitigana, nin pagidina*.
- Planted; it is planted, *kitigáde*.
- Plaster, *agobison, agobisowin*. I have a plaster on my wound, *nind agobis*. I tie a plaster on his wound, *nind agobina*.
- Plaster, *wábigan*.
- Plaster; I plaster, *nin wábigunaige*. I plaster it, *nin wábigunaan*. I plaster with a trowel, smoothly, *nin joshkwabigonaige*.
- Plastering, *wábigonaigewin, joshkwabigunaigewin*.
- Plat; I plat, *nind okadenige*. I plat it, (*in., an.*) *nind okadenan; nind okadena*. I plat it to him, *nind okadenamawa*.
- Plate, *tessinâgan*. A plate full, *ningo tessinâgan*. Twice, three times a plate full, *nijo tessinâgan, nisso tessinâgan*, etc. Earthen plate, *wábiganonâgan*.
- Platted cord, *okadéiâb*.
- Play, playing, *odaminowin*.
- Play; I play, (like children,) *nind odamin*. I play with noise, *nin kiwanis*. I play, neglecting my duty, *nin kiwanakamis*. (Metawew).
- Play; I play, (game,) *nind atâge*. — We play together, (at cards, etc.) *nind atâdimin*. I play it, I play for it, (*in., an.*) *nind atâgen; nind atâgenan*. (As-twâkew).
- Play; I play the child, *nind abinodjiikas*; I play the Indian, *nind anishinâbekus*.
- Playing, (gaming,) *atâgewin, atâdirwin*.
- Playing-ball or play-ball, *pikwakwad*.
- Playing-card, *atâdi-masinaigan*.
- Playing-house, play-house, *atâdwiwigamig*.
- Plaything, *odaminowâgan*. (Metawâgan).
- Please; I please him, *nin mino-urwea, nin wawijia*. (Atamihew). As thou pleasest, *potch gaie kin*. (Appokiyn). As you please, *potch gaie kinawâ*, or, *aposhkekin*.
- Pleasing; I am (it is) pleasing, agreeable, *nin minwendagos, minwendagwad*.
- Pleasure, *minwendamowin, bapinimowin*. I make him pleasure with my arrival, *nin sagineshkawa*.
- Plenty, *débiswin*. I live in plenty, *nin débis*.
- Plenty of..., *nibiwa*. (Mitechet, mistahi).
- Plenty, plentiful, *gwâshkawad*.
- Plough, *bigwakamigibidjigan, bigobidjigan, tashkikamijibidjigan, bimibodjigan, bissakamigibodjigan*. I make a plough or ploughs, *nin bigwakamigibidjiganike*.
- Plough; I plough, *nin bigwakamigibidjige, nin bigobidjige, nin tashkikamigibidjige, nin bimibodjige, nin bissakamigibodjige*. I plough a field, *nin bigwakamigaan kitigan*. I plough (or break) the ground, *nin bissakamigaan aki*. I plough in a sandy ground, *nin tashkatawangibidjige*.

- Plover, (bird,) *tehitwishkivé*. (Sesesiw).
- Pluck out; I pluck (or pull) it out, (*in.*, *an.*) *nin mamibiton*, *nin mamidina*. I pluck it out, (herb, plant,) *nin jishanashk'hidon*, *nin pashkobidon*.— I pluck him an eye out, *nin gidjabawa*. I pluck my eye out, *nin gidjabaodis*.
- Plum, *pagéssán*, *pagessámin*.
- Plume of feathers, *nimashkai-gan*, *migwangena*, *paikibinweon*. I have a plume of feathers on my head, *nin nimashkaige*.
- Pocket, *maskkimodégwadjigan*.
- Point of land, projecting in the lake, *netáshi*. On the other side of a point, *ajawew*. I go around a point in a canoe or boat, *nin giwidewa*, *nin givitaam*, *nind awasséwaam*, *nikéwaam*. I cross (or traverse) a point on foot, *nin kakiwe*. The place where they traverse a point on foot, *kakiwéonan*. I traverse a point partly in a canoe, *nin kakimassato*.
- Poison, *matchi maskkiki*, *pitchibowin*. Deadly poison, *nibowinipitchibowin*.
- Poison; I poison, *matchi maskkiki nind ashage*, *nin pitchibojwe*, *nin matchi inapinodjige*, *nin matchiinapiaas*. I poison myself, *matchi maskkiki nind odapinan*, *nin pitchib*, *nin pitchibowidis*. I poison him, *matchi maskkiki nind ashama*, *nin pitchibona*, *nin matchiinapinana*.
- Pole, boat-pole, to push a boat or canoe, *gaáaktigan*, *gan-dakiganak*. (Kwáskusowinátik).
- Pole; I pole, (a canoe or boat,) *nin gandakiige*. (Kwáskusow).
- Polecat, *jikág*.
- Pole, net-pole, to hang or spread a net on to dry, *bassassabanak*.
- Polish; I polish, (give lustre,) *nin wássikwadjige*. I polish it, *nin wássikwadon*.
- Polish; I polish, (make smooth), *nin joshkotchige*. I polish it, *nin joshkogaan*; *nin joshkogawa*. I pol. it, (metal, *in.*, *an.*) *nin joshkwábikaan*; *nin joshkwábikawa*.
- Pomade, *namakwiwin*. (Tomik-kwewin). I put pomade on his head, *nin namákona*.
- Pond or pool, *bitobig*, *wajibiia*. Small pond, *bitobigous*, *wajibiiaus*. (Pittukahán).
- Poodle-dog, or a dog with long hair, *pagwawed animosh*, *missábassim*. (Tch'mistawew, *pikwáskaw*).
- Poor, *kitimágakamig*. I am (it is) poor, considered poor, *nin kitimágis*, *nin kitimagendagos*; *kitimagad*, *kitimagerdagwad*. I make him, (her, it) poor, *nin kitimagia*; *nin kitimagiton*.
- Pope, *Maiamawi-nigáuisid Kitchimekatewikwanaie*.
- Poplar, poplar-tree, *asádi*. There are poplar-trees, *asádika*. (Mitus).
- Porcelain, *migiss*.
- Porcelain breastplate, *migissiesimig*.
- Porcelain cup or saucer, *migissindgans*.
- Porcelain plate or dish, *migissinagan*.

- Porcelain-strap, *migissôvikan*.
 Porch, *tessitchigan*. There is a porch made, *tessitchigâde*.
 Porcupine, *kâg*. Young porcupine, *kâgons*. Male porcupine, *nabéiâg*. Female porcupine, *nojéiâg*. I hunt porcupines, *nin nandawâgwe*. (Kâkwa).
 Porcupine Mountain. *Kâgwadjiw*.
 Porcupine quill, *kâgobiwe*. (Kâwîy).
 Porcupine's skin, *kâgwaiân*.
 Pork, *kokosh*.
 Port, *agomowin*. (Kapâwin.)
 Portage, *onigam*. I carry s. th. over a portage, *nind onige*.
 Portage-strap, *apikan*.
 Portrait, *masinibûigasowin, masinasowin*.
 Portrait; I portrait him, (her, it,) *nin masinibiwa; nin masinibian*.
 Portraited; I am (it is) portraited, *nin masinibûigas, nin masinas; masinibûigâde, masinâde*.
 Position; it is in a difficult position, (*in.. an.*) *bâtâssin; bâtâshin*.
 Possess; I possess, I have property, *nin dan, nind indân, nin dibendass*. I possess him, (her, it,) *nin dibenima; nin dibéndan*.
 Possession, *dibendassowin, danwin*.
 Post-office, *masiniganivigamig*.
 Pot, *minikwâdjigan*.
 Pot, iron pot with legs, *okâdakik*.
 Potato, *opin*.
 Potato-bud or germ, *pakwekotchigan*.
 Potato-paring, *opini-okonass*.
 Potato-sprout, *wâbidwi*.
 Potentate, *kitchi-ogima*.
 Pot-herb, *jigâgawanj meshkosimid*.
 Pot-ladle, *anéigan*.
 Potter, *wâbigan-onaganikewinini*.
 Pound, *dîbabishkodjigan*.
 Pour; I pour it in another vessel, *nind ajawi-siginan*. I pour him s. th. in the mouth, *nin sigaandwa*.—I pour water on s. th., *nin sigaandage, nin sigeandjige*. I pour it, *nin sigaandagen, nin sigaandjigen*. I pour it on him, (her, it,) *nin sigaandawa; nin sigaandan*.
 Pour out; I pour out, *nin siginige*. I pour it out, *nin siginan*. I pour out for somebody, for people, *nin siginamage*. I pour it out for him, *nin siginamawa*.
 Pouring out, *siginigewin*.
 Pout; I pout, *nin mindawé*. I am in a habit of pouting, *nin mindawishk*. I pout towards him, *nin mindawa, nin mindamawa*. I rout because I have no liquor to drink, *nin mindâwebi*.—I pout, (I hang out the lips,) *nin jibidonen*.
 Pouter, *meâdawed, mendaweshkid*.
 Pouting, *mindawewin*. Bad habit of pouting, *mindaweshkiwin*. Pouting for want of liquor, *mindawekiwin*.
 Poverty, *kitimâgisiwin*.
 Powder, *makaté*. (Kaskité). My powder is all gone, *nin tchagakweweshin*.
 Powder, (hair-powder,) *gingwawodiwin, wêbesanamân*.

- Powder; I powder myself, *nin pingmaodis*. I powder him, *pingwâwa, nin pingwiwima*.— Powdering, *pingwaodimin*.
- Powder-horn, *pindakatewan*. (Pitchipikkwân). I fill my powder-horn, *nin pindakatewe*.
- Powder-house, *makatewigamig*.
- Power, *gashkiéwisiwin, niganisikandamowin*. I have power, (authority,) *nin gashkiewis*. I have power (authority) over him, (her, it,) *nin gashkiéwisikawa, nin niganisikandawa; nin gashkiéwisikandan, nin niganisikandan*.—I do all to my power, *nin nandagenim*.
- Pox, small pox, *makakisiwin*. I have the small pox, *ning omakie*. (Omikiw).
- Practice, *ijitchigewin, ijitwâwin*.
- Practise; I practise, *nind ijitchige*. I practise it, *nind ijitchigen*. I practise religion, *nind ijitwa*.
- Prairie, *mashkodé*. There is a prairie, or there are prairies, *mashkodéwan*.
- Prairie, large open prairie, *mishawashkode, mijiskâwashkode*.
- Prairie-ox, (buffalo,) *mashkodé-pijiki*. (Maskutewimustus).
- Prairie-wolf, *pashkwadashi*. (Mahingan).
- Praise, (flattering,) *mamikwadiwin, mamikwadamowin*. Self-praise, *mamikwasowin*.
- Praise, (flatter;) I praise, *nin mamikwâdam*. I praise myself, *nin mamikwas, nin mamikwadis*. We praise one another, *nin mamikwadiwin*. (Mâmitjimew).
- Praise, (glorifying,) *kitchitwawinidiwin, wawijinkiwin, mino-wawinidiwin*. Self-praise, *mino-wawinidisowin*.
- Praise, (glorify;) I praise him, (her, it,) *nin kitchitwawina, nin kitchitwawenima, nin wawijenima*.
- Prattle, I prattle, *nind osâmidon, nind osâminowe*.
- Pray, I pray, *nind anamia*. I pray for him, *nind anamiétawa, nind anamietamawa, nin gaganodamawa*. (Ayamihâw).
- Prayer, *anamiewin*. (Ayamihâwin).
- Prayer-book, *anamic-masinaiyan*.
- Preach; I preach, *nin gagikwe*. I preach to him, (her, it,) *nin gagikima; nin gagikindân*. We preach to one another, *nin gagikindimin*.
- Preaching, *gagikweenin, anamic-gagikwewin*.
- Precede; I precede him, (her, it,) *nind aniwia, nind aniwishkawa; nind aniwiton, nind aniwishkan*. (Nikânuttawew).
- Precedence, *nigânisowin*.
- Precept, *ganâsongewin*.
- Preceptor, *kekinoamaged, kiki-noamagewinini*.
- Precious; I am precious, *nin kitchi âpitendagos*.
- Precipitate; I precipitate some work, *osâm nin wewibita*.
- Precise; I am pr., *nin wâwinges*.
- Precisely, *wâwinge, gwaiak*. (Ketisk).
- Precision, *wawingesowin*. I act with precision, *nin wâwingetchige, nin wâwinges*.

adiwin..

tchitwa-
win, mi-
f-praise,ise him,
wawina,
nin wa-

d osâmi-

amia. I
namietta-
awa, nin
amihâw).
Ayamihâ-

-masinai-

gagikwe.
r, it,) nin
gikindân.
mother, nin

in, anami-

him, (her,
nind ani-
witon, nind
hattawew).
win.n.
ged, kiki-

ious, nin

itate some
wibita.
wâwinges.
e, gwaiaak.win. I act
wâwinget-Predecessor, *naganishkad.*Prediction, *niganâdjimowin.*Pre-eminent, *kitchi.*Prefer; I prefer him, (her, it,)
*nin bajidenima, nawatch nin
minwenima; nin bajidendan,
nawatch nin minwendan.*Pregnant, (with child;) I am
pr., *nind andjik, nin gagish-
kage, abinodji nind aiawa,
abinodji nin gigishkawa.*Preparation, *âpitchiwin, ojitâ-
win, wâwejilâwin.*Prepare, (get ready;) I prepare.
*nind ojita, nin wâwejita, nind
âpitchita.* I make him pre-
pare, *nind ojitaa, nin wâwejilan.*Preparing; I am pr. to do s.
th., *nind âpitchi.* I am pr.
for a voyage, *nind ojita.*Present, (gift,) *migiwewin, mi-
nigowin, minidiwin.*Present, (give;) I present, *nin
migiwe.* I present it, (*in., an*)
nin migiwen; nin migiwenan.
I present it to him, *nin mina.*Present, (bring or put before
somebody;) I present it, *nind
ininan.* I present it to him,
*nind ininama, nind ininama-
wa.*—It is presented in a cer-
tain manner, (*in., an.,*) *inin-
gâde, ininigâso.*Press, *sindaagan, sindakwai-
gan.*Press; I press strongly, (in my
hand,) *nin mâgobinige.* I press
slightly, (in my hand,) *nin
mâgonige.* I press it strongly,
(*in., an.*) *nin mâgobidon, nin
mâgobina.* I press it slightly,
(*in., an.*) *nin mâgonan; nin
mâgona.*Press down; I press down, *nin
gindjigadjige, nin gindjidaige,**nin mâgoshkinadjige, nind
onadinige.* I press it down.
(*an., in.*) *nin gindjidâwa, nin
gagindjidawa, nin gindjida-
shima, nind onadina; nin gin-
djidaan, nin gagindjidaan, nin
gindjidassidon, nind onadaan.*
—I press it down in a vessel,
*nind assânashkinadon, nin
mâgoshkinadon.*Press in; I press in through
the crowd, *nin gindjidawi.*Press together, (compress;) I
press in, (*in., an.*) *nin sinda-
gaan; nin singagwa.*Pressed together; it is pressed
together, (*in., an.*) *sindaigâde;
sindaigâso.*Press upon; I press upon him,
(her, it,) *nin sinsikawa; nin
sinsikan.*Pretend; I pretend to be this or
that, *nind awiidis.*Pretty, *gwanâch.*Pretty, *eniwek.* (Eyiwek).Prevail; I prevail, *nin gashki-
to, nin gashkiéwis.* I prevail
upon him, *nin gashkia.* (Shâ-
kohew). I pr. upon myself,
nin gashkiidis. I cannot pr.
upon him, *nin bwama, nind
agawâdamawa.*Prevent; I prevent him, *nin
ganwêwema.*Prey-bird; a kind of prey-bird,
*tchains.*Price; I put a price on him,
(her, it,) *nind onagima; nind
onaginidan.* I make a price
for him, *nind onaginidamawa.*Pride, *maminâdisiwin, gokwâ-
denindisowin, ishpenindiso-
win, kitchitwawenindisowin,
kitênimowin.*Priest, *mekatêwikwanaie.* I am

- a priest, *nin makatêwikwanawew*. (Ayamihewiyiniw).
 Priesthood, *mekatêwikwanaiewwin*.
 Prime; I prime a gun, *nin biwissidon pâshkisigan*.
 Primogeniture, *sasikisiwin, nitaminigwin*.
 Principal, *kitchi*. The principal commandment, *kitchi ganasongewin*. I am the principal person here, *nin niganendagos oma*. It is the principal thing, *niganendagwad*.
 Principally, *mémindage, mém-dage*. (Osâm).
 Print; small print, (small type,) *bissibiigan*. Large print, *mangibiigan*.
 Print; I print, *nin masinakisige*. I print it, *nin masinakisan*.
 Printed; it is printed, *masinakisigade*. It is printed in small type, *bissibiigade*. It is printed in large type, *mangibiigade*.
 Printer, *masinakisigewini, mesinakisang masinaigan*.
 Printing, printer's art, work or business, *masinakisigewin*.
 Printing-office, *masinakisigêwigamig*.
 Prisoner, *gebâkwaigâsod*. I am a prisoner, *nin gibâkwaigas*.
 Prisoner of war, slave, *awakân*. I am a prisoner of war, (I am enslaved,) *nind awakaniw*.
 Prize, put at stake, *atchigewin*.
 Probity, *gwaiaiko-bimâdisiwin*.
 Procession, *anamie-bimossewin*. We walk in procession, (religious procession,) *nind anamie-bimossemin*.
 Procure; I procure, *nind ondi-namage*. I procure s. th. to him, *nind ondinamawa*. I proc. to myself, *nind ondinamas, nind ondinamadis*.
 Prodigious, *mamakâdakamig*.
 Produce; it produces, (a field,) *nigin*. It produces well, *minogin*. It produces nothing, *anawigin, anawewisimagad*. It produces spontaneously, *bini-shigimagad*.
 Profess; I profess religion, *nind anamia, nind ijitwa*.
 Profession of religion, *anamie-win, ijitwâwin*. Profession of an art or trade, *inanokiwin*.
 Professor, (teacher,) *kikinoam-gewini*.
 Profit, *gashkitchigewin, âbadj-towin*.
 Profit; I profit by it, *nin pagwishiton, nind âbadjton*. I profit by it in a certain manner, *nind inabadjton*.—It profits, it brings profit, *gashkitchigemagad*. It does not profit, it brings no profit, *anawewisimagad*. The field yields no profit, *anawigin kitigan*.
 Profitable; it is prof., *minogiwemagad, ondisin*. It is prof. to me, (in., an.) *nind ondisin; nind ondisinan*.
 Promise, *wâwindamagewin, wâwindamadwin, nakôdamowin*.
 Promise; I promise, *nin wâwindamage, nin nakôdam*. (Asotam, asotamâwew). I promise him, *nin wâwindamawa, nin nakoma*.
 Pronounce; I pronounce well, *nin minowe*. I pronounce badly, I have a defective pronouncement, *nen mânowe*.
 Prop, *asswâkwaiâan, asswakai-*

ganak, sakaagan, nagaiaik-waiganak.
 Prop; I prop, *nind asswákwaige, nin sakaágadgige.* I prop it, *nind asswukwaan, nin sakaágadân, nin sagáikwaan.*
 Proper, properly, *wendjita.* (Iyenato).
 Properly, as a property, *tibinawe, tetibinawe.*
 Property, *inodewisiwin, tibinawewisiwin, dibendassowin, danwin.* My, thy, his property, (*in., an.*) *nind aaim, kid aaim, od aaim; nind aiam, kid aiam, od aiam.*—I have property, *nin dan, nin dibendass.* I have such a property, *nin inodewis.*
 Prophecy, *ningânâdjimowin.*
 Prophecy; I pro., *nin nigânâdjim, nigân nin dibâdjim ged-ijwebak,* (I tell beforehand what shall come to pass.)
 Prophet, *niganâdjimowini, ganigani-dibadjimod, ganigani-kikendang.*
 Prophetess, *niganâdjimokwe.*
 Proprietor, *debendang, debendjiged, debendassod, tebinawewewisid.* I am the proprietor, *nin tibinawewis, nin dibendjige, nin dibendass.* I am the proprietor of him, (*her, it,*) *nin dibenima, nin tibinawesian; nin dibendân, nin tibinawewisin.*—I make myself proprietor of s. th., *nin tibinawewiisid.*
 Proprietor of a house, *wewigiwamid.* I am proprietor of a house, *nind owigiwâm.*
 Prosperity, *javendagosiw.*
 Prosperous; I am pro., *nin javendagos.*

Prostitute, *bishigwâdjikwe.*
 Proud; I am proud, *nin maminnâdis, nin gokwadenindis, nind ishpenindis, nind ishpendan niaw, nin sasegawendan niaw.* I think him proud, *nin kiténima.* Proud thought, proud thinking, *maminaden-damowin.* I have proud thoughts, *nin maminadendam.* (Kisteyimow).
 Proud person, *meminadisid, eshpenindisod, ketchitwawenindisod.*
 Provided, *kishpin.*
 Provisions, *midjim.* My provisions are all gone, *nin tchagâé.*
 I procure prov., *nin midjimike.*
 Provisions for a voyage, *nawâpon.* (Nimâwin). I take prov. for a voyage, *nin nawâp.* I take it with me on my voyage to eat it, (*in., an.*) *nin nawâpon, (nimaw) nin nawâponan.* I give him prov. for his voyage, *nin nawapona.*—Scrip or sack to put in in prov. for a voyage, *nawapwaniwaj.*
 Provision-store, *midjimiwiganig.*
 Provocation; malicious provocation to anger, *gagandjinawewiwin.*
 Provoke; I provoke him to anger, *nin mikindjia.* (Mawinchewew). We pro. each other to anger, *nin mikindjidimin.*—I provoke him to anger maliciously, purposely, *nin gagândjia, nin gagândjinawea, nin gagândjigidea.* We prov. each other purposely to anger, *nin gagândjidimin.*
 Prudence, *nibwâkâwin, gagitâwendamowin.*

- Prudent; I am pru., *nin nib-wāka, nin gagitaw, nin gagitawendam.*
- Publican, *mamandjitehigewini-ni.*
- Publication, *windamāgowin.*
- Publish; I publish s. th., *nin kikendamiwe, nin kikendamodjiwe, nin windamage.* I publish it, *nin kikendamiwen, nin kikendamodjiwen, nin windamagen.*
- Pull; I pull or haul him (her, it) forth, *nin mōkibina; nin mōkibidon.*
- Pull down; I pull it down, (*in., an.*) *nin nissibidon; nin nissibina.*
- Pulled down; it is p. d., (*in., an.*) *nissibidjigāde; nissibidjigāso.*
- Pulley, *ombābiginigan.*
- Pull out; I pull out, *nin mamibidjige.* I pull it out, (*in., an.*) *nin mamibidon, nin bakwakobidon; nin mamibina, nin bakwakobina.*
- Pulse, *oskweiāb, miskweiāb.* (Pakkahan). I feel the pulse, *nin godjiuike.* I feel his p., *nin godjiskweiabigian.*—The pulse is beating, *pangaan miskweiāb, or oskweiāb.* (Pak-kahokuw). My p. is beating, *nin pangaog, pangaan nind oskweiāb.* My p. beats quick, *nin kijipangaog.*
- Pump, *iskaibān.*
- Pump; I pump, *nind iskaibi.* I pump it out, *nind iskaibadān, nind iskaan.*
- Pumpkin, *ōgwissimān.* Large pumpkin, *missabigon.* The bloom of a pumpkin, *wāssakone, (wāssakwane.)*
- Punished; I am pun. deservedly, *nin mānābamewis.*
- Pupil, *kikinoamāgan, kikinomāwind.*
- Purgative, purge, *jābosigan.* I take a purgative, I purge myself, *nin jābos.* I give him a purge, *nin jāboswa.*
- Purgatory, *gassiakisowin.* The souls in purgatory, *gassiakisowining ebidjig.* (Kāssihamā-kewiskutew).
- Purify; I purify him, (her, it,) *nin binia; nin biniton.* I purify him s. th., *nin binitawa, nin binitamawa.*—I purify him (her, it) by fire, *nin banakiswa; nin binākisan.* I pur. him s. th. by fire, *nin binākisamawa.* (Kāssihew, kanātjehew).
- Purity of heart, *binideewin.* I have a pure heart, *nin binidee.* (Kanātjitehew).
- Purpose; I purpose, *nind inendam.*—S. Resolve.
- Purposely, *ōndjita, awāndjish.* Like purposely, *naita.*
- Purse, *jonūa-mashkimodens.*
- Pursue; I pursue him, (run after him,) *nin biminajikawa, nin mādaana.* (Pimitisahwew).
- Push; I push, *nin gāndaiye, nin gāndinige, nin gagāndinige.* I push him, (her, it,) *nin gāndina, nin gāndāwa; nin gāndinan, nin gandaan.*
- Pusillanimous; I am pus., *nin jāgodee.*
- Pusillanimity, *jāgodeewin.*
- Puss, cat, *gajagens, minons.*
- Pustule, *minins.* My skin is full of small pustules, *nin pikwajeshka, nin papikwajeshka.*

Q

- Quack-doctor, *geginawishkid mashkikiwinini*.
- Quadruped, *naogâded*. It is a quadruped, *niogâde*.
- Quarrel, *gikandiwin, gikange-win, gikawidamowin*.
- Quarrel; I quarrel, *nin gikange, nin gikawidam*. We quarrel with one another, *nin gikandimin, nind aiajindendimin*. (Kikâmew).
- Quarreler, *netâ-gikawidang*. I am a quarreler, I am quarrelsome, *nin nitâ-gikawidam*.
- Quarter; first or last quarter of the moon, *gisiss abilâwisi*.
- Queen, *ogimâkwe, kitchi-ogimâkwe*. I am a queen, *nind ogimâkwew*. I make her a queen, *nind ogimâkwewia*.
- Quench; I quench fire, *nind âtéige*. I quench it, *nind âtéan*.
- Question, *gagwédwewin, gagwédjindwin*.
- Quick; I walk quick, *nin kiji-kâ*. (Kisiskâtew). I walk as quick as I can, *nind apisika*.
- I am quick in working, etc., *nin gwashkwes*.
- Quicken; I quicken my hands, *nind abakinindjiwas*. I quicken my feet, *nind abakisidis*. It quickens, *abisiwemagad*.
- Quickly, *kejidin, kékejidin, kékejidine, wéwib, ningim*. (Kiyipi or kiyipa).
- Quid oftobacco, *agwanendjigan*.
- Quiet; I am quiet in my thoughts, in my mind, *nin bissânenâam, nin nibwâkadendam*.
- Quietly, *beka, naégatch*. (Peyatik).
- Quietude, *bisânabiwin, nibwâkâwin*.
- Quill, *migwan*.
- Quilt, *mawandôgwasson, mawandôgwassowin*.
- Quit; I quit, give up, *nind anijitam, nind anawendjige*. (Nagatew). I quit a place entirely, *nind âpitchi mâdja*. I quit him, *nin bakeshkawa*. I quit it, *nin bakewidon*.
- Quiver, *pindamwan*.

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- Rabbit, *wâbos*. Young rabbit, *wâbosons*.
- Rabbit's berry, *wâbôsomin*.
- Rabbit-skin, *wâbôsowaiian*.
- Rabbit-skin coat, *wâboswêkon*.
I make a coat of rabbit-skin, *nin wâboswêkonike*.
- Race on foot, *gagwêdjikanidiwin*.
- Race in canoes or boats, *gagwêdjikadaowin*.
- Race; I ran a race on foot, *nin gagwêdjikafwe*. I run with him, *nin gagwêdjikana*. We run a race together, *nin gagwêdjikanidimin*.—I run a race in a canoe, *nin gagwêdjikadaowe*. We run a race in canoes, *nin gadwêdjikadaomin*.
- Rackoon, *éssikan*. Young rackoon, *éssikans*.
- Rackoon-skin, *éssikaniwaiian*.
- Radish, *okâdakons*.
- Raft, *babindassagan*. I make a raft, *nin babindassaganike*. (Mittot).
- Rafter, *abâjjiak*.
- Rage, violent anger, *kitchi nishkâdisiwin*.
- Ragged; I am ragged, *nin niswewogodjin*.
- Rags, *wiagassiiman*. (Matchikonâs).
- Rail for a fence, *mitchikanâkwêbidjiganâtig*, *mitchikanâtig*.
- Rail-road, *biwâbiko-mikana*.
- Rail-road car, *ishkoté-odâbân*, (fire-carriage.)
- Rain, *gimiwan*. Rain coming from the north, west, etc. S. North. West, etc.—I walk or travel in rain, in rainy weather, *nin gimivanishka*. I embark or start in a canoe in rain, *nin gimivanibos*.—I travel in a canoe or boat in rain, *nin gimiwanaam*.
- Rain; it rains, *gimiwan*. It begins to rain, *mâdjibissa*, *pâpângmibissa*. It rains a little, *awuwibissa*. It rains hard, *kitchi gimivan*. The rain is heard, *matwêbissa*. Showers of rain are passing by, *babamibissa*. It rains by intervals, *tatâwibissa*. The rain is cold, *takibissa*. It rains no more, *ishkwâbissa*.
- Rainbow, *nagwêiâb*, *odagwanibissan*. (Pisimweyâbîy).
- Raindeer, *atik*. Young raindeer, *atikons*.
- Rain-water, *gimiwanâbo*.
- Raise; I raise him from the dead, *nin abitchibaa*. I raise myself from the dead, *nin abitchibaidis*. (Apisimew).
- Raisin, *jomin*, *baté-jomin*. *baîtég jomin*.
- Rake, *binakwân*, *binakwaigan*, *mawandâshkaigan*.
- Rake; I rake, *nin pinakwaige*. I rake hay together, *nin mawandoshkaige*.
- Ram, *nabé-manishtanish*.

- Ramble, rambling, *babamossewin*, *babamadisiwin*; *giwaadiswin*.
- Ramble; I ramble, *nin babamosse*, *nin babamadis*, *nin giwaadis*.
- Ramrod, *jishibanagidjigan*.
- Rancid; it is rancid, (*in.*, *an.*) *satessin*, *sateshin*. It looks r., (*in.*, *an.*) *saténagwad*; *saténagosi*. It tastes r., (*in.*, *an.*) *satepogwad*; *satepogosi*. (Sâstesiw).
- Rancor, *bitchinawesiwin*. I keep rancor, *nin bitchinawes*. (Kisistâkewin).
- Rancor. Rancorous.—S. Anger.
- Random; at random, *paywana*.
- Rapid or rapids in a river, *bâwitig*. There is a rapid, or there are rapids, *kijidjivan*. (Kisiskâtjivan) The rapids are long, *ginodjivan*. There is a strong rap. over rocks, *kakabikedjivan*. In the middle of a r., *nawâdjivan*. Along the rap. of a river, *tehigâdjivan*.
- Rapids of St. Mary, (Sault de Ste-Marie,) *Bawiting*.
- Rasp, *mitigo-sisibodjigan*.
- Rasp; I rasp wood, *mitig nin sissibodon*. I rasp a board, *nabagissag nin sissibona*.
- Raspberry, *miskwimin*, *miskomin*. Flat raspberry, *jagashkimin*.
- Raspberry bush, *miskwiminagawanj*.
- Rat, *kitchi-wawabigonodji*. (Watjask).
- Rather, *nindawa*, *nindawatch*; *enabigis*.
- Ratified; it is rat., *songitchigâde*.
- Ratify; I ratify it, *nin songiton*.
- Rattle, *jishigwan*.
- Rattle; it rattles, *jinawemagad*, *jinawissemagad*. I make it rattle, *nin jinawiwebinan*.
- Rattle-snake, *jinawe*, *jishigwe*. A kind of rattle-snake, *mitigojishigwe*.
- Rattling in the throat, *madwégamisowin*. A rattling is heard in my throat, *nin madwégamis*.
- Raven, *kagâgi*. Raven's beak, *kagâgiwikoj*.
- Ravine; there is a ravine, *pasakamiga*. (Pasatchaw).
- Raw; it is raw, (*in.*, *an.*) *ashkin*; *ashkini*. I eat raw, *nind ashkib*. I eat it raw, (*in.*, *an.*) *nind ashkandan*; *nind ashkama*.
- Raw fish, (also, fresh fish, not salted,) *ashkigigo*.
- Raw meat, (also fresh meat, not salted,) *ashkiwiass*.
- Razor, *gashkibâdjigan*.
- Reach; I reach him (her, it,) *nin débina*, *nin débishkawa*; *nin débina*, *nin débishkan*. We reach one another, *nin débishkodadimin*. I cannot reach him, (her, it,) *nin nondena*, *nin nâwina*, *nin nanâwina*.
- Reach, (arrive;) I reach him, (her, it,) *nind odissa*, *nin oditan*.
- Reached; I am reached by the water, *nin moshkaog*.
- Reach forth; I reach forth after him, (her, it) *nin mawinana*; *nin mawinadon*.
- Read; I read, *nin wâbandan masinaigan*. I can read, *nin nissitawinan masinaigan*. I

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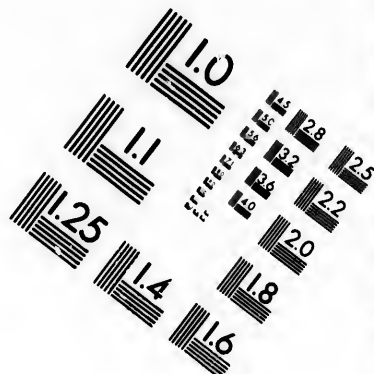
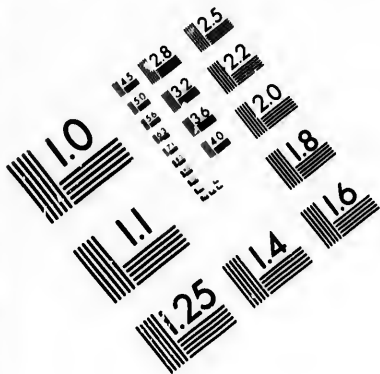
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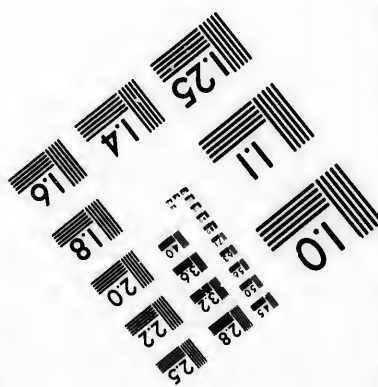
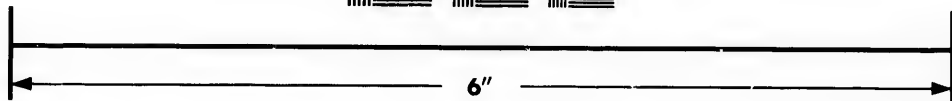
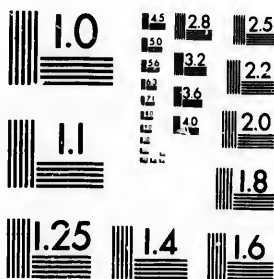
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m (her, it),
debishkawa;
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other, nin de-I cannot
it,) nin non-
nin nanáwi-reach him,
lissa, nin odi-ached by the
og.ch forth after
mawinana;in wábandan
an read, nin
sinaigan. Iread it aloud, *nin nábowudan*.
Reader, *waiábandang masinaigan*.Reap; I reap, *nin mamá*.Reaping, *mamáwin*.Reaping-hook, *kishkashkijigan*.Reason, *nibwákáwin*, *inendamowin*.Reason, (cause), *iw wendji-dodaming*, *wendji-ijwebuk*. Without reason, *awishá*, *binisiká*. (Pikonata, or, komata). For such a reason, *mi wendji...* (Eokoteli).Reasonable; I am reas., *nin nibwáka*.Reasonable man, *nibwákuwinini*.Reasonable person, *nebwákud*.Reborn; I am reborn, *nind andjinig*.Rebound; I rebound, (it rebounds), *falling*, *nin gwashkweshin*, *nin gwashkweábikisse*; *gwashkwessin*, *gwashkweábikissemagad*.Receive; I receive him, (her, it), *nind odápiná*; *nind odápinan*. I receive a letter, *niu bidjibimago*, *masinaigan nind odisingon*.Recent, *oshki...*Recently, *nómaiu*, *anómaia*. (Anotch ikke).Reciprocally, *memeshkwat*. (Mámeskuteli).Recognize; I recognize people, *nin nissitawinage*. I rec. him, (her, it), *nin nissitáwina*, *niu nissitáwenima*; *nir nissitáwinan*, *nin nissitáwendán*.Recollect; I try to recollect him, (her, it), *nin nandamikwenima*; *nin nankamikwendan*.Recommend; I recommend, *nin**gagikingé*, *nind aiangwamige*, *nind aiangwamitágos*. I rec. him to do s. th., *nind angmamima*, *nind aiangwamima*. I rec. him s. th., (in thoughts) *nind aiangwamenima*. I rec. it to myself, *nind aiangwamenidlis*. (Akumimew).Recommendation, *aiangwamitagosiwin*, *gagikingewin*, *gagikindwin*.Recompense; I rec., *nin dibawmáge*. I rec. him, *nin dibawmáwa*, *niu napanona*.Reconcile; I rec. myself with him, *nin bonigidetawa*, *nin bonendamaawa*, *nin mino ganoua*. We get reconciled with each other, *nin bonigidetadimiu*, *nin mino ganonidimin*.— I reconcile him to somebody, *nind inawendaa*, *nin mino inawendaa*.Recover; I recover my senses, (after fainting), *nind abisiwis*, *nind abisishin*, *niud abisiwendam*. I recover from my fear, *nin bôme*. I rec. from my sickness, *nin nodjim*, *nind abisiwádis*. I make him rec., *nin nodjimoa*. (Apsisin).Recovering, recovery, (from sickness,) *nodjimowin*.Red; I am (it is) red, *nin miskos*; *miskwa*, *miskwamagad*. It is red, painted red, (in, an.) *miskonigáde*; *miskonigáso*. It is red; metal, in., *miskwabikud*; metal, an., *miskwabikisi*; stuff, in., *miskwégad*; stuff, an., *miskwegisi*; wood, in., *miskossaginigade*; wood, an., *miskossaginigáso*.Red-barked twig, *miskwábimij*.Red bird, *natchinamanessi*.



**IMAGE EVALUATION
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- Redbreast, (bird,) *memiskendini-manganeshi*.
- Red carp, (fish,) *miskwanchin*.
- Red cedar, *miskwâwak*. There are red cedar, *miskwâwakoku*. In a place where there are red cedars, *miskwâwakokang*.
- Red clay, *miskwâbigan*.
- Red cloth, *miskwêgin*.
- Red flannel, *miskwâbigin*.
- Red-head, (a person with red hair,) *miskwândib*, *meskwândibed*. I have a red head, *nin miskwândibe*, (*miskondibe*.)
- Red-hot; (metal, *in.*, *an.*) *miskwâbikide*; *miskwâbikisi*. I make it red-hot, (*in.*, *an.*) *nin miskwabikisan*; *nin miskwabikiswa*.
- Red-hot coals, *akakanje*, *miskwakinje*, (*miskokinje*.)
- Red Lake, *Miskwâwakokan*.
- Red liquid, *miskwâgami*.
- Redoubt, *wâkaigan*.
- Red River, *Miskwâgamîwi-sibi*.
- Red Sea, *Miskwâgimiwi-kitchigami*.
- Red-stone, *miskwassin*.
- Red-stone, pipe or calumet, *miskwassin opwâgan*.
- Reduce in boiling; I reduce, *nind iski gamisiye*. (*Ikkagamisam*). I red. it, (diminish it,) by boiling, *nind iski gamisan*. Place where they reduce maple-sap, *iskigamisi-gan*. Woman that reduces maple-sap, *iskigamisi gekwe*.
- Reduced by boiling; it is red., *iskigamidemaqad*.
- Reducing by boiling, *iskigamisi-gewin*.
- Red, *obiwaiashkina*; *wimbashk*; *assâganashk*.
- Reed for mats, *apakwêshkwai*, *anakanashk*, *kitchigamiwashk*. I cut reed for mats, *nin manashkossiwé*.
- Reel, *abaodjigan*, *titibaodjigan*.
- Reflect; I reflect, *nin dibêwagendam*, *nin minonendam*, *nin mitoneuldam*, *nin nanagatawendam*, *nin wawenendam*.
- Reflection, *nanagatawendamowin*, *dibêwagendamowin*.
- Reflection upon one's self, *nana-gatawenindisowin*.
- Reform; I reform or alter it, (*in.*, *an.*) *nind andjilon*; *nind andjia*.
- Refrain; I ref., *nin mindjimindis*, *nin nagâidis*, *nin nagânidis*.
- Refraining, *minidjimindisowin*.
- Refuge, *ininjimowin*. I take refuge, *nind ojim*, *nin bi-ojim*. I take refuge to him, *nin binadjinijima*, *nin nâdenima*. I take ref. to some place, *nind ininijim*, *nind nâdjinijim*, *nind apâgis*. We take ref. to some place, *nind apâidimin*, *nin nâdjinijimomin*. (*Nâtamototawew*).
- Refuse; I refuse to take him, (her, it,) *nin miwia*, *nin miwina*; *nin miwiton*, *nin miwinan*. (*Assenew*).
- Regeneration, *andjini-giwin*.
- Regret, *kashkendamowin*, *aiajeiendamowin*.
- Regret; I regret, *nin kashkendam*, *nin mindjinawes*; *nind aiajeiendam*. I regret to have lost him, (her, it,) *nin mindadenima*; *nin mindadendan*. (*Mitâtam*).
- Regretful, *mindjinaweiadakamig*. (*Kesinâtakamik*).
- Regulation, *inâkonigewin*.

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nin ma-
naodjigan.
dibéwa-
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nanagata-
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wendamo-
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self, nana-
or alter it,
iton; nind
mindjimini-
nin nagá-
mindisowin.
I take re-
in bi-ojim. I
im, nin bi-
ádenima. I
place, nind
nádjinijim,
take ref. to
apáidimin,
nin. (Náta-
o take him,
ia, nin miwi-
nin miwinan.
inigiwin.
nowin, aiajei-
nin kashken-
nawes; nind
regret to have
) nin minda-
mindadendam.
nawéiada-
kamik).
igewin.

Reign; I reign, *nind ogimaw*,
nind ogimákandawe, *ning ogi-
makandange*, *nind ogimákau-
gamage*. It reigns, *ogimákau-
damágemagad*. I reign over
him, (her, it,) *nind ogimákau-
dawa*, *nind ogimákandamuwa*;
nind ogimákandan.
Reject; I reject, *nin wébinige*,
nin pagidinge. I reject him,
(her, it,) (*nin wébiná*, *nin pagi-
denima*; *nin wébinan*, *nin pa-
gidendan*). We reject each
other, *nin wébinidimin*, *nin
bakéidimin*.
Reject; I am (it is) rejected, *nin
wébinigas*, *nin uunuwenda-
gos*; *wébinigade*, *nininuawen-
dagwal*. (Assenikátew).
Rejected person, abandoned, *wé-
binigan*, (*an*).
Rejected thing, *wébinigan*, (*in*).
Rejoice; I rejoice, *nin bápue-
nim* (Miyáwátam). I make
him rejoice, *nin bapinenimoa*.
I rejoice in thoughts, *nin ba-
pinendam*. I make him rej.
in th., *nin bapinendamoa*.
Rejoicing, *bapinenimowin*, *bapi-
nendamowin*, *wawijendamowin*.
(Miyáwátamowin).
Rejoice with; I rej. with him,
nin widjonwatoma.
Relapse, *ajessewin*.
Relapse; I rel., *nin ajésse*. I
rel. in sickness, *nind ándjine*.
Relation, relative, *inawemagan*,
inawendagan. (Wákkomágan).
He is a relation of mine, *nind
inawéma*. (Wákkomew). We
are relations to each other,
nind inawendimin. I make
him a relative to somebody,
nind inawendaa.
Relationship, *inawendiwin*.

Relax; I relax, *nind ajésse*.
Relaxation, *ajessewin*.
Release; I release him, (her, it,)
nin pagidina, *nin pagisikawa*;
nin pagidiwan, *nin pagisikan*.
It releases me, *nin pagisika-
gon*.
Released; I am rel., *nin pagi-
dendágos*, *nin pagidjaja*.
Religion, *anaméwin*, *ijitwáwin*.
Indian religion *awishinâbe-
ijitwáwin*. (Ayamiháwin).
Religious, (pious;) I am rel., *nin
songuamin*. (Ayamihewátis-
iw).
Reluctance; with rel., *kitwen*.
(Kittwám).
Remain; I remain somewhere,
nind ishkwé. I remain, (I am
left or spared,) *nind ishkwasse*.
It remains, *ishkwassemagad*.
—I remain around him, (her,
it,) *nin wákaiuwá*; *nin wá-
kaikan*.
Remain; I remain, I refuse to
go, *nin gidjikas*. (Kitisimow).
Remainder, *biwijigan*, *eshkosseg*.
Remaining; I have some of it
remaining, (*in*, *an*) *nind ish-
kwassiton*; *nind ishkwashima*.
Remark; I remark him, (her,
it,) *nin kikinawudenima*; *nin
kikinawadendan*. (Pisiskába-
mew).
Remarkable; it is rem., *kikina-
wadad*. In a remarkable man-
ner, *kikinawádj*. (Kiskino-
wáteyittákwán).
Remedy, *mashkiki*, *nanándawi-
owin*.
Remember; I remember, *nin
mikwéndass*, *nin mikwéndam*,
nin mikwéndjige. (Kiskisiw).
I rem. him, (her, it,) *nin mik-
wenima*, *nin mikawinan*, *nin*.

- mikwendan, nin mikawin, nin mindjiwendan.* I rem. him (her, it) well, *nin bisiskenima; nin bisiskendan.* (Kiskisotawew). I rem. him (her, it) strongly, *nin mashkawimindjimevima; nin mashkawimindjimeulan.*—I make him remember it, *nin mikwendumia, nin mikawama.*
- Remembering, *mikwendamowin, mikwendassowin.*
- Remind; I remind him of s. th., *nin mikawama.* (Miskawasomew).
- Remnant of a board. *ishkobodjigan.* Remnant after cutting a coat, etc., *ishkojigan.* I leave a remnant, *nind ishkojige.* Remnant after cutting, *ishkandjigan.* I leave a remnant, *nind ishwandjige.*
- Removal, *gosiwin.*
- Remove; I remove him, (her, it), *nind ikoma; nind ikonan.* I remove it for him, *nind ikonawa, nind ikonamawa.*
- Removed; I am (it is) rem., *nind ikonigas; ikonigade.*
- Removed from office; I am rem., *nin bigoshka, nind ishkwanonigo.*
- Rend; it rends, *pâssikamagal.*
- Render; I render him a service, *nin dodawa.* I render him evil for evil, *nind ajédibaamawa maianadak.* (Abatjihew).
- Rendez-vous; I promise to come to a rendez-vous, *nin kikinge.* I promise him a rendez-vous, *nin kikiina.* We promise each other a ren., *nin kikindimin.* Mutual promise of a ren., *kikindiwin.* Promise to come to a ren., *kikingewin.* (Kiskimow).
- Renounce; I renounce him, (her, it), *nin pagidenima; nin pagidenan.* (Assenew).
- Renown, *wawindaganesiwin, wawindjigadewin.* Good renown, *nina wawindaganesiwin, nino wawindjigadewin.*
- Renowned; I am ren., *nin wawindaganes, nind aiadjimigowis.*
- Rent; it is rent, *kishkika.*
- Renunciation, *pagidendamowin.*
- Repair; I repair, *nanâitchige, nin nanâissitchige.* I repair it, (*in., an.*) *nin nanâiton, nin nanâissiton; nin nanâishima.*
- Repair; (restore); I repair it, (*in., an.*) *nin nôdjimoton; nin nôdjimoa.*
- Repair, (sewing); I repair, sewing, *nin wawekwadass.* I repair it, (*in., an.*) *nin wawekwadawin; nin wâwékwanâ.* (Misahwew).
- Repairing, reparation, *nanâitowin, nanâissitowin.*
- Repay; I repay him, *nind ajédibaamawa, nind ajédawa.* I repay it, *nind ajédibaan.*
- Repeat; I repeat, *nâssab nind ikkil, nâssab nin dibâdjim.* I repeat his words, *nind anikanotawa, nind inotawa, nin nabinotawa.* I repeat old sayings, *nind ajéiadjim.* (Nanâspitottawew).
- Repeatedly, *naningim, sasâgwana, nâssab.* Kâkitwâm).
- Repeated word, *nassab-ikkitowin.*
- Repeating of old sayings, *ajéiadjimowin.*
- Repent; I repent, *nind ândwe nindis, nin mindjinawes.* I

im, (her,
nin pa-

anesiwin,
Good re-
daganesi-
gâdewin.

; nin wâ-
iadjimigo-

ika.

damowin.

nâitchiġe,

I repair

nâiton, nin

nanâina,

I repair it,
imotou; nin

repair, sew-

adass. I re-

nin wâwek-

w ek w a n a.

ion, nauâito-

in.

n, nind aġe-

ajidawa. I

dibâan.

nâssab nind

dibâdjim. I

nind awika-

tawa, nin na-

beat old say-

ġim. (Nanâs-

ġim, sasâġwa-

kitwâm).

nassab-ikkito-

ayings, aġiial-

nind ândwe-

ndjinawes. I

repent in thoughts, *nind awewendandam*, *nin mindjinawewendandam*. (Kesinâteyimisuw).

Repentance, repenting, *awewendandisowin*, *mindjinawesiwîn*. (Kesinâteyimisuwin).

Repenting person, penitent, *aiawewendandisod*.

Replace; I replace it, (*in.*, *an.*) *nin nâbissiton*; *nin nâbishi-ma*. (Attastaw).

Report, *dibâdjimowin*. Report brought, *bidâdjimowin*. I bring a rep., *nin bitâdjim*. Good report, *ninwâdjimowin*. I tell a good rep., *ninminwâdjim*. Bad report, *mânâdjimowin*.

Representation, *awetchiġan*. I make a rep., *nind awetchiġe*.

Reprimand; I reprimand, *nind awewenġe*, *nind aiawewe*. I rep. him, *nind awewenima*, *nind aiâwa*, *nin nanibikima*.—I rep. him with hard words, *nind animima*. I reprimand myself, *nind âwewenindis*. (Kitotew).

Reprimanding, *aiâwin*, *aiuwidiwin*, *awewenidicin*.

Reproach, (cold;) I rep. for such a reason, *nind onsonge*. I rep. him for a certain reason, *nind onsoma*. I reproach or scold in regard to my children, *nind onsomâwass*.—I reproach him in a certain manner, *nind inopinema*. (Ataweyittamâwew).

Reproachable; my conduct or behavior is repr., *nind âwewendagos*. It is repr., *âwewendagwad*. (Atâweyittâkwan).

Reprove; I reprove his conduct, *nind awewenima*. I reprove myself, *nind awewenindis*.

Repudiate; I repudiate her,

(him,) *nin bakêcina*, *nin bakeshkawa*.

Repudiation, *bakêwidicin*, *bakeshkodadicin*.

Request, *pagoseendamowin*, *nandôtamowin*, *nanandomowin*, *nandotamagewin*.

Request, I request, *nin nandotam*, *nin nandotamage*, *nin pagossendam*. I request him, *nin nanâdoma*, *nin nandotamawa*.

Require; I require it, *nin nandotân*.

Resemblance, *inabaminagosiwîn*. (Nanâspitâtuwin).

Resemble; I resemble him. *nind inama*. I resemble to..., *nind inabaminagos*. I make him, (her, it) resemble to..., *nind inabaminagwia*, *nind awetchiġenan*; *nind inabaminagwiton*, *nind awetchiġen*. (Naspitawew)..

Resembling; I am (it is) resembling..., *nâssab nind iġinâgos*... *nâssab iġinagwad*.

Reserve, s. *ishkonigan*.

Reserve; I reserve, *nind ishkonġe*. I reserve him, (her, it,) *nind ishkona*; *nind ishkonan*. I res. it to him, *nind ishkonamama*. I res. it to me, *nind ishkonamas*.

Resolve; I resolve, *nin ġigendam*, *nin ġijenindis*. I resolve firmly, *nin songendam*, *nin mashkawendam*. I res. it firmly, *nin songendân*.

Resolved; I am firmly resolved, *nin webendam*, *nind âpitchi webendam*.

Resolvedly, *pâkatch*.

Resolution, *ġigendamowin*. Firm resolution, *songendamowin*,

- mashkawendamowin*. I make or have a firm res., *nin songendam, nin mashkawendam*. I make him take or have a firm res., *nin songendamia, nin mashkawendamia, nin mashkawima, nin songideeshkawenima*.
- Resound; I make resound my voice, *nin passweweshin*. I resound, *passwewe, passwewesin*. I make it resound, *nin passweweton*. (Matwewesin).
- Respect, *dabandendamowin, kitchitwawenindiwin*. (Kisteyimiwewin).
- Respect; I respect him, (her, it), *nin manâdjia, nin kitcki apitenima, nin kitchitwawenima, nin dabandenima; nin manâdjiton, nin kitcki apitendân, nin kitchitwawendan, nin dabandendan*. We respect one another, *nin kitchitwawenindimin, nin manâdjidimin*.
- Respectable; I am (it is) resp., considered resp., *nin dabâdis, nin gokwadis, nin gokwadendagos, nin dabandendagos, nin gikadendagos*.
- Respiration, *nessewin, pagidamowin*. I take respiration, *nin nesse, nin pagidanam*. I have a quick resp., *nin dalâtabanam*. (Yêyewin). I have a heavy oppressed resp., *nin gindjidanam*.
- Resplendant; I am resp., *nin wâsséias*.
- Rest, *anwebiwîn*. Day of rest, *onwebiwini-gijigad*. (Ayowebiwîn).
- Rest; I rest myself, *nin anweb*. (Ayowebiw). I make him rest, *nind anwebia*. I rest or repose, lying down, *nind anweshim*.—The bird rests on..., *agosî bineshi*.
- Resting-place in a portage, *pagidjicawan*.
- Resurrection, *âbitchibâwin*. Resurrection-day, *âbitchibâwinigijigad*. (Apisisin).
- Return; I return, (go back again,) *nin giwe, nind ajégiwe*. I return the same day, *nin biskaki*. I return running, *nin giwibato, nin biskabato*. I think to return home, *nin giwéendam*. I return home, with s. th. to eat, *nin giwéâbowe*. I return to my native place or country, *nin giwécki*.
- Return, (repay;) *nin dibaamaye, nind ajémigiwe*. I return it to him, *nind ajenamawa, nind ajédibaamawa*.
- Re-unite: we re-unite, *néiâb nin nasikodadimin*.
- Reveal; I reveal it, *nin mijishuwissiton*. It is revealed, *mijishawissitchigâde*.
- Revenge, *ajidawawin, ajidawiwîn*. In revenge, *ajida*.
- Revenge; I revenge myself, *nind ajidawaije*. (Abehuw). I revenge myself on him, *nin ajidawau*. I revenge myself on him in words, *nind ajidamawa*. (Naskwâhwew).
- Revere; I rev. him, (her, it), *nin manâdjia, nin kitchitwawenima; nin manâdjiton, nin kitchitwawendan*.
- Revered; I am (it is) revered, *nin kitchitwawendâgos; kitchitwawendâgwad*.
- Revile; I revile, *nind inapinendam, nin bapjiwe*. I revile him, (her, it), *nin bapjima*,

- nind inapinema; nin bapijin-dan, nind inapinendan.* (Kop-pätjihew).
- Revive; I revive, (after fainting), *nind abisishiu.* It revives, *abisisinomagud.*
- Revolver of three, four, six barrels, *pashkhisigans nessoškak, naoshkak, neugotwassoskak.*
- Rhubarb, *wabado.*
- Rib, *opigeganama.* My, thy his rib, *nipigegan, kipigegan, opigegan.*
- Ribbon, riband, *senibâ.*
- Rib of a canoe, etc., *wâgina.*
- Rice, *wabanomin.*
- Rich; I am rich, *nin dân, nin kitchi dân, nin wânadis.* I make him rich, *nin dâria, nin wânadisia.* (Weyotisiw).
- Riches, *dâniwin, kitchi dâniwin, wânadisiwin.*
- Rich, wealthy person, *ketchi-david.*
- Ride; I ride in a carriage or sleigh, *nind odâbanigo, nin babamibaigo.* I ride on horseback, *bebejigoganji nin bimomig.* (Tettapiw).
- Rider, *bemomigod bebejigoganjin, bebamomigod bebejigoganjin.*
- Ridge; there is a narrow ridge of a mountain, *oshédina.*
- Ridiculed; I make it ridiculed, (*in., an.*) *nin bapiamowiniken; nid bapitamowinikenan.*
- Ridiculer, *reshibapinodang.*
- Right, *gwaiaak, wewéni, kitchi, âpitchi, nissitâ.* It is right, considered right, (*in., an.*) *gwaiaakwendâgwad, gwaiaakwendâgosi.* I consider him, (her, it) right, just, *nin gwaiaakwénima; nin gwaiaakwéndan.* I put it right, (horizontally,) *nin gwaiaakwissidon, (gwaiaakossidon.)*
- Right, (not left,) *kitchi; debani.*
- Right hand, foot, etc. S. Hand. Foot, etc.
- Righteous; I am righteous, *nin nibwâka.* I am righteous before him, *nin nibwâkaban-dawa.*
- Ring or bracelet round the wrist, *anân.*
- Ring the bell; I ring, *nin madwéssitchige.* (*Sisowepitchikew.*) I ring it, *nin madwéssiton, nin tewessekaan.* It rings, *madwéssin, madwéwe.* I ring or strike the bell only on one side, *nin nabané-wewéssiton.* The bell is struck only on one side, *totakwéwéssin kítotâgan.* (*Sisowepitaw sisoweyâgan.*)
- Riot, *nishigiwanisiwin, ombâsondiwin.*
- Riot; I riot, *nin nishigiwanis, nind ombâsonje.*
- Rip; I rip it, (*in., an.*) *nind abijan, nin gakikijan; nind abijwa, nin gakikijwa, I rip him, nin bapwadjina.*
- Ripe; I am ripe, *nin gijig.* It is ripe, (*in., an.*) *adile, wâbide, gijigin, gijimagad, gijissin; adisso, wâbiso, gijigi.* It is very ripe, (*in., an.*) *jigwande; jigwanso.*
- Ripe fruits, *editegin.*
- Ripped; it is ripped, *gakikishka.*
- Rise; I rise from the dead, *nind âbitchiba.*
- Rise boiling; it rises, *ombigamide.* I make rise boiling, *nind ombigamisige.* I make it rise up, *nind ombigamisan.*

Rise on high; I rise, (it rises) on high, *nind ombishka*; *ombishkamagad*. I rise up briskly, *nind onishkabato*.

Rise up, sitting; I rise up, *nin pasigwi*. I make him, (her, it) rise up, *nin pasigwa*; *nin pasigwiton*. I rise up quickly or briskly, *nin pasigwindjisse*. I rise up with him, *nin widjipasigwima*.

Rising ground; there is a rising ground, *uwibekamiya*. (Oppatchaw).

Risk; I risk, *nind iniwéidi*. (Webinuw).

River, *sibi*. The river is large or wide, *mangitigweia sibi*. The river is small or narrow, *agassitigweia sibi*. The river is so wide, *igigotigweia sibi*.

The river is dark-colored, (black,) *makatewugamitigweia sibi*. The river divides, *bakétigweia sibi*. The river splits out in two or more branches, *ningilawitigweia sibi*. Place where a river splits, *ningitawitigweitag*. The river turns round, *giwitatigweia sibi*. The river has an entrance, *pindjidawamagad sibi*. It is the end of the river, *watekwatigweia sibi*.

River-net, *sibiwassab*.

Rivet; I rivet, *nin biskadaige*. I rivet it, (*in.*, *an.*) *nin biskadaan*; *nin biskadawa*.

Riveted; it is riveted, (*in.*, *an.*) *biskadaigade*; *bishadaigaso*.

Rivet-hammer, *biskadaigan*.

Rivulet, *sibiwishé*.

Road, *mikana*, *mikan*. Public road, large road, *kitchi mikana*. On or in the road, *meg-*

wékana, *maidwikana*. On this side of the road, *ondass inakékana*. On the other side of the road, *wedi inakékana*.—

The road comes from..., *ondamo mikana*. The road leads to..., *inamo mikana*.—I make a road, *nin mikanake*. I make him a road, *nin mikanakawa*.

I make him a road straight, *nin gwaiâkomotawa*. I make him a road so..., *nind inamotawa*. I make a road even or level, *nind onâdamoton mikana*.

I repair a road, *nin nâudamoton mikana*, *nin wawenadlamoton mikana*.—The road is crooked, *wawashkamo mikana*. The road is even or level, *onakamigumo mikana*.

The road is large or wide, *mangademo mikana*. The road is small or narrow, *agassademo mikana*.—The road splits out, *naingitawamo mikana*.

Roast; I roast, *nind abwe*. (Nawatjiw). I roast it, (*in.*, *an.*) *nind abwen*; *nind abwenan*. I roast Indian corn, *nind abwâmine*. I roast an ear of Indian corn, *nind agwâtigwe*.

Roasted ear of Indian corn, *abwâtigwan*.

Rob: I rob, *nin makandwé*. (Maskattwew). I rob him, *nin makamâ*. I rob it, take it by force, (*in.*, *an.*) *nin makandwen*; *nin makandwenan*.

Robber, *makandwéwinini*.

Robbery, robbing, *makandwéwin*.

Rock, *âjibik*. On the rock, *ogidâbik*, *ogidâbikang*. Under the rock, *anamâjibik*. There is a perpendicular rock, *kish*

On this
side of
kana.—
... on
and leads
I make
I make
makawa.
straight,
I make
d imamo-
I even or
on mika-
nin na-
nin wa-
aa.— The
washkamo
is even or
mikana.
or wide,
The road
agassade-
road splits
mikana.
abwe. (Na-
(in., an.)
abwenan. I
mind abwá-
r of Indian
we.
corn, ab-
k and wé.
ob him, nin
take it by
n makand-
nenan.
nini.
makandwé-
e rock, ogi-
g. Under
ik. There
rock, kish

kubika. In a place where there is a perp. rock, *kishhâ-bikang*. There is a steep rock, *passabika*. In a place where there is a steep rock, *passâ-bikang*. The rock is wet, *nîwîwabikamâgad*.—I make a hollow in a rock, *nin wimbâ-bikaon ajibik*.
Rock; I rock him, *nin tchitchibakona*. I rock myself, *nin wewêbis*.
Rocking-chair, *wewêbisoni-apâ-biwîn*.
Rock island, *minissâbik*.
Rocky; it is rocky, *ajibikoka*.
Rocky Mountains, *Assinî-wad-jîw*. (Stone-mountain.)
Rod: little rod or twig, *kibins, mitigons*.
Roe, *wak*. Roe, eggs of fish, *otig, otigwag*.
Rogue, *matchi aiâwish*. I am a rogue, *nin matchi-aiawishiw, nin mûmandéssaudis*.
Roll, (on rollers;) I roll, *nin titibakossatchige*. I roll it, (in., an.) *nin titibakossatwadan; nin titibakössatwana*.—It rolls (a canoe, etc.) *aiâribesse*.
Roll about; I roll about, lying, *nin titibita, nin titibishimon, nin gwekwenibita*.
Roll away; I roll away s. th., *nin titibinige*. I roll him, (her, it) away, *nin titibina; nin titibinan*. I roll it away for him, *nin titibinamawa*.
Roll down; I roll him (her, it) down, *nin titibibina; nin titibibinan*. I make him (her, it) roll down, *nin titibishkawa; nin titibishkan*.
Roller, *titibakossatchigan*.
Rolling; it is rolling, (a canoe,

hout, etc.) *gakokwamagad*. It is not rolling, it is sure, *kitagwinde, songigawishkunagad*.
Roof, *apakôdjigan* (Apakkwîn).
Roof; I roof, (make a roof,) *nind apakodjige*. I roof it, *nind apakodon*.
Room; there is room, *tâwissin, tâwishkâde, i u ai em ag ad*. There is room enough in it, *debishkiue*.—There is room enough for us, *nin débishkinemû*. I have room, (sitting,) *nin débab*. I make room for him to sit down, *nin tawabitawa*. I make room in stopping aside, *nin tawigabaw*. I make room for him in stopping aside, *nin tawigabawitawa*.
Room, (in a house,) *abiwîn*. It is all in one room, *mishâwate*. It is made all in one room, *mishâwatchigâde*. I make it all in one room, *nin mishâwaton*.
Roost, hen-roost, *pakaakwewigaméy*.
Root, *otchibik*. It is with the root, *gigitchibikagissin*. A big root growing in the water, *akandamo*.
Root-house, *opinîwigamig, akiwigamig*.
Root of fir or pine, to sew a canoe, *watab*. I fetch thin roots, to sew a canoe, *nin manudabi*.
Rope, *bimînakwân*. Small rope, *bimînakwânens*. I make ropes, *nin bimînakwânike*.
Ropemaker, *bimînakwânikewinîni*.
Ropemaker's work, trade or business, *bimînakwânikewin*.
Rosary, *anamîeminag*. I say

- the rosary, *nind agimag anumieminag*. I make a rosary, *nind anumieminike*.
- Rose, rose-flower, *ogin, oginiwâbigon*.
- Rose-bush, rose-tree, *oginimina-gawanj*.
- Rose-colored; it is rose-colored, (*in., an.*) *oginiwâbigoning in a n d e*; *oginiwâbigoning inanso*.
- Rotten; I am (it is) rotten, *nin pigishkanan*; *pigishkanad*.
- Rotten potato, *pigishkanî-opin*.
- Rotten wood, *pigidjissag*. It is rotten, (wood, *in., an.*) *pigidjissagad*; *pigidjissugisi*.
- Rouge, *osânaman*. I put rouge on my cheeks, *nind osanamanî*. (*Wiyaman*).
- Round; I am (it is) round, *nin wâwies*; *wâwieta*. I cut it round, (*in., an.*) *nin wâwiiekelan*; *nin wâwiiekona*. I make it round, *nin wâwiie-ton*.
- Round, (globular;) it is round, (*in., an.*) *wawieminagad, bikominagad, babikominagad*; *wawieminagisi, bikominagisi, babikominagisi*.
- Round, around, *givitaii*. Round in the country, *givitakamig*.
- Route; I take another route, *nin bakê, nin bakêwis*. I make a crooked route, *nin washkosse, nin washkika*.
- Rove; I rove, *nin baba-danis*.
- Row; we are all in a row or range, *nin nibidê-aiâmin*. We sit in a row, *nin nibidêbimin*. We sleep in a row, *nin nibidêgwâmin*.
- Row; I row, *nin ajêboie*.
- Rub; I rub with s. th., *nin jjobiige, nin sinigwaige*. I rub
- him, (her, it,) *nin jjobiwa, nin sinigona, nin sinigonindjama*; *nin jjobian, nin sinigwaan, nin sinigonindjangan*.
- Rub against, it rubs, *sinigwis-sin*.
- Rudder, *odâkan, udikweigan*. (*Tukkawahamonâttik*).
- Ruffle, *niskanagwetchigan*.
- Ruin, *banâdisiwin, banâdjiiwe-win, nishiwanaâdjiiwe-win*.
- Ruin; I ruin, *nin banâdjiiwe, nin nishiwanaâdjiiwe*. I ruin him, (her, it,) *nin banâdjia, nin nishiwanaâdjia*; *nin banâdjiton, nin nishiwanaâdjiton*.
- Rum, *ishkotewâbo*.
- Rumor, *babanâdjimowin*.
- Rump, *miskwassab*. I have a large rump, *nin pikwakossagidie*.
- Rumple; I rumple or crush it, (stuff,) (*in., an.*) *nin mimigibidon*; *nin mimigibina*.
- Run; I run, *nin bimibato, nind abato*. I begin to run, *nin mâdjibato*. I run slowly, *nin bédjibato*. I run fast, *nin babâpjisse, nin kijikabato, nin kijibato*. It runs fast, *kijikamagud*. It runs, (water, etc.) *bimidjiwan*. It runs this way, (water, etc.) *bidjidjiwan*. It runs fast, *kijidjiwan*. It runs on, *madjidjiwan*. It runs out, *iskidjiwan*; *ondjigamagad*.
- Run about; I run about, *nin babâmibato*. I am made to run about, *nin babâmibaigo*.
- Run after; I run after him, *nin bininajikawa*. (Pimitisahewew). I make him run after me, *nin babamibaa*. I run after persons of the other sex, *nin nishibanikan*. I run

rijobiva,
nigoniud-
nin sinig-
ljangan.
sinigweis-
likweigan.
gan.
anâdjüwe-
cewin.
anâdjüwe,
ce. I ruin
banâdjia,
; nin 'ha-
wanadjiton.

owin.
 I have a
pikwakossa-

 or crush it,
nin mimigibi-
bina.
mibato, nind
 to run, *nin*
 n slowly, *nin*
 fast, *nin ba-*
jjikabato, nin
 s fast, *kijika-*
 (water, etc.)
 runs this way,
jjidjiwan. It
can. It runs
 It runs out,
igamagad.
 n about, *nin*
 am made to
abâmibaigo.
 after him, *nin*
 P i m i t i s a h -
 im run after
baa. I run
 the other sex,
am. I run

breathless after it, *nind ondanam.* We run or rush greedily after s. th., *nin gaudjibâidimin.*
 Run around; I run around s. th., *nin giwitabato, nin bijibato.*
 Run away; I run away, *nin gimi, nind ojim.* I run away for safety, *nin g... aive, nind ojim.* I run away to great haste, *nin madjibaive.*
 Run back; I run back again, *nin giwêbato.*
 Run backwards; I run b., *nind ajêbato.*
 Run down; I run down, *nin nissandawebato.* I run down the hill, *nin nissâkiwebato, nin gakadjiwêbato.*
 Run in; I run in, *nin pindigêbato.* I run in the water, *nin bakobibato.*
 Runner, *bemibatod.* Fast runner, *kejikabatod.*
 Running, *bimibatowin.*
 Run out; I run out, *nin sâgisi-bato.*
 Run over, I fill it so that it runs over, *nin sagadashkinadon, nin sikashkinadon, nin sigibadon.* It is so full that it runs

over, *sigashkine.* It runs over, *sigissemagad.*
 Run together, we run together, *nin mawandôbaidimin.*
 Run up; I run up stairs, *nind akwandawêbato.* I run up on a mountain, *nind amâdjüwebato.*
 Rush for mats, *anâkanushk, apagwêshkwai.* I cut rush for mats, *nin manashkossive.*
 Rush; I rush to some place, *nind apâidis.* We rush to some place, *nind apâidimin.* We rush or run together, *nin mawandôbaidimin.* I rush upon somebody, *nin mawinajiwe.* I rush upon him, (her, it,) *nin mawinanadan.* I rush upon him suddenly, *nin môkitawa.*
 Rush. S. Run out.
 Rusty; it is rusty, *agwâgwissin.* It is rusty, (metal, in., au.) *agwagwabikissin, agwagwabikad; agwâgwabikishin, agwagwabikisi.*
 Rut; the animal is rutting, *amanôso awessi.* The dog is rutting, *amanâssimo animosh.* (Notjihituw).
 Rutabaga, *osawitchiss.*
 Rye, *misimin.* (Wâbanomin).

S

Sabbath or sabbath-day, rest-day, *anwebinwigijigad, anamiegijigad.*

Sack, bag, *mashkimod.* Sack made of linden-bark, *assigobanimod.* A sack of..., *ningolovan, ningotoshkin.*—S. Bag.

Sackcloth, *mashkimodewegin.*

Sackcloth, (mourner's or penitent's dress,) *netugeowegin.*

Sack Indian, *Osagi.*

Sack language, *osagimowin.* I speak the Sack lan., *nind osagin.*

Sack squaw, *osagikwe.*

Sacrament, *Sakremâ.* (Ayami-hewinanâtûwiluwin).

Sacrifice, * (act of sacrificing,) *pagidendamowin, pagidjigewin, pagidinigan.* (Webinâsuwin, pakitinâsuwin).

Sacrifice, (gift,) *pagidinigan, pagidjigan.*

Sacrifice, (vow,) *dibandowin.* (Asotâmowin).

Sacrifice; I sacrifice, *nin pagidjige, nin pagidinige.* I sacrifice to somebody, *nin pagidinunage, nin pagidendamage.*

I sac. it to him, *nin pagidinamawa, nin pagidendamawa.*

I sac. him, (her, it,) *nin pagidenima; nin pagidendan.*

I sac. myself, *nin pagidenindis.*

I sac. (or give) to myself, *nin*

pagidinamadis. I sac. him (her, it) to myself, *nin pagidinamadisonan; nin pagidinamadison.*

Sacrificer, *pagidjigewinini, pagidinigewinini.*

Sacrificing-altar, *pagidinigewinikan, pagidjigewinikan.* (Pakitinâsuwinâttik).

Sacristy, *endaji-bisikwanoied mckatewikwanaie.*

Sad, *kâshkendagwakamig.* I am sad, *nin kashkêndam, nin wasitawendam, nin naninawendagos, nin nibongadis.* (Kesinateyittakwan).

Saddle, *tessabiwin.* I make saddles, *nin tessabiwinike.* (Aspapiwin).

Saddler, *tessabiwinikewinini.*

Sadness, *kashkendamowin, wasitawendamowin.*

Sadness of heart, *kashkendamideewin.*

Safety; I fly to some place for safety, *nind ininijim.* I fly to him (her, it) for safety, *nin nâjninijima, nin nâdjninijima.*

Sagacity of an animal, *awessainendamowin.*

Said; it is said, *kiwê.* (Yâkki).

Sail, *ningâssimonon.*

Sail; I sail, *nin bimash.* (Yâkâstimow).

I sail about, *nin babâmash.* I sail to the shore, I make for the shore, *nind*

agwaiash. I sail across a bay,

* NOTE. For the sacrifices of pagan Indians, see Pagan sacrifice, etc.

etc., *nind ájawash*. I sail with him, *nin bimiwidashina*. I sail in a certain manner, *wind inash*. I sail fast, *nin kijtiash*. I sail with a fair wind, *nin minuwash*.

Sail-cloth, *ningássimononigin*.
Sailing, *bânáshiwín*.
Sailor, *nábikwáwinini*.
Sail-pole, (mast,) *ningássimononak*, *ningássimononúátiq*.
Sail-ropes, *ningássimononciáb*.
Sail-yard, *bimidakobidjigun*.
Saint, *kitchitwa*.
Saint in heaven, *ketchitwáwendagosid gijigouy ebid*.
Salmon-trout, *mujamé-goss*, *á-jawameg*, *ájuwameg*. There are salmon-trout, *mujamé-gossika*.
Salt, *jiwitágan*, or *siwitágan*.
Salt; I salt, *nin jiwitáganaiqe*.
I salt for somebody, *nin jiwitáganuamige*.
Salted; it is salted, (*in.*, *an.*) *jiwan*, *jiwitaganíwan*, *jiwitaganaiqáde*; *jiwisi*, *jiwitáganíwi*, *jiwitaganaiqáso*. It tastes salted, (*in.*, *an.*) *jiwitaganipogwud*; *jiwitaganipogoss*.
Saltfish, salted fish, *jiwitáganigigó*.
Salting, *jiwitaganaiqewin*.
Saltmeat, salted meat, *jiwitaganíwíass*.
Saltwater, *jiwitáganábo*.
Salutation, greeting, *anamikágewin*, *anamikágowin*. Mutual salutation, *anamikoládiwin*.
Salute; I salute or greet, *nind anamikage*. I am saluted, *nind anamikágo*. I salute him, (her, it,) *nind anamika-wa*; *nind anamikan*.
Salute; I salute, inclining the

head, *nin gándikwétage*. I salute him, *nin gándikwétawa*.
Salve, *jijobitagan*, *mashkiki*.
Same, (Peyakwan), we are considered all the same person, *nin bejigwendagosimin*. It is considered all the same thing, *bejigwendagwad*. Always in the same place, or in the same manner, *bejigwanoug*. At the same time, *bekish*. (Kisik). It is all the same, *mi tibishko*.

Sanctify; I sanctify him, *nin kitchitwawendagosia*, *nin kitchitwawina*, *nin kitchitwawenima*. I sanctify it, *nin kitchitwawinan*, *nin kitchitwawendan*.

Sand, *négaw*, *mitawan*. On the sand, *mitawang*. (Iyckaw). There is sand, *négawika*, *mitawanga*. Fine white sand, *píngwi*, *négaw*.

Sand cherry, *négawimin*, *assissawemin*.

Sand cherry shrub, *négawiminagawanj*, *assissaweminagawanj*.

Sand-hill; there is a steep sand-hill, *kishkatáwanga*.

Sand-stone, *piqweábik*.

Sandy beach; there is a sandy beach, *mitáwanga*. There is a lake with a sandy beach, *mitáwangágama*.

Sandy Lake, *Ga mitáwangágamag*.

Sap, *onsibun*. (Mestan). I collect the sap of maple-trees, *nind awasibi*. The sap begins to run, *májiya*. (Mestasu, mestanawiw). The sap runs fast, *kijiga*. It runs at night, or in the night, *nibága*. The sap is spoiled, *wakwaga-*

- mi nibi.* It runs no more, *ishkwâgâ.*
- Sash, *wâssêchiganâtig.*
- Satan, *matchi manito, matchi aiutwîsh, manisiwînissi.*
- Satisfied; I am sat., *nin minwendam, nin dëbenim, nin dëwendam, nin dëbagenim.*
- Satisfy; I satisfy him, *nin minowecu, nin dëbia, nin debisia, nin minwendamia.* I satisfy it, *nin dëbiton.*
- Satisfying; it is sat., *minwendâgwad.*
- Saturate; I saturate him, *nin dëbissinia.* I saturate myself, *nin dëbissin.*
- Saturated; I am sat., *nin dëbissin, nin gi-dëbissin.*
- Saturday, *mariegijigad.* It is Saturday, *mariegijigak,* or, *wâbang wa-anamihégijigak.*
- Saturity, *dëbissiniwin.*
- Sancer, *onâgans, anîbishâbonâgans.*
- Savage. S. Indian.
- Savage life, *pagwanawisiwin, pagwanawanisiwin, ani shi-nâbe bimâtisiwin.* I lead a savage life, *nî pagwanawîs, nin pagwanawâdis.*
- Save, *jenia makak.*
- Save; save it, conserve it, (*in., an.*) *nin mâwandjîton; nin mâwandjia.*
- Save, (*in. s. in.*) S. Live. I make live.
- Savior, *ga-noâgimoad ki tchitchâgonânin.* (Pemâtjihiwet).
- Saw, *kishkibodjigan, tâshkibodjigan.*
- Saw; I saw, *nin kishkibodjige, nin tâshkibodjige.* I saw it (*in., an.*), *nin kishkibodon, nin tâshkibodon; nin kishkibona, nin tâshkibona.*
- Saw-bill, (bird,) *ansig.*
- Saw-dust, *biwibodjigan.*
- Sawing, *kishkibodjigewin, tâshkibodjigewin.*
- Sawmill, *tâshkibodjigan, tâshkigibodjigan.* Steam sawmill, *ishkoté-tâshkibodjigan.*
- Sawn; it is sawn, (*in., an.*) *kishkibode, tâshkibode; kishkiboso, tâshkiboso.*
- Sawyer, *tâshkibodjiged, tâshkibodjigewinini.*
- Say; I say, *nind ikkit.* He says, *ica.* It says, *ikkitomagad.* I say it aloud, *nin nâbowadan.* (*Itew*). I say s. th., of or to him, (*her, it,*) *nind ina,* (*Itew*), *nind idân.* I say s. th. of myself, *nind idis.* We say s. th. of each other, or to each other, *nind idimin.* I say what I ought not to say, *nin wawî-agim.*
- Saying, *ikkitowin, gigitowin.*
- Scab, *omigiwin.*
- Scabbard, (or cover,) *pindanonikaâjigan, pindaodjigan.*
- Scabbious person, *wemigid.* I am scabbious, *nind omigi.*
- Scabby; I am scabby, *nind omigi.*
- Scaffold, *agôdjîwanan, agôdjîwananak, tessakwaigan.* I make a scaffold, *nind agôdjîwananakoke.*
- Scald; I scald him, (*her, it,*) *nin bashkobisswa, nin bashwabowasswa.*
- Scale, (balance,) *dibâbîshkodjigan; tibâbadjigan.*
- Scale (of a fish,) *wanagâai.*
- Scale; I scale, *nin tchigaawe.* I scale a fish, *nin tchigaanagigo.*

kishkibona,
ig.
gan.
gewin, tash-
ujigan, tash-
eam sawmill,
ujigan.
(in., an.) kish-
de; kishkibo-
djiged, tash-
kkit. He says,
ikkitomagad.
in nabowudan.
s. th., of or to
indina, (Itew).
say s. th. of
is. We say s.
er, or to each
in. I say what
say, nin wawii-
a, gigitowin.
over,) pindano-
daodjigan.
n, wemigid. I
mind omigi.
oby, mind omigi.
vanan, agodji-
ssakwaigan. I
l, mind agodji-
him, (her, it.)
sua, nin bask-
dibabishkodji-
igan.
wanagaa.
nin tchigaawe.
nin tchigaana

Scalp, Sion-scalp, *banishtigwan*.
Scalp; I scalp him, *nin nanij-
wa*; *nin pakwandibejwa*, (*pa-
bondibejwa*.)
Scandal, *matchi kikinowabami-
gowin*, *matchi kikinowaban-
daiwewin*.
Scandalize; I scand. him, *nin
matchi kikinoamawa*, *nin mat-
chi kikinowabamig*. He scan-
dalizes me, *nin matchi kiki-
noamag*, *nin matchi kikino-
wabama*.
Scar, *odjishwin*. I have a scar,
nind odjishig.—I have a scar
on the arm, hand, etc.
Scarcely, *agawa*. (Etataw).
Scarcity, *maneshwin*. There is
scarcity of wood for fuel, *ma-
nessaga*.
Scare; I scare him, *nin segia*,
nin segisia, *nind oshawa*,
nind oshakawa.
Scared; I am scared, *nin segis*,
nin segendam, *nin nisaien-
dam*.
Scarification, for bleeding, *pe-
peshowewin*.
Scarifier, *paipe showed*.
Scarify, for bleeding; I scarify,
nin pepeshowe. I scar. him,
nind pepeshwa. I scar. my-
self, *nin pepeshodis*.
Scarlet, *miskwegin*, *onandewe-
gin*, *pagakigin*.
Scatter; I scatter, *nin biwime-
binige*. I scatter it, (*in.*, *an.*)
nin biwwebinan, *nin binibe-
bina*.
Scatter about; I scatter it about,
(*in.*, *an.*) *nin saswenan*, *nin
sasweshkan*, *nin saswena*, *nin
sasweshkawa*.
Scent; I search by scent, *nin
nandomandjige*.

Scholar, *kikinoamagan*, *kekino-
amawind*.
School, *kikinoamading*. I go
to school, *kikinoamading nind
ija*. I come from school, *ki-
kinoamading nind ondjiba*. I
keep school, *nin kikinoamage*.
School-book, *kikinoamadi-mu-
siuwigon*.
School-house, *kikinoamadiwi-
gamig*.
School-section, *kikinoamadiwaki*.
School-teacher, *kekinoamaged*,
kekinoamagewinini. Female
school-teacher, *kikinoama-
gekwe*.
Science, *kikendassowin*, *bisi-
keudjigewin*. I possess
science, *nin bisiskeudjige*, *nin
kikendass*.
Scissors, *najwagan*, *assiponi-
gan*, *tagokoman*. (Paskwaha-
matwin).
Scold; I scold, *nind aiawive*,
nin nanibikiwe, *ningikawi-
dam*. I scold him, *nind ai-
wa*, *nin nanibikima*, *nin na-
nibikiganona*, *nin gikama*.
Scolding, *aiawiwun*, *aiawidiwin*,
nanibikiwewin, *nanibikindi-
win*.
Scorn; I scorn, *nin bapinodage*,
nin nishibapinodage. I scorn
him, (her, it,) *nin nishibapi-
nodawa*; *nin nishibopinodan*.
Scorning, *nishibapinodamowin*,
bapinodagewin.
Scoundrel, *matchi-aiawish*.
Scourge, *bashanjeigan*. (Pasas-
teligan).
Scourge; I scourge, *nin bashan-
jeige*. I scourge him, *nin ba-
shanjewa*.
Scourged; I am scourged, *nin
bashanjéogo*, *nin bashanjeigas*.

- Scranch ; I scranch it, (*in., an.*) *nin gâpandan, nin gapwewendan ; nin gâpama, nin gapwewema.*
- Scrape ; I scrape, *nin gaskaskaige.* I scrape him, (*her, it.*) *nin gaskaskâwa ; nin gaskaskuan.*—I scrape a bark, *nin gashkakwaige.* I scrape a fish, *nin gashkamegwaige.* I scrape a skin, *nin mâdaige, nin nâjigaige.* I scrape it, (*skin, in., an.*) *nin mâdaun ; nin mâdâwa.*—Also, I scrape a skin or hide, *nin tchishakwaige.* I scrape it, (*skin, in., an.*) *nin tchishakwaan, nin tchishakwâwa.*
- Scraper, *mâdaigan, najigaigan, tchishakwaigan.*
- Scratch ; I scratch, *nin pasugobijive.* I scratch him, (*her, it.*) *nin pasugobinu ; nin pasugobidon.*
- Scratch slightly ; I scratch him sl., *nin tchitc hî gî bî n a.* I scratch myself, *nin tchitc hî gî bî n i dî s.* I scratch his head, *nin tchitc hî gî bî n i dî s.* I scratch my head, *nin tchitc hî gî bî n i dî s.*
- Screechowl, *kukâbishê.*
- Screw, *bamiskwaigâdeg sagai-gan.*
- Screw ; I screw, *nin bimiskwaige.*
- Screw-driver, *bimiskwaigan.*
- Screw-vice, *kitc hî takwandjigan.*
- Scribe, *ojibîgîwinîni.*
- Scythe, *kishkashkijigan, pashkwashkijigan.*
- Sea, *kitc hî gî bî n i dî s,* *jiwitâgani-kitc hî gî bî n i dî s,* (*ocean.*)
- Sea ; very far out in the sea or lake, *mîjîshâwagâm, mishâwagâm.*—The sea runs high, *mamangâshka.* The sea runs in a certain manner, *inâshkamagad.*
- Sea-bread, *anakona.*
- Sea-dog, *panossim.*
- Seal, *askik.* The skin of a seal, *askigwâian.*
- Seal, *agokiwassitc hî gî bî n i dî s,* *agokiwassitc hî gî bî n i dî s,* *ashidjiki-wakaigan ; masinîkîwakaigan, masinîkîwagaiganâbik.*
- Seal ; I seal, *nind agokiwassige, nind agokiwassitc hî gî bî n i dî s,* *nind ashidjikiwagaige ; nin masinîkîwagaige.* I seal it, (*in., an.*) *nind agokiwassan, nin masinîkîwagan ; nind agokiwasswa ; nin masinîkîwagâwa.*
- Sealed ; I am (*it is*) sealed, *nind agokiwassige, nin masinîkîwagaige ; agokiwassigade, agokiwassitc hî gî bî n i dî s,* *masinîkîwagaigade.*
- Sealing-wax, *agokiwassigan.*
- Sea-mark, *kikinnandawan.* I put up sea-marks, *nin kikinândawaige.* There are sea-marks, *kikinnandawade.*
- Seamstress, *gashkigwassoike.*
- Search by scent ; I search by s., *nind nandomandjige.*
- Sea-shell, *wawîemîgan, ess.*
- Season ; I season, *nind apâbowe.* I season it, (*in., an.*) *nind apabowadan ; nind apabowana.* Any thing to season victuals with, *apabowan.*
- Seasoned ; it is seasoned, *apabowâde.*
- Seasoning victuals, *apabowewin.*
- Seat, *aparîwin, namadabîwin.* I change seats, *nind ândob.*
- Secret, *gimodîswan, kaiadjigadeg.* It is a secret, *gimodai, kâdjigâde.*

Secretly, *gimodj*.
 Seditious, *ombâsondiwin*.
 Seduce; I seduce him, *nin banâdjia*, *nin waiejima*, *nin wânishima*, *nin matchi kikinoanawa*, *nin matchi ijivebisia*, *nin nishiwânâdjia*. I seduce him (her) to impurity, *nin gâgibasoma*, *nin pisiwâdisia*.
 --I seduce (deceive) with my words, *nin waiejitagos*.
 See! *wegwagi!* (*Mâdjikutji*).
 See; I see, *nin wâb*. I see well, *nin minwâb*. I see s. th., *nin wâbandjige*. I see him, (her, it), *nin wâbama*; *nin wâbandan*. I see myself, *nin wâbandis*, *nin wâbandamadis*. I see so far or from so far, *nind akwâb*. I see from such a distance, *nin débâb*. I make him see, *nin wâbia*. I make him see it, *nin wâbandaa*. I see s. th. relating to him, *nin wâbandamawa*. I see clearly, plainly, *nin wasseiâb*. I make him see clearly, *nin wasseiâbia*. I see him (her, it) well or plainly, *nin missâbama*; *nin wissâbandan*. I make him see it plainly, *nin missâbandaa*. I cannot see him (her, it) well, *nin bigisawinawa*; *nin bigisawinan*. I see him (her, it) so..., in a certain manner, *nind ijinawa*, *nind inâbama*; *nind ijanan*, *nind inâbandan*. I arrive to the point or moment of seeing him, (her, it), *nind odissâbama*; *nind âdissâbandan*. I see him coming this way, *nin bidâbama*, *nin bidisama*. I see it in going by, *nin babi-shagendan*.

Seed, *minikan*.
 See from a distance; I see (or look) from a certain distance, *nind onsâb*. I see him (her, it) from a certain distance, *nind onsâbama*; *nind onsâbandân*.
 Seek; I seek, *nin nandawâbange*, *nin nandawâbandjige*, *nin nandonige*, *nin nandonéige*, *nin nandôaiâ*. I seek him, (her, it), *nin nannawâbama*, *nin nandonéwa*; *nin nandawâbandan*, *nin nandonéân*.
 Seeking, *nandonéigewin*.
 Seem; it seems to me, *nind inendam*. It seems..., *tanassag...* It seems like..., *nindigo...* (*Mana piko*).
 Seen; I am seen, *nin wâbamigo*, *nin wâbandjigas*. It is seen, *wâbandjigade*. I can (it can) be seen from..., *nin débâbaminagos*; *débâbaminagwad*.
 See-sawing, *tchatchângekoshkamâdiwin*. We play see-sawing, *nin tchatchângakoshkamadimin*.
 See through; I see through it, *nin jabwâbandan*.
 Seize; I seize, *nin takonige*, *nin takoniwe*. I seize him, (her, it), *nin takona*; *nin takonan*.
 Seldom, *wika*, *wâwika*.
 Select; I select them (an..in.) *nin sagiginag*; *nin gagiginanan*.
 Self, *tibinawe*, *tetibinawe*.
 Self-command, *mindjiminidiso-win*.
 Self-conceit, *maminadisowin*, *sasegawenindisowin*.
 Self-conceited; I am self-con., *nin maminadis*, *nin sasegawéndân nûaw*, *nin sasegawenindis*.

- Self-deceit, *waiējindisowin*. I deceive myself, *nin waiējindis*.
- Self-defence, *nanākwīwin*. I defend myself, *nin nanākwī*.
- Self-glorification, *kitchitrawenindisowin*, *mamikwasowin*. I glorify myself, *nin kitchitrawenindis*, *nin mamikwādis*.
- Self-tormenting, *kotagiidisowin*. I torment myself, make myself suffer, *nin kotagiidis*.
- Self-willed; I am self-willed, *nin bashigwadis*, *nin mashkawindibe*.
- Sell; I sell, *nind atāwe*. I sell him, (her, it,) *nind atāwenan*; *nind atāwen*. I sell him s. th., *nind atāma*. I sell high, at high prices, *nin sanugwe*, *nin sanagagindass*, *nin mamisswe*, *nin mamissagindāss*. I sell cheap, *nin wendis*, *nin wendwe*.
- Send; I send, *nin nindāwe*. I send him s. th., *nin nindaa*. I send it, (*in.*, *an.*) *nin nindawen*; *nin nindāwenan*. I send him somebody, *nind ininajamaawa*, *nind ijinajamaawa*. I send s. th. to somebody, *nin madjidaiwe*. (*Itisahwew*). I send it to somebody, (*in.*, *an.*) *nin madjidaiwen*; *nin madjidaiwenan*.—I send him before me, *nin niganinijāwa*. I send him somewhere, *nind ininajāwa*, *nind ijinajawa*. I send him somewhere pressing, *nin gandjinajawa*. I send him away, *nind ikonajawa*, *nin mādjinajawa*. I send him down, *nin nissāndawenajawa*. I send him out of doors, *nin sāgidjinajawa*. (*Wiyawitisahwew*).
- Sense, good sense, *nibwākāwin*; nonsense, *gagibādisiwin*. (*Iyiniwiwin*).
- Senses; I have my senses, *nin mikaw*, *nin kikendam*. (*Kiskisiw*). I lose my senses (*fainting*), *nin wanimikaw*. (*Wani-kiskisiw*). I lose my senses from time to time, *nin babishkwendam*. I recover my senses, *nin bisiskādis*. I have my senses again, *nin bistiskadondam*.
- Sent; I am sent away, *nin mādjinajajigas*, *nind ikonajajigas*.
- Sentence; I pronounce a sentence over him, *nin gijakona*.
- Sentinel, *akandowinini*.
- Separate; I separate from him, (her, it,) *nin bakēshkawa*, *nin bakēwina*; *nin babēshkan*, *nin bakēwidon*. The road separates, *bakēmo mikana*.
- Separately, *bebakān*. (*Pāpiskis*).
- Separation of persons, *webinidīwin*, *babeshkodadiwin*, *bakēidiwin*. Separation of a lake, *bakēgama*.
- September, *manomini-gisiss*, *manominike-gisiss*. (*Notjihitwipisim*).
- Serene; it is serene, (clear weather,) *mijakwad*. (*Wāsēskwan*).
- Serious; I am serious, *nin gikādis*.
- Sermon, *gagikwewin*, *anamīēgagikwewin*.
- Sermon book, *gagikwe-masinagan*.
- Serpent, *ginēbig*. Young serpent, *ginēbigons*. Big horned serpent, *mishiginēbig*. Another kind of serpent, *nadowe*. The serpent moults, *jigota*.

- ginébig*. The skin of a serpent, *ginébigajugaai*, *ginébigowaiân*.—Serpent with legs, *okadiginebig*.
- Servant, (male or female servant,) *anokitâgan*, *bamitâgan*.
- Serve; I serve, I am in service, *nind anokitâge*, *nin bamitâge*. I serve him, (her, it,) *nin anokitawa*, *nin bamitawa*, *nin bamitasikawa*.
- Service, *anokitâgewin*, *bamitâgewin*, *anokiwin*. I am in service, *nind anokitâge*, *nin bamitâge*.—He (she, it) does me services, *nind abadja*; *nind abadjton*. He (she, it) does me services in such a manner, *nind inâbadja*; *nind inabadjton*.
- Serviceable object, *an.* or *in.*, *âbadjitchigan*.
- Set, *nin gotwêwân*, *ningotwêwanagisimin*. Two sets, three sets, etc., *nin wêwân*, *nisswêwan*, etc. So many sets, *dasswêwan*.
- Set apart; I set him (her, it) apart, *nin kikassa*; *nin kikatôn*—S. Choose. (Astwaw).
- Settle; I settle, *nind inakonige*, *nin nanâitchige*. I settle him, *nin dibowana*.—I settle my account, I pay, *nin kijikan nin masinaigan*. I settle with him, *nin kijakawa*.—I let it settle, (liquid,) *nin wakamisiton*.
- Seven, *nijwâssi*. We are seven, *nin nijwâtchimîn*. (Tepakup). There are seven *in.* objects, *nijwâtchinon*.
- Seven, *nijwâsso...*, in compositions, which see in the Second Part.
- Seven every time, seven each or to each, *nenijwâsswi*.
- Seven hundred every time, 700 each or to each, *nenijwâsswak*.
- Seventh; the seventh, *eko-nijwâtching*. The seventh time, *nijwâtching*.
- Seven thousand, *nijwâtching midâsswak*.
- Seven times, *nijwâtching*.
- Several, *anotch ânind*, *wiagi*. (Atit).
- Several things, *anotch gego*, *wawitaj gego*, *wiagiati*.
- Several times, *nawingotinoug*, *enwek nawingim*. (Ayâskaw).
- Severe, (strict;) I am severe, *nin sanagis*. I think he is severe, *nin sanagenina*. (Ayimisiw).
- Sew; I sew, *nin gashkigwâss*. I begin to sew, *nin mâdjigwâss*. I sew well, *nin nilawigwâss*. I sew it, (*in.*, *an.*) *nin gashkigwâdan*; *nin gashkigwâna*. I sew it for him, *nin gashkigwadamawa*.—I gather together sewing, *nin nawandogwâss*. I sew several pieces together, *nin mawandogwadunau*.—I fix or repair sewing, *nin wawekwâss*. I repair it, (*in.*, *an.*) *nin wawekwâdan*; *nin wawekwana*.—I sew a canoe, *nin gashkigon*.
- Sewed slightly, (stitched;) it is sewed slightly, (*in.*, *an.*) *tchitchibogwâde*, *sassagigwâae*; *tchitchibogwâso*, *sassagigwâso*.
- Sewing, *gashkigwâssowin*.
- Sewing-silk, *senibawâssab*.
- Sewing thread, *gashkigwâssoneiâb*, *assabab*, *nâbikwâsson*.
- Shadow; there is shadow, *agawâte*. I make shadow with my body, *nind agawateshkam*,

- nind agawateshin*. I cover him (her, it) with my shadow, *nind agawateshkan*. It covers me with his sh., *nind agawateshkanon*. It makes shadow, *agawatesse*.
- Shake; I shake, (tremble,) *nin ninigishka*, *nin ninigibinig*. (Nandinipayiw). I shake or tremble with fear, *nin ninigiségis*. My heart shakes, *nin ninigidee*. I shake myself sitting, *nin mimigwab*. I shake him, (her, it,) *nin mimigowebina*, *nin goshkwakobina*.
- Shaken; it is shaken by the wind, *niningassin*, *nininganashkassin*.
- Shaking fever, *niningâpinewin*, *niningishkawapinewin*. I have the sh. f., *nin ninigâpine*.
- Shake off; I shake him (her, it) off, *nin bawwebina*, *nin bawwebishkawa*; *nin bawwebinan*, *nin bawwebishkan*. I shake off the dust from some stuff, (in., an.) *nin bawéginan*; *nin bawégina*. It is shaken off, *biwinigâde*. I shake off the dust or some other thing from my feet, *nin bawisideshimon*. I shake it off against him, *nin bawisidetawa*.
- Shallow; it is a shallow, *bâgwa*. The river is shallow, *bâgwa-tigweia sibi*. There is a shallow place, *pitawashka*. There is a long shallow place in the lake, *jagawamika*.
- Shame! se! (Shy!)
- Shame, *agâchiiwin*, *menissendamowin*. (Nepewisiw). I cause shame, *nind agâchiiwe*. It causes shame, *agatchiiewema-gad*. I cause him shame, *nind agatchiâ*, *nind agasoma*. (Nepewimew). I bring it to shame, *nind agatchiton*.
- Shameful; it is sh., it is considered sh., *agatendagwad*.
- Shamefully, *agatendugwakamig*, *nanâpaganj*. (Nepewâkatch).
- Shameless; I am sh., *kawin nind agatchissi*, *kawin nin menissendansi*.
- Shameless person, *egatchissig*, *maiénissendansig*.
- Shape, *ijnagosiwîn*.
- Share; I give him a large share, *nin songaona*. I take to myself a good large share, *nin songâonidis*. I give him such a share, *nind inaona*. I take to myself such a share, *nind inaonidis*.—I think he does not give me my full share, *nind anawinama*. (Otinamâwew).
- Sharp; it is sharp, *ginâmagad*, *ginâbikad*.
- Sharpen; I sharpen, *nin sissibodjige*. I sharpen it, *nin sissibodon*.
- Shave; I shave, *nin gashkibâs*. I shave him, (it,) *nin gashkibâna*; *nin gashkibâdan*.
- Shave-grass, *kisibanashk*.
- Shaving, *gashkibâsowin*.
- Shaving-horse, *mokodjigan tekwardjigemagak*.
- Shaving-knife, razor, *gashkibâdjigan*.
- Shaving-man, barber, *gashkibâsowinini*.
- Shaving-house, barber-shop, *gashkibâsowigamig*.
- Shaving, wood-shaving, *biwekodamagan*, *biwikodjigan*.
- Shawl, *kitchi-moshwe*.

- She, *win*. (Wiya).
 Shear; I shear, *nin mojawe, nin pashkowejonge, (pashkwawejonge)*. I shear him, *nin mojawe*. I shear him (her, it) thoroughly, *nin pashkojwa, nin papashkojwa; nin pashkojan, nin papashkojan*.
 Shearer, *pashkwawejongewinini*.
 Shears, *mojawagan*. (Paskwahamâtuwin).
 Shed at the door, *pitawigan*. There is a shed, *pitawigâde*.
 Sheep, *manishtanish*. Young sheep, lamb, *manishtanishens*.
 Sheepfold, *manishtanishiwigamig*.
 Sheep-skin, *mânishtanishiwaiân*.
 Shell, *ess*. A kind of small shell, *ojakawess*.
 Shell of an egg, *wâwan onagawang*. Shell of a tortoise or turtle, *dashwa*.
 Shell; I shell it, (*in., an.*) *nin bishagibidon, nin bishagibidjidon; nin bishagibina, nin bishagibidjina*. I shell a corn-ear, *nin gâkina nisâkosi*.
 Shelter, or shade, against the wind or the sun, *tabinôon*. I make a sh., *nin tabinôige, nin tabinôonike*. There is a sh. made, *tabinôonikâde*. I am under such a shelter or shade, *nin tabinôshimon*.—I put myself under a shelter in rainy weather, *nind agawabawas, nind agwanabawas*. I am under a shelter in rain, *nind agwanabawe, nind atchigwanânish*.
 Shepherd, *manishtânishiwini*.
 Shield, *pakâkwaan; dashwa*.
 Shieft; the wind shifted, *gwëkanimad*.
 Shilling, *jônîians*.
 Shinbone, *okadiganama*. My, thy, his shinbone, *nikâdigan, kikâdigan, okâdigan*.
 Shine, *wâsséasiwin*.
 Shine; I shine, *nin wâsséias*. I make it shine, (*in., an.*) *nin wakeshkaan; nin wakeshkâwa*. It shines, *wakeshkamagad, wawakeshkamagad*.
 Shiness, *awâsséasiwin*.
 Shiness, (bashfulness), *agatchishkiwin, agatchiwâdisiwin*.
 Shingle, *apakôdjigan, nabagisagous*.
 Shingle; I shingle a roof, *nind apakodjige*. I shingle it, *nind apakodon*.
 Shingle-nail, *sagaigans*.
 Ship, *nâbikwân*. Ship of war, *nigâdi-nâbikwân*.
 Ship; I ship, *nin bôsitâss*. I ship him, (her, it,) *nin bêsia; nin bôsiton*.
 Ship-captain, *nâbtkwân-ogima*.
 Shipped; it is shipped, (*in., an.*) *bôsitichigâde; bôsitichigâso*.
 Shipping, *bositâssowin*.
 Shipwreck; I shipwreck, *nin bigoneshka, nin bigoneshin*.
 Shirt, *papagiwaiân*.
 Shiver; I shiver, (from cold,) *nin niningadj*. Shivering with cold, *niningadjiwîn*.
 Shoals; there are shoals, *minâmika*.
 Shoe, *makisin*. Hard shoe, (not Indian shoe,) *mitigwakisin*. I make shoes, *nin makisinike*. I put on my shoes, etc., *nin babitchi*. I take off my shoes, etc., *nin gagitchi*. I put him

- his shoes on, *nin babitchia*. I take him his shoes off, *nin gagitchia*. I change shoes, *nind andakisine*. I have shoes on, *nin gigakisine*. I have only one shoe on, *nin nabanekisine*. I have two pair of shoes on, *nin bitokisine*.
- Shoe-brush, *wássikwadjigan, makisin-wássikwadjigan*.
- Shoe-buckle, *sagákininebison*.
- Shoemaker, *mekisiniked, makisinikewinini*.
- Shoemaker's shop, *makisiniké-wigamig*.
- Shoemaker's work, trade or business, *makisinikewin*.
- Shoe-string, or moccasin-string, *makasinéiáb*.
- Shoot, young shoot, *oshkijin, weshkiging mitigons*. It is a young shoot, *oshkigin*.
- Shoot, (with a gun;) I shoot, *nin páshkisige*. I shoot at him, (her, it,) *nin páshkiswa; nin páshkisan*. I shoot in the air, *nin nakwentage*. I shoot him in the air, *nin nakwenawa*. —I shoot at a mark, *nin godaakwe*.
- Shoot, (with bow and arrow;) I shoot, *nin bimôdjige, nindinae*. (Pimutakkwew.) I am shooting, *nin babimodwake*. I shoot at him, (her, it,) *nin bimôa; nin bimôdân*. —I shoot at a mark, *nin bimwátigwe, (bimôtigwe)*.
- Shooting, *páshkisigewin, pápáshkisigewin; bimôdjigewin*.
- Shore; on the shore, (on the beach,) *agámíng*. Near the shore, *tchigibig, tchigagám*. Distant from the shore, *ná-witch*. I paddle my canoe to the shore, *nin nâdagámecam*. On the opposite shore, *agámíng, ájawagám, awássagám*.
- Short; I am short and thick, *nin takwâbewis, nin bitikwâbewis*.
- Short; I am (it is) short, *nin takos; takwámagad*. It is short; A building, *takonde-magad*.
- Short, shortly, *waiba, waieba*.
- Shorten; I shorten it, *nin takwaton*. I sh. it by cutting off; (in., an) *nin takwakwaan; nin takwakwâwa*.
- Short-legged; I am sh.-l., *nin tatakogâde*. It is short-legged, *tabassigâbawi*, (it stands low.)
- Short time; a short time, *atchina, wénibik*. (Kanak).
- Short way, *kakam*. I take the short way, *kakam nind ija, nin kakamishka*.
- Shot, *anwins, jishibanwi, jishibanwins*. My shot and balls are all gone, *nin téhâganwisiin*. (Niskasiníy).
- Shot; I am shot, *nin mikoshkos*.
- Shot-pouch, *pindassinân, pindassinadjigan*.
- Shoulder, *odinimanganima*. My, thy, his shoulder, *nindinimangan, kidinimangan, odinimangan*. Between the shoulders, *nassawidinigan*. I lay him (her, it) on my shoulders and carry him, (her, it), *nin pagidjidinimanganeona; nin pagidjidinimanganeonân*.
- Shoulder-blade; my, thy, his shoulder-blade, *nindinigan, kidinigan, odinigan*. I break my sh., *nin pakisaginebinidis*. I break his sh., *nin pakisaginebina*.

- Shoulder-part of an animal, *osa-gin*.
- Shout; I shout, *nin bibâg*. I shout with joy, *nin sassâkwe*. (*Sâkowew*).
- Shouting, *bibâgiwin*. Shouting with joy, *sassâkwewin*.
- Shove; I shove him (her, it) with my arm, *nin bidjinikawa*; *nin bidjinikan*, *nin bidjinissiton*.
- Shovel, *mangânibadjigan*.
- Shovel; I shovel, *nin mangânibadjige*. I shovel it, (*in*, *an*.) *nin mangânibadan*; *nin manganibana*. I shovel snow, *nin mangânibi*.
- Show, (let see;) I show, *nin wâbandaiwe*. I show it to him (her, it), *nin wâbandaa*; *nin wabandâan*. I show it to him plainly, *nin missâbandan*. I show him, (her, it), *nin wâbandaiwenan*; *nin wâbandaiwen*.
- Show, (with the finger;) I show with the f., *nind indige*, *nind ijindige*. (*Itwahamâwew*). I show him (her, it) with the f., *nind inâa*, *nind ijinoa*; *nind inâan*, *nind ijinâan*. I show it to him with the finger, *nind inâamawa*, *nind ininama*, *nind ininamawa*.
- Show, showing, *wâbandaiwewin*, *indigewin*.
- Show-bread, *wâbandaiwé-pakwejigan*, *wâbandaiwéwini-pakwejigan*.
- Shower; showers of rain are passing by, *babamibissa*. A shower of rain is coming, *bidibissa*.
- Shown; any object shown with the finger, *indigan*.
- Shred, *ishkkojigan*, *onijigan*, *biwijigan*.
- Shrink; the boards shrink drying, *jjibâssagisowag nubagisagog*.
- Shrub, *kibinsan*.
- Shudder; I shudder suddenly, *nin masanika*.
- Shutter, *wassetchiganâtig*.
- Shut up; I shut him (her, it) up, *nin gibakwâwa*; *nin gibâkwaan*. I shut him up in a hole, *nin gibawa*. I shut it up against him, *nin gibâkwawamawa*. I shut it up, *nin gibissagaân*.
- Shy; I am shy, *nind atchinis*. The animal is shy, *awassâsi awessi*.
- Sly, (bashful;) I am shy or bashful, *nind agatchishk*, *nind agatchiwis*, *nind agatchimadis*. (*Nepewisiw*).
- Sick; I am sick, *nind âkos*, *nin nanipinis*. It is sick, *âkosimagad*, *nanipinisimagad*. I feel sick, *nin simis*, *nin simâdis*. I fall sick suddenly, *nin pangishkones*. I look sick, *nind âkosinâgos*. I am sick in a certain manner, *nind inapine*. I am very sick, *nind osâmine*, *nin mâgwito*, *nin mamidawito*.—It makes me sick, *nin mânikagon*.
- Sickle, *kishkashkijigan*, *pashkwashkijigan*.
- Sickly, often sick; I am sickly, *nin nita-âkos*, *nind akosishk*, *nin migwanadis*. I have a sickly appearance, *nind âkosinâgos*.
- Sickness, *âkosiwîn*, *nanipinisiwîn*, *inâptnewin*, *jindagan*. Beginning of a sickness, *mâ-*

dapinewin, mādjinewin. Very great sickness, *osāmtnewin.* Hard painful sickness, *sana-gapinewin, kotagapinewin.*—Sickness caused by somebody, (according to Indian superstitions,) *anisbinābewapinewin.* Bad shameful sickness, *mānū-dapinewin.*—I begin to feel a sickness, *nin mādji-ākos, nin mādji-ne, nin mādapine.* I give him a certain sickness, *nind ināpinana.*

Sick person, *aiākosid, enapined.*

Side; I fall on my side, *nind apimosse.* On this side of a canoe, vessel, etc., *ondāssonag.* On the other side, *awas-sōnag.*—On this side of a river, etc., *ondāssagām.* On the other side, *awassagām, ajawagām, agāming.* On one side only, *nabanēgām.*—On this side of a hill or mountain, *ondāssaki, ondāssadjiw.* On the other side, *awāssaki, awāssadjiw.*

Sieve, *jāboshkatchigan.*

Sift; I sift, *nin jāboshkatchige.*

I sift it, (an., in.) *nin jābossan, nin jāboshkassa; nin jabossaan, nin jaboshkaton.*

Sigh, *pagidanāmowin, ikwanāmowin.*

Sigh; I sigh, *nin pagidanam, nin passakadem, nind ansanam.* I sigh deeply, *nind ikwanam, nind manginansanam.*

Sight; I lose sight, *nind angwābandjige, nin banābandam.* I lose sight of him, (her, it,) *nind angwābama, nin banābama; nind angwabandan, nin panābandān.*

Sign, *kikinawādjitchigan, ma-*

mākadjitchigan, mamakāsa-bandjigan.

Sign, (subscribe); I sign, *nind jīnikāsowin nind aton,* (I put down my name); *miḡwan nin tagina,* (I touch the pen.)

Silence, *bisānabiwin, ishkwawewin, (ishkowewin.)*

Silence; I silence him, *nin bisānabia.* I silence him, he cannot answer, *nin wāwani-ma.*

Silk, silk-stuff, *senibā, senibawegin.*

Silk for sewing, *senibawāssabāb.*

Silk handkerchief, *seniba-moshwe.*

Silver, *jonīia.* I work silver, *nin jonīiāke.*

Silver; I silver it, *nin jonīiākādān.*

Silvered; it is sil., *jonīiākāde.*

Silver-money, *jonīiag,* (silver-pieces.)

Silversmith, *jonīiākewinini.*

Silversmith's work, trade or business, *jonīiākewin.*

Sin, *batādownin, batāsiwin, matchi dodamowin, matchi ijiwebisiwin.*—Small venial sin, *batādownens.* (Pāstāhuwin).

Sin; I sin, *nin batā-ijiwebis, nin bataidis, nin batāindind, nin batas, nin matchi dodam, nin matchi ijiwebis.*—I sin in thoughts, *nin batāsinendam;* in words, *nin batā-gijwe, nin batāwe;* in action, *nin batā-dodam.*

Sinful; it is sinful, *manatad, batā-ijiwebad.*

Sinfulness, *batā-ijiwebisiwin, matchi bimādisiwin.*

Sing; I sing, *nin nagan.* I prepare myself for singing, *nin*

nandanam. I sing for a proof, *nin godji-nagam*. I mistake in singing, *nin wanaam*. I sing it high, *nind ishpweweton*. I sing it low, *nin tabassweweton*. I sing to him, *nin nagamôlawa*.
 Singer, *nagamôwinini*. Female singer, *nagamôikwe*.
 Singing, the act of singing, *nagamôwin*.
 Single; I am single, (not married,) *nind oshkinig, kawin nin wedigessi, nijke nind aiu*. (Mônsâbew, mônsiskwew).
 Single state, *oshkinigiwin*. (Married state, *widigendiwin*.)
 Sing mocking; I sing to mock somebody or something, *nin nanâpagam*. I sing him (her, it), mocking, *nin nanâpagamonan; nin ninanâpagamon*.
 Sink in; I sink in the ground with my foot, *bokakamigisse*. I sink in mud, *nin gagwânag-watchishkiwesse*. I sink in the snow, *nin gindâwagonesse*. I sink in snow or sand, walking, *nin nâwaam*. I sink to the bottom, *nin gosâbi, nin mijakisse*.
 Sink in; it sinks in the ground, *gindâkamigishkamagad*.
 Sinner, *baiatâ-ijiwesid*.
 Sioux Indian, *bwân, Nâdowessi*.
 Sioux language, *bwânimowin*. I speak the Sioux lan., *nin bwânim*.
 Sioux scalp, *bwânishtigwân*, (Sioux head.) I bring a Sioux scalp, *nin bijwe*.
 Sioux squaw, *bwânikwe*.
 Sip; I sip it, *nind odonendan, nind odonamonotan*.

Siren, *memegwessi*.
 Sister, *awêma*. My, thy, his older sister, *nimissé, kimissé, omissséian*. My, thy, his younger sister, *nishimé, kishimé, oshimeian*.
 Sister-in-law; my, thy, his sister-in-law, (a male speaking to a male or in regard to a male,) *ninim, kinim, winimon*; (a female speaking to a female or in regard to a female,) *nindângwe, kidângwe, odângweian*.
 Sit; I sit, I sit down, I am sitting, *nin nâmadab, nin wawénab, nin tessab*. I make him sit down, *nin nâmadabia, nin wawénabia*. I sit upon, *nind agwidab, nin apub*. I sit on it, *nind apabin*. I sit well, comfortably, *nin minwab, nin naab*. I sit behind, in the last place, *nind ishkweb*. I sit on the bare ground, *nin mitab*. I sit broadly, *nin gêshawab*. I sit obliquely, *nin bimidab*. I sit straight up, *nin maîawab*. I sit by his side, *nin namadabitawa*. I sit with him, *nin widubima*. I sit a certain length of time, *nin nomageb*. I sit with down-hanging arms, *nin jinginikeb*. I sit with crossed arms, *nind ajidenikeb*. I sit like a bird, *nin binéssiwab*. —We sit around, *nin giwita-bimin*.
 Sitting, the act of sitting, *namadabiwin*.
 Sit up; I sit up at night, *nin nibab, nin nibenab*. I sit up watching a corpse, *nin nibéb*.
 Six, *ningotwâsswi*. We are six

- of us, *nin ningotwachimin*. There are six in. objects, *nin-gotwâchimon*.
- Six, *ningotwâsso*.
- Six every time, six each or to each, *neningotwâsswi*.
- Six hundred every time, 600 each or to each, *neningotwâsswâk*.
- Sixth; the sixth, *eko-ningotwâtching*. The sixth time, *nin-gotwâtching*.
- Sixthly, *eko-ningotwâtching*.
- Six thousand, *ningotwâtching midâsswâk*.
- Six times, *ningotwâtching*.
- Six times every time, six times each or to each, *neningotwâtching*.
- Sixty, *ningotwâssimidana*. We are sixty, *nin ningotwâssimidânawemin*.
- Skate, *joshkwâdaagan*.
- Skate; I skate, *nin joskwâdae*.
- Skein; one skein, *ningotônsibide*.
- Sketch; I sketch it, *nin masinibian*.
- Skillful; I am skillful, *nin wâwinges*. (Mamiyuw).
- Skill, skillfulness, *wâwingeswin*. I act with skillfulness, *nin wâwingetchige*.
- Skin; my, thy, his skin, *nin-jagaâi, kijagaâi, oja g a â i u n*. (Masakây). My skin is black, *nin makatewaje*. My skin is red, *nin miskwaje*. My skin is white, *nin wâbishkaje*.
- Skin of an animal, *awéssiwaiân*. (Pijiskiweyân). Skin of a male quadruped, *aiabéwaiân*; of the largest kind, *aiabéwegin*. Skin of a female quadruped, *nojéwaiân*; of the largest kind, *nojéwegin*.—
- Green skin, *ashkatai*; of the largest kind, *ashkigin*. Dry skin, *gaskatai*; of the largest kind, *gaskigin*. Skin of a quadruped without the hair, *pushkwâwejigan*.
- Skull, *wijigan*. (Mistikwânigan). My, thy, his skull, *ninindibegan, kinindibegan, winindibegan*; or, *nishtigwânigegan, kishtigwânigegan, osktigwânigegan*. The skin of my, thy, his skull, *ninikwai, kinikwai, winikwai*.—There are skulls, *wijiganika*. Place where there are skulls, *wijiganikan*.
- Sky, *gijig*. The sky is blue, *mijakwad*. (Wâseskwân). The sky is red, *miskwawad*. Under the sky, (in the open air,) *mijshawakamig*.
- Sky-blue; it is dyed sky-blue, (in, an.) *mijakwadong inânde*; *mijakwadong inanso*.
- Slab, *jigobodjigan*.
- Slaken; I slaken it, *nin neshangiginan, nin neshangabiginan*.
- Slander, *dajindiwin, matchi dajindiwin*.
- Slander; I slander, *nin dajinge, nin matchi dajinge*.
- Slanderer, *dejinged, matchi-dajinged*. Habitual slanderer, *dejingshkid*.
- Slanderous, I am slanderous, *nin dajingshik*.
- Slate; *ojibûigan-assin, ojibûigan-wassin*.
- Slaughter, *nissidiwin, dapinididwin*.
- Slave, *awakân*. I am a slave, *nind awakâniv*. Male slave, *abanini*. Female slave, *abanikwe*.

Slavery, *awakâniwin, awakâniidiwin.*
Sleigh, *odâbân, odâbânak.* I make a sleigh, *nind odâbânike.*
Sleep, *nibâwin.*
Sleep; I sleep, *nin nibâ.* I make him sleep, *nin nibeâ.* I sleep in the daytime, *nin giji-niba.* I fall in a profound sleep, *nin gawingwash.* I sleep profoundly, *nin nissing-wâm, nin bosangwâm.* I sleep much, *nin nibâshk, nin wingogane.* I sleep too much, *nin osâmingwâm, nin bingeng-wâm.* I sleep softly, slightly, *nin jibingwash.*
Sleepiness, *gigibingwashiwîn, wingosh, wingwai.*
Sleeping, *nibâwin.* Bad habit of sleeping too much, *nibâshkiwîn, wingôganewîn.*
Sleeping-room, *nibêwin.*
Sleepy; I am sleepy, *nin giginwash, nin passangwabishka, nin wi-niba.* I am very sleepy, *nin mendâtchingwash, nin simingwash.*
Sleeve, *nagwai.*
Slice; slice of dried venison, *banijâwân.* Slice of cedar in the bottom of a canoe, *apissitâgan.*
Slide; I slide on the ice, *nin bimibos.* I slide fast, *nin kijibis.* I slide in a certain way, *nind ijisse.* It slides, *bidjide.* The bird slides through the bird, *bidjibiso bineshi.* It slides fast, *kijibidemagad.* It slides in a certain way, *ijissémagad.*
Slide and fall; I slide and fall, *nind ojàshishin.* I slide and

fall on the ice, *nind ojàshik-wishin*; on the snow, *nind ojàshagonishin*; on a stone, *nind ojàshâbikishin.*
Slide back; I slide back, *nind ajisse.* It slides back or backwards, *ajessemagad.*
Slide down; I slide (it slides) down, *nin nissjrosse, nin nânji, nin nânjisse, nin nishi, nissakossemagad, nanjimagad, naujissemagad, nishimagad.* I slide down the hill, *nin joskkwâdjije.* I slide (it slides) in a hole, *nin bodâkwesse; bodakwessemagad.* I slide in with my foot, *nin pindjisedesse*; with my leg, *nin pindigâdesse.* I slide (it slides) in the water, *nin bakobisse; bakobissemagad.*
Slightly, *sibiskudj, naegatch.* (Nisik).
Slim; I am of a slim or slender size, *nind agassakwâiawes, nin gigaawes.*
Sling, *passikwebodjigan.* I am throwing with a sling, *nin passikwebodjige.*
Slippery; it is slippery, *ojàshamagad, jojâkwad, joshkwamagad.*
Slow; I am slow at work, *nin babérikâdis, nin babidjinawis, nin bwaawis, nind andjinawes, nin bedjiv.*—I am slow in eating, *nin babérikadandjige, nin bedjissin.*—I am slow in my thoughts and resolutions, *nin bédendam.*
Slowly, *beka, naegatch, sibiskatch.* I walk, navigate or travel slowly, *nin bésika.* (Pe-yattik).

Slowness at work, *babéjikadisiwin*, *bejjiwin*. Slow walking or traveling, *bésikáwin*.

Sluggard, *ketimishkid*, *taiátagadisid*, *enokissig*. I am a sluggard, *nin kitimisk*, *nin taiátagadis*.

Sluggish. Sluggishness.—S. Lazy. Laziness.

Slumber; I slumber, *nind asingwám*.

Slut, *wanisid ikwe*.

Sluttish; I am sl., *nir winis*.

Sluttishness, *winiswin*.

Small; I am small, *nind agáshi*, *nin takos*. I am very small, *nin máskiy*. I make myself small, *nind agáshiidis*.

—It is small, *agássa*, *agássin*, *agássinad*. It is small: A globular object, *in*, *agássimínagad*; globular object, *an*, *agássiminagisi*; a house or room, *agássate*; metal, *in*, *agássábikad*; metal, *an*, *agássábikisi*; stuff, *in*, *agássigad*; stuff, *an*, *agássigisi*.

—It is too small for me, (*in*, *an*) *nin sinsikan*; *win sinsikawa*. I make it small, or smaller, *nind agássaton*, *nind agássiton*.—We are small, *nin babiwiijnimin*. They are small, (*in*) *babiwawan*.

Small person, *tekósid*.

Small-pox, *mamakisiwin*. I have the small-pox, *nind omamakis*. (Omikiw).

Smart at work. S. Zealous.

Smell, (odor,) *ijimágoziwin*. I make a good smell by burning s. th., *nin minássige*. I burn it (*in*, *an*) to make a good smell, *nin minassan*; *nin minasswa*. I spread the smell

of s. th., *nin bidjimássige*.—I am (it is) of such a smell or odor, *nind ijimágos*; *ijimágowad*. I have (it has) the smell of ardent liquor, *nind ishkotewáboimágos*; *ishkotewaboi-magwad*. I hate the smell of it, (*in*, *an*) *nin jingimándán*; *nin jingimámá*. I suffer from the smell of it, (*in*, *an*) *nin kotagimándán*; *nin kotagimámá*.

Smell, (scent;) I smell s. th., *nin minandjige*. I smell him (her, it), *nin nináma*, *nin minandawa*; *nin minándán*. I give him to smell s. th., *nin minandaoma*, *nin minássamawa*.

Smell, (emit odor;) I smell, *nin minágos*; it smells, *minágowad*. I smell (it smells) well, *nin minomágos*; *minomágowad*. Something smells well to me, *nin minomandjige*. He (she, it) smells well to me, *nin minomámá*; *nin minomándán*. It smells well when burnt, (*in*, *an*) *minomáte*; *minomássso*.—I smell bad from perspiration, *nin wishágomágos*. It smells the sweat, (liquid,) *wishagwagami*.

Smelled; I am (it is) smelled, *nin bidjimágos*; *bidjimágowad*. Smelt; I smelt, *nin ningikosisige*.

Smelter, *ningikosisigewinini*.

Smelting-furnace, *ningikosisigan*, *ningabikisisigan*.

Smelting-house, (foundry,) *ningikosisigewigamig*.

Smile; I smile, *nin báp*.

Smiling, *bápiwin*. I have a smiling countenance, *nin ba-*

mässige.—I smell or (in. an.) *jimäg* (as) the smell *ind ishkotehkotewaboi* the smell of *ngimândân*; I suffer from (in. an.) *nin nin kotagi* smell s. th., I smell him *ima, nin mininândân*. I l s. th., *nin in minâssa* I smell, *nin nells, minâg* (t smells) well, *; minog* 3 smells well *mandjige*. He well to me, *nin minomândân* when burnt, *mâte*; *mino* ill bad from *n wishâgomâ* the sweat, (*ligami* is) smelled, *bidjimâgwad*. *nin ningiko* *gewinini*. *ningikosigan*, foundry,) *nin g*. *nin bap*. *win*. I have a *ance, nin ba*

- Jâpingwe, nin jomingwen*. I show him a smiling countenance, *nin jomingwelawa*.
Smith, awishtoia. I am a smith, *nind awishtoiaw*.
Smithshop, awishtoiaw:gamig.
Smith's trade, awishtoiawwin.
Smoke; there is smoke, *pakwêne, paskkine*. I make smoke, *nin pashkinawe*. (Kaskâbat-tew). I make smoke around him, *nin gikanamoswa* The smoke ascends, *ombâbate*; comes from..., *oudâbate*.—I can endure much smoke, *nin jibanamos, nin wakéwauamos*.—It smokes, (in a lodge or house,) *gikana mode*. It smokes in my lodge or house, *gikanâmode endaiân, nin gikanâmos*.
Smoked meat, onâssigan. I smoke meat, *nind onâssige*.
Smoker, ségasswâd. Great smoker, *netasagaswâd*. (Opittwaw). Smoker of mixed tobacco, *epâkosiged*. Smoker of pure tobacco, *metâkosiged*.
Smoke tobacco; I smoke, *nin sagasswa*. (Pittwaw). I smoke pure tobacco, *nin mitâkosige*; I mix my tobacco, *nind apâkosige*. I have nothing to smoke, *nin manéywa*—We smoke together, (in a council,) *nin sagasswêidimin*.
Smoking, sagasswâwin, sagasswêidwin. (Pittwâwin).
Smooth; I smooth with an iron, *nin joshkwaigaige*. I smooth it, iron it, (in. an.,) *nin joshkwégaan*; *nin joshkwegawa*.
Smooth, (in. s. in.) S. Polish. Polished. I smoothed; it is smoothed with a flat iron, (in. an.) *joshkwâigaigâde*; *joshkwâigaigâso*.
Smoothing iron, joshkwâigai gan.
Smooth rock; there is a flat smooth rock, *joshkwânabika*.
Snail, b'niskodissi.
Snake, ginébig.
Snake Indian, Ginebigouini.
Snare, nagwâgan. I lay snares, *nin nagwânike*. (Wanihigan, tâpakwân). I lay him a snare to catch him, *nin dagodawa*. (Tâpakwewâtew). I lay him a snare or trap, *nind onicamawa*. I catch in a snare, *nin nagwâdjige*. I catch him (her, it) in a snare, *nin nagwâna*; *nin nagwâdan*.
Snare-string, nagwâganuêâl.
Sniff; I sniff, *nin nundomândjige*.
Snipe, padashkaunji, manomnikeshi.
Snivel; I snivel, *nin sikawidjane, nin sikawiniskigome*.
Snore; I snore, *nin madwengwâm, nin madwengwash*.
Snoring, madwengwâmwowin, madwengwashiwîn.
Snot, niskigomân. (Siniskigomân). My, thy, his snot, *niniskigomân, kiniskigomân, winiskigomân*. I draw up my snot, *nind iki-gome, nind odissaa niskigomân, nin singigawiskigome*. The snot is running from my nose, *nin sikawiniskigome*; by cold, *nin sikawiniskigomewadj*.
Snotty; I am sn., *nin siniskigomân*.
Snout; its snout, *oshkinj*. It

has a small snout, *agâssishkinji*. It has a large snout, *mangishkinji*.

Snow, *gôn, agôn*. (*Kôna, kôn-wiw*). On the snow, *mitâgonag*. There is snow, *gônika*. There is much snow, a deep snow, *ishpagonaga, ishpate*. The snow is soft, *jakâgonaga, nokâgonaga*. The snow is settled, hard, *assanâgonaga, kijiwâgonaga*. The snow lowers, melts down; *magwâgoneshin*. The snow is frozen, *gawâgonaga*. The snow is crusty, hard, *onâbanad*. The snow is falling from the trees, *missauwimagad, binânokimagad*. I am (it is) covered with snow, *nin ningwano; ningwanomagad*. I melt snow for water, *nin kijobike*. I walk in the snow without snowshoes, *nin mamitaam*.

Snow; it snows, *sôgipo*. (*Mispun*). It begins to snow, *mâtipo*. It snows in small flakes, *bissipo*. It snows in large flakes, *mângadepo*. The snow begins to cover the ground, *biwipo*. Soft watery snow is falling, *jakipo*. A snow-storm passes by, *bimipo*. It snows no more, *ishkwapo*. It snowed enough, *gijipo*.

Snow-bird, *wâbaningosi*.

Snow blind; I am snow-bl., *nin sassakingwe*. (*Wayesâbiw*).

Snow-blindness, *sassakingwewin*.

Snow-drift; there is a snow-drift, *biwan*.

Snowshoe, *agim*. (*Asâm, asamikkew*). I make snowshoes, *nind agimike*. I lace or fill a

snowshoe, *nind ashkima agim*. I walk with snowshoes, *nind agimosse, nind odâgim*. (*Kikasâmew*). I am coming on snowshoes or with snowshoes, *nin bidâgimosse*. The snow sticks to my snowshoes, *nin misikwasikama*.

Snowshoe-filling or lacing, *ashkimâwin*.

Snowshoe-making, *agimikewin*.

Snowshoe-ornament, *nimaigan*.

Snowshoe string, *atiman*.

Snowshoe-trail; there is an even snowshoe-trail, *onagwanaga*.

Snowshoe-walker, *netâwagimosse*. I am a good snowshoe-walker, *nin nitâwagimosse*.

Snowshoe walking, *agimossewin*.

Snow-storm; a snow-storm is coming, *bidipo*. There is a snow-storm, or drift of snow, *biwan*. The snow-storm is driven away by the wind, *mâdjipo*. A snow-storm is passing by, *bimipo*.

Snuff, *asséma, pindakwewin*. I manufacture snuff, *nind assemake*. (*Assemakewin, Assemakewinini, Assemakewigamig*)

Snuff; I nuff, I take skuff, *nin pindakwe, nin pindakojane*.

Snuff; I snuff the candle, *nin kishkanjékodan wâssakwâwendjigan*.

Snuff-box, *asséma makak*.

Snuffers, *kishkanjékodjigan*.

So, *mi, mi sa*. (*Ekusi*).

Soak; it soaks, (*in., an.*) *agwinde; agwindjin*. I put it in water to soak, (*in., an.*) *nind agwindjiton; nind agwindjima*.

akima agim.
shoes, *nind*
âgim. (Ki-
coming on
snowshoes.
The snow
shoes, *nin*
lacing, *ash-*
agimikewin.
t, *nimaigan*.
taman.
ere is an even
nagwanaga.
nelâwayimow-
d snowshoe-
wagimosse.
agimossewin.
now-storm is
There is a
drift of snow,
now-storm is
y the wind,
now-storm is
ipo.
ndakewin. I
uff, *nind asse-*
kwewin. *Asse-*
Assemakewiga-
ake skuff, *nin*
pindakodjane.
e candle, *nin*
wâssakwa-

makak.
ékodjigan.
kusi).
(*in.*, *an.*) *ag-*
jin. I put it
ak, (*in.*, *an.*)
u; *nind ag-*

Soap, *kisibigaigan*. Liquid soap,
pingwi-kisibigaigan. I make
soap, *nin kisibigaiganike*.
Soap-boiler, soap-manufacturer,
kisibigaiganikewinini.
Soap-boilery, soap-house, soap-
manufactory, *kisibigaiganike-*
wigamig.
Soap-making, *kisibigaiganike-*
win.
Soap-suds, soap-water, *kisibi-*
gaigc nâbo.
Sob; I sob, *nin nashigide*.
Sobbing, *nashigidewin*.
Sober; I am sober, (not drunk
now,) *nind anissâdis; nin ba-*
gakâdis. I am sober again
(after drunkenness,) *nind*
atebi.
Sober person, *menikwessig*.
(*Ayeniw*).
Sobriety, *anissâdisiwin, bagaka-*
disiwin, atebiw.
Sock, *ajigan*.
Sodomy, *podjidiiewin*. I com-
mit sodomy, *nin podjidiis*.
Soft; it is soft, (*in.*, *an.*) *noka-*
dad; nokadisi. (*Yoskaw, yos-*
kisiw).
Soften, I soften it, (*in.*, *an.*) *nin*
nokilon, nin nokibidon, nin
nokigibidon; nin nokia, nin no-
kibina, nin nokigibina. I sof-
ten linden bark, *nind assigobi*.
Softly, slightly, *naegatch, bêka*.
Soil, *aki*.
Sojourn, *apidanisiwin*. (*Wiki-*
win).
Sojourn; I sojourn, *nind apida-*
nis.
Solace; I solace, *nind absi-*
winge. I solace him, *nind*
âbisuwima.
Soldier, *jimâganish minissino,*
migasôwinini.

Sole of the foot, *onanagâkisiida-*
ma. My, thy, his sole, *nina-*
nagâkisiid, kinanagakisiid.
Solicit; I solicit him, *nin wik-*
watchia, nin wikwâsoma.
Solid; it is solid, strong, (*in.*,
an.) *songan; sôngisi*.
So me, *ânind, pangj, bêbéjig*.
(*Atit*).
Somebody, *awia, bemâdisid*.
Something, *gêgo, ningot, ningô-*
tano. (*Kekwây*).
Somewhere, *ningôtchi*. (*Nândo*).
Son, *ogwissima, wegwissimind*.
My, thy, his son, *ningwiss,*
kigwiss, ogwissan; or, ning-
wississ, kigwississ, ôgwissis-
san. I have a son, *nind og-*
wiss. I have him for a son,
he is my son, *nind ôgwissin-*
nan, nind ogwissima. I am a
son, *nind ogwissimigo*.
Song, *nagamon, nagamôwin*.
Religious song, (hymn,) *ana-*
mie-nagamon, anamie-naga-
mowin.
Song-book, *nagamô-masinaigan*.
Songster, *nagamôwinini*.
Songstress, *nagamôikwe*.
Son-in-law; my, thy, his son-
in-law, *niningwan, kiningwan,*
oningwanan. (*Onahâkisisima*).
The son-in-law of a family,
naângish. I am son-in-law in
a family, *nin naângab, nind*
ojinindam.
Soon, *waiba, waiéba, pitchinag,*
wéwib. As soon as possible,
agawanapi. (*Kiyipi*).
Soot, *winjide*.
Sooty; it is sooty, *winjidema-*
gad.
Sorb-berry, *makwimin*.
Sorb-tree, *makwimij*.
Sorcerer, *wabanowinini*. I am a

- sorcerer, *nin wábanow*. (Ma-
 nitokkásuw).
 Sorcery, *wábanowiwin*.
 Sorrel, *jiwibag*.
 Sorrow, *kashkéndamowin*, *gissadendamowin*, *wassitawendamowin*, *gibendamowin*, *kotagendamowin*. Sorrow of the heart, *kashkendamideewin*. I have much sorrow, *nin gibendam*. I cause him much sorrow, *nin gibendania*, *nin gibendamishkawa*. It causes me much sorrow, *nin gibendamishkagon*. I die of sorrow, *nin nibendam*.
 Sorrowful; I am sorrowful, *nin gissadendam*, *nin mamidawendam*. I make him sor., *nin gissadendania*.
 Sorry; I am sorry, *nin kashkendam*. (Mitatam).
 Sought; I am (it is) sought, *nin nandawábandjigás*; *nandawábandjigáde*.
 Soul, *otchitchâgoma*. My, thy, his soul, *nin tchitchâg*, *ki tchitchâg*, *o tchitchâgwan*. I have a soul, *nind otchitchâg*. (Atchâk).
 Sound; I let hear a certain sound, *nind inwé*. It gives a sound, *inwémagad*. It gives a hollow sound, *wimbwéwemagad*.
 Sound; it sounds, *madwéssin*, *madwéwemagad*. I make sound s. th., *nin madwéssitchige*, *nin madwéwetchige*. I make it sound, *nin madwéssiton*, *nin madwéweton*. Any thing that sounds or gives a sound, *madwéwetchigan*. It sounds loud, *kijiwemagad*.
 Soundly, *kijija*.
 Soup, *nabob*. (S. Indian corn-soup). Poor soup, (not seasoned;) *ânissâbo*. I make poor soup, *nind anissâboke*.
 Sour; it is sour, (*in.*, *an.*) *jiwan*, *jiwamagad*; *jiwisi*. I make sour s. th., *nin jiwissitchige*. I make it sour, (*in.*, *an.*) *nin jiwiton*, *nin jiwissiton*; *nin jiwitawa*, *nin jiwishima*, *nin jiwisia*.
 Source, (fountain, spring,) *mo-kidjiwanibig*.
 Sour milk, *meshkawikwissing totoshâbobo*. The milk becomes sour, *meshkawikwissing totoshâbo*.
 South, *jâwan*. In, to, or from the south, *jâwanong*. Towards the south, *jâwanong inakakeia*—The clouds come from the south, *jâwanakwad*. The rain comes from the south, *jâwanibissa*. It thunders in the south, *jâwanaamog (animikig)*.
 South-bird, (bird coming from the south,) *jâwanibinêshi*.
 Southwind, *jâwaninodin*. The wind comes from the south, *jâwaninodin*.
 Sovereign, *kitchi-ogima*.
 Sovereign Pontiff. S. Pope.
 Sow, *kokosh*.
 Sow; I sow, *nin kitige*, *nin pagidinige*. I sow it, (*in.*, *an.*) *nin kitigâdan*, *nin pagidinan*; *nin kitigâna*, *nin pagidina*.
 Sowed; it is sowed, *kitigâde*, *pagidinigâde*.
 Span, (measurement); onespan, *bejigwakwagan*, *ningotwakwoagan*, *ningotwakwoagan*. Two spans, three spans, etc., *nijwakwoagan*, *nisswakwoa-*

gan, etc.—So many spans, *dasswakwoagan*.
 Spare; I spare it, (*in.*, *an.*) *nin manádjiton*; *nin manádjia* I spare myself, *nin manádjiidis*.
 Spark; sparks fly off, *papakanje*. (*Papaskitew*).
 Sparrow-hawk, *kekek*. Another kind, *pipiwige*.
 Spasms, *otchipinigowin*. I have spasms, *nind otchipinig*. (*Otchipitikuw*).
 Spattle, *gashkakokwéigan*.
 Spawn, *wak*.
 Spawn; the fish is spawning, *âmi gigô*.
 Speak; I speak, *nin gigit*, *nin gagigit*, *nin gijwe*, *nin inwé*. (*Pikiskwewin*, *itwew*). It speaks, *gigitomagad*, *inwemagad*. I make him speak, *nin gigitoa*. —I speak after him, *nin kiki-notawa*, *nind ânikanotawa*. I speak angry, *nin nishkâdji-gijwe*, *nin nishkâdji-gigit*, *nin nishkâsitâgos*, *nin nanishkâsitâgos*. I speak angry to him, *nin nishkiganona*, *nin nishkâdjiganona*, *nin nishkâsoma*. I sp. evil, *nin matchi-gijwe*, *nin matchi ikkil*. I sp. fast, quickly, *nin dadâtabanagidon*, *nin dadâtabowe*. I sp. for somebody, *nin gaganodamage*. I sp. for him, *nin ganodamawa*, *nin gaganodamawa*. I speak the language of the people with whom I live, *nin ninawe*. I speak like a drunken person, *nin giwashkwéiwinitâgos*. I speak low, not loud, *nin gâskanas*, *nin bekadove*. I speak loud, *nin kijjwe*. I speak as loud as I can, *nind apitowe*. I speak

plainly, (to be easily understood,) *nin pagakowe*, *nin pagakitâgos*, *nin pagakissidon*, *nin gigitowin*. I speak relying on him, (her, it,) *nin nanâpimonan*; *nin nanapimon*.
 Speaker, *netu-gigitod*, *netawed*, *gigitowinini*.
 Speaking, *gigitowin*, *gagigitowin*, *gijwewin*. (*Pikiskwewin*, *itwewin*). Angry speaking, *nishkâdji gijwewin*, *nishkâdji-gigitowin*, *nishkâsitâgosiwîn*, *nishkâdjiganonidiwin*. Foolish, frivolous or impure sp., *gagibâsitâgosiwîn*, *gagibâdjigijwewin*, *gagibâdjigigitowin*. Hidden mysterious sp., *agotâgosiwîn*, *gimôtowewin*. Ill sp., *matchi ikkilowin*, *matchi idiwin*. Impure indecent sp., *winigijwewin*, *winitâgosiwîn*, *bishigwâdjigijwewin*. Mistake in sp., *wanowewin*, *wanigijwewin*. I mistake in speaking, *nin wanowe*, *nin wanigijwe*. Speaking of other people, *dajindiwin*, *dajingewin*.—Speaking of each other, or to each other, *idiwin*.
 Speaking-house, council-house, *gigitowigamig*.
 Spear, *anit*. Handle to a spear, *anitiak*. (*Mitchikiw*).
 Spear; I spear fish, *nind akwawa*, (*akowa*) I spear him, (her, it,) *nin bashibâwa*; *nin bashibaan*. I spear fish at night, *nin wâsswa*.
 Speared; I am (it is) speared, *nin bashibaigas*; *bashibai-gâde*.
 Spearfishing at night, *wâsswe-win*.

- Specie, (silver-money or gold-money,) *mitâbik*.
- Spectacles, *oshkinjigokâdjigan*. (Miskijjikkân).
- Spectator, *waiabanged*.
- Spectre, *tchibai*.
- Speech, *gigitowin*, *animitâgosiwin*, *aianimitâgosiwin*. I make a speech, *nin gigit*, *nind animitâgos*, *nind aianâmitagos*.
- Speed, *dadatabiwin*.
- Speedy; I am speedy, *nin dadâtabi*.
- Spend; I spend all day in such a place, *nin dajigijiganam*. I spend all night in such a place, *nin dajitâbikanam*.
- Spend all, consume; I spend all, *nin tchâginige*. (Mestini-kew). I spend all of it, (*in.*, *an.*) *nin tchâginan*; *nin tchâgina*. I am in the habit of spending all, *nin tchâginigêshk*. Habit of spending all, *tchâginigeshkiwin*.
- Spendthrift, *tchâginigeshkid*, *neshiwanâdjitchiged*, *benâdjitod od atiman*.
- Sperm-oil, *kitchi-gigô bimide*.
- Spider, *assabikeshi*. Spider's web, cobweb, *assabikeshiwasab*.
- Spike, *kitchi-sagaigan*.
- Spill; I spill, *nin sigwebinige*. I spill it, (*in.*, *an.*) *nin sigwebinan*; *nin sigwebina*. I spill s. th. belonging to him, or for him, *nin sigwebinamawa*.
- Spilt; it is spilt, *sigwebinigâde*.
- Spin; I spin, *nind assabâbiké*, *nin gashkatéige*. It spins, *bimatéigemagad*, *gashkatéigemagad*.
- Spine, *tatagâgwan*.
- Spinning, *gashkatéigewin*, *bimatéigewin*, *assabâbikéwin*.
- Spinning-wheel, *bimatéigan*, *gashkatéigan*.
- Spirit, *manito*. I am a spirit, *nin manitow*. I am considered a spirit, *nin manitowis*. Quality or character of spirit, *manitowin*. Unclean spirit, *wânisid manito*. Evil spirit, *matchi manito*.
- Spit, *abwânak*.
- Spit; I spit him, (her, it,) *nind onakâkwawa*; *nind onakâkwaan*.
- Spit; I spit, *nin sik*, *nin sikwadjige*. I spit it, *nin sikwâdân*. I spit upon him, *nin sikwana*. I spit in his face, *nin sikwaningwingwêca*.
- Spit-box, *sikowini-makak*, *sikwadjige-makak*.
- Spite; in spite of..., *jâgodj*, *kitwên*, *awândjish*. (Atjipiko).
- Spit out; I spit him, (her, it) out, *nin sâgidjisikwana*; *nin sâgidjisikwadan*.
- Spitter, *sekwâdjiged*.
- Spitting, *sikowin*, *sikwadjigewin*.
- Spittle, *sikowâgan*. The spittle is running from my mouth, *nin sikâwidon*.
- Spit water; I spit water, *nin siswandjige*. I spit water on him, *nin siswama*. I spit water in his face, *nin siswaminywena*.
- Spleen, *wiss*.
- Splendid; it is splendid, *sasêga*, *sasêgamagad*.
- Splendid coat, *sasêga-babisikâwâgan*.
- Splendid man, *sasêga-inini*.
- Splendor, (brilliancy), *wâsséiwin*, *wâssésiwîn*.

win, bi-
cewin.
natéigan,

a spirit,
consider-
anítovis.
of spirit,
an spirit.
vil spirit,

it,) *nind*
l onakák-

, *nin sik-*
nin sikwá-
him, *nin*
his face,
wéwa.
nakak, sik-

jágodj, kit-
Atjipiko).
m, (her, it)
kwana; nin

wadjigewin.
The spittle
my mouth,

water, *nin*
pit water on
I spit wa-
n siswaminj-

ndid, *saséga,*

éga-babisiká-

ga-inini.
ey,) *wásséia-*
e.

Splinter, in the hand or foot,
gigatigwan. I draw out a
splinter, *nin gigatigwe.* I
draw him a splinter out, *nin*
gidaátigawa.

Split, in the skin, *gipisiwin,*
gagipisiwin.

Split; I split wood, *nin táshki-*
gaige. I split it, (in., an.) *nin*
táshkigan; nin táshkigawa.
I split wood into fine small
pieces, *nin bissigaisse.* I split
it into small pieces, (wood, in.,
an.) *nin bissigaan; nin bissi-*
gawa. I split it with the teeth,
(in., an.) *nin táshkandân; nin*
táshkama.

Split; it splits, *táshkigisse,*
táshkikamagad. It splits,
(rock, metal,) *táshkabikisse.*
It splits in boiling, *dadode-*
magad. The road splits, di-
vides, *bakéno mikana.*

Split; it is split, *táshkika, tásh-*
kigishka. It is split, (rock,
metal, in., an.) *táshkabikad,*
táshkabikisi.

Split in the middle; I split it,
(in., an.) *nin táshkinan, nin*
táshkaan; nin táshkina, nin
táshkawa. I split it, cutting,
(in., an.) *nin táshkijan; nin*
táshkijwa. I split it, sawing,
(in., an.) *nin táshkibodon;*
nin táshkibona.

Split-saw, *táshkibodjigan.*
(Cross-saw, *kishkibodjigan.*)

Splitting-wedge, *táshkigaigan.*

Split wood for fuel, *bissigaissan.*

Spoil; I spoil, *nin banádjiwe,*
nin banádjichige, nin mijiwe,
nin nishwanádjiwe, nin ni-
shwanádjichige. I spoil him,
(her, it,) *nin banádjia, nin*
mija, nin kopadjia, nin ni-

shwanádjia; nin banádjiton,
nin mijiton, nin kopádjiton,
nin nishwanádjiton.

Spoiled; I am (it is) spoiled,
nin banádjitchigas, nin nishi-
wánidís; banádjitchigade, ni-
shwanadad.

Spoken of; I am (it is) spoken
of, *nin wawindjigas, nin da-*
jindjigas; wawindjigade, da-
jindjigade.

Sponsor at baptism, *babaiká-*
win, ossikáwin; mamaikáwin,
ogikáwin. I am sponsor, *nin*
takonawass. I am his spon-
sor, *nin takona sigaandásod,*
or, *nin gi-takona gi-sigaunda-*
sod.

Spontaneously, *binisika.* It
comes (produces) spontane-
ously, *binishimagad.*

Spoon, *émikwán.* A spoonful,
ningot-émikwán.

Spoon-bill, (bird) *jéde.*

Sportsman, *gaossed, neta-gios-*
sed.

Spot, *kitagisiwin.*

Spot; I spot him, (her, it,) *nin*
kitagia; nin kitagiton.

Spotted; I am (it is) spotted, *nin*
kitagis; kitagisimagad, ba-
bigwetagad.

Spread out; I spread out, *nin*
tessinige, nin dajweginige. I
sp. it out, (in., an.) *nin tessi-*
nan, nin tessignan, nin daj-
weginan; nin tessina, nin tes-
sigina, nin dajwegina.

Spread out, (strew;) I pread out,
nin jingadenige. I spread it
out, (in., an.) *nin jingadenan;*
nin jingadena. I sp. it out,
throwing, *nin jingadewabaan.*

Spring, *sigwan, mindkami.* In
spring, *sigwang.* Last spring

- sigwanong*. Next spring, *panima sigwang*. The spring before last, *awass-sigwanong*. — I spend the spring in a certain place, *nin sigwanish*. I spend the spring with him, *nin wijisigwanishima*. (Miyoskamik).
- Spring (fountain,) *mokidjiwanibig, takib*.
- Spring-water, *mokidjiwano-nibi, takigami*.
- Sprinkle; I sprinkle water, *nin saswebigandaige, nin saswebigandjige* I sprinkle him, (her, it,) *nin saswebigandawa; nin saswebigaudan*.
- Sprinkling, *saswebigandjigewin*.
- Sprinkling-pot and brush, *saswebigandjigan, saswebigandai-gan, sigandjigan*.
- Sprout, *onimik*.
- Sprout; it sprouts, (*in., an.*) *saganwimagad, wabidwimag; saganwi, wabidwi*. The potato sprouts, *saganwi opin*.
- Spruce, *ininandag; jingob*. [C. sapin.]
- Spruce-beer, *jingobabo*.
- Sponge, *iskaiban*. I dry water up with a sponge, *nind iskaibi*.
- Spur, *patakimodjikadjigan*.
- Spy, *nendawatod*.
- Spyglass, *jibaiabandjigan*. I look through a spyglass, *nin jibaiabandjige*. I look at him (her, it) through a sp., *nin jibaiabama; nin jibaiabandan*.
- Spy out, I spy out, *nin nandawato, nin gimab*. I spy him out, *nin gimabama*. I spy it out, *nin gimabandan, nin nandawaton*.
- Squall; there is a squall of wind, *kitchi bidanimad, paktéanimad, gotámigwad*.
- Squall of wind, *missibissidosi; pl.—wag*.
- Square; it is square, *jashameimamad, kakakamagad*. It is square, (stuff, *in., an.*) *kakakigad; kakakigisi*.
- Square; I square timber, *nin tchigigaige*. I square it, (*in., an.*) *nin tchigigaan; nin tchigigawa*. (Passahikew).
- Square tobacco, *ejashawebagisid assema*.
- Squaring, *tchigigaigewin*.
- Squaring-axe, *tchigigaigan*.
- Squat; I squat, *nin nimissab*.
- Squaw, *anishinábekwe*. I am a squaw, *nind anishinábekwe*.
- Squaw not belonging to the Grand Medicine, *sagimákwe*.
- Squaw's play, *passikawewin*. I am playing the squaw's play, *nin passikawe, nin papassikawe*. The stick used at that play, *passikawân, passikawanak*.
- Squeeze; I squeeze, *nin bimibiginige*. I squeeze it, (*in., an.*) *nin bimibiginan; nin bimibigina*.
- Squeamish; I feel squeamish, *nin mânjidee*.
- Squeamishness, *mânjideewin*.
- Squint; I squint, I am squint-eyed, *nind awassáb, nin bimadauáb, nind atchicháb*.
- Squinter, *bemádawábid, ewassábid*.
- Squirrel, *atchitamo, agwingoss, assánago*. Black squirrel, *missanig*. Flying squirrel, *jagashkandawe*. (Anikwat-châs).

quall of
nad, pa-
wad.
ssidossi;
shameia-
ad. It is
(n.) kaka-
ber, nin
re it, (in.,
; nin tchi-
w).
webagisid
win.
atgan.
missab.
e. I am a
inábekweu.
g to the
sagimákwe.
awewin. I
naw's play,
n papássi-
ised at that
passikawa-
nin bimibi-
it, (in., an.)
nin bimibi-
squeamish,
ijideewin.
am squint-
áb, nin bi-
chitcháb.
bid, ewassá-
agwingoss,
k squirrel,
g squirrel,
(Anikwat-

Stab ; I stab him, *nin bujibawa,*
nind anoganáma, nin jibaji-
gawa.
 Stabbed ; I am st., *nin bujibai-*
gas, nin jibajigas.
 Stable, *pijikiwigamig.*
 Staff, for a barrel, etc., *muku-*
kossagwátig.
 Stag, *mishewe, omashkos.*
 Stagger ; I stagger, *nin babi-*
nasse. I stagger in walking,
nind aiájagonesse, nin gosh-
wesse, nin goshkoshkwesse.
 Stag's hide, *omashkoswegin.*
 Stag's horn, *omashkosweshkan.*
 Stag's tail, *omashkoswano.*
 Stairs, staircase, *akwandawa-*
gan. I go up stairs, *nind ak-*
wandawe, ishpimíng nind ija,
ishpimissagong nind ija. I
 run up stairs, *nind akwanda-*
webato. (Ketsikusiwin).
 Stake ; I put at stake, *nind at-*
chige, nind atáge. I put it at
 stake, (in., an) *nind atágen ;*
nind atágenan.
 Stalk of Indian corn, *mandámi-*
nashk. Stalks of Indian corn
 standing in the field, *mandá-*
minashkoki.
 S t a l l i o n, *nabé-bebejigoganji.*
 (Nábestim).
 Stammer ; I st., *nin gagibana-*
gaskwe, nin gagibanagaskwe-
tagos.
 Stamp ; I stamp, *nin botage.* I
 stamp it, (in., an.) *nin botága-*
dan ; nin botagana. I stamp
 or crush Indian corn, *nin tag-*
wáwag mandáminag. I stamp
 with the foot, *nin tángishkige.*
 Stamper, stamps, *botágan.*
 Stanch ; I stanch it, *nin gibiton.*
 Stand ; I stand, *nin níaw, nin*
gábaw. I stand here and there,

nin nanibaw, nin babá-nibaw.
 I make him, (her, it) stand,
nin níawia, nin gábawia ;
nin níawiton, nin gábawiton.
 — We stand around him in a
 circle, *nin giwitagábawitawá-*
nan, nin wakagábawitawánan.
 We st. around him in a semi-
 circle, *nin waganagábawitu-*
wánan. We stand in one line,
 one after another, *nin nibiné-*
gábawimin, or, nin nibidégá-
bawimin. We stand round, *nin*
bimigábawimin. It stands high,
 (an animal,) *ishpigábawi.*
 Standard, *kikinowábandjigan.*
 Standing, *nibáwiwin.*
 Stand up, (erected ;) it stands
 up, (in., an.) *patakidé, pata-*
kissin ; patakiso, patakishin.
 I make it stand up in s. th. or
 on s. th., (in., an.) *nin pataki-*
don ; nin patakina.
 Star, *anáng.* Small star, *aná-*
gons. There are stars, *aná-*
goka. The star is bright,
 shining, *wássenagoshka an-*
áng. (Átchákus).
 Starch, *maskkawátchigan.*
 Starch ; I starch, *nin mashkwá-*
tchige. I starch it, *nin mash-*
kawáton.
 Starling, (bird,) *assignak, nad-*
jinamanessi.
 Starry ; it is starry, *anángoka.*
 Star-shaped, *anángong ijinag-*
wad.
 Star-shoot, *anáng pangishin.*
 Start ; I start, *nin mádja.* It
 starts, *mádjamagad.* (Sipwet-
 tew). I start in a canoe or
 boat, *nin mádji, nin bos.* I
 start first, *nin niganishka.*
 Start up ; I start up, (by sur-
 prise,) *nin goshkosse.*

- Starve. Starvation.—S. Hunger. Hungry.
- Starve; I starve to have it, *nind ondanëndân*.
- Starve to death; I st. to d., *nin gawanândam*. (Nipáhakkatusow). Death from starvation, *gawanândamowin*.
- Statement, *dibâdjimowin*, *dibâdodamowin*. True statement, *gwaikâdjimowin*. I make a true statement, *nin gwaikâdjim*.
- Stature, *akossiwin*.
- Stay, *âpidanisiwin*.
- Stay; I stay, *nind âpidanis*. I stay in different places, *nin babâ-ainda*, *nin babâ-danis*.
- Steady; it is steady, *sôngan*.
- Steal; I steal, *nin gimôd*. I steal him, (her, it,) *nin gimôdinan*, *nin gimôdin*. I steal it from him, *nin gimodima*. I steal all his things from him, *nin tchagimodima*.
- Stealing, *gimodiwin*. Habit of stealing, *gimôdishkiwin*. I am in a habit of stealing, *nin gimôdishk*.
- Steam-bath, *madôdisson*. I take a steam-bath, *nin madôdo*.
- Steam-bath stone, *madonewâbik*.
- Steamboat, *ishkoté-nâbikwân*, (fire-vessel.)
- Steam-sawmill, *ishkoté-tâshki-bodjigan*, (fire-sawmill.)
- Steel, *manitobiwâbik*. I make or manufacture steel, *nin manitôbiwâbikoke*.
- Steel-manufacturing, *manitôbiwâbikokewin*.
- Steel-manufacturer, *manitôbiwâbikiwinini*.
- Steel-pen, *biwâbiko-nigwan*, *oji-biiganâbik*.
- Steeple. S. Church-steeple.
- Steer, *nabé-pjiki*.
- Steer; I steer, *nind odâke*, *nind âdikweam*, *nind âdikwêige*. I steer for a certain point, *nind inâ*, *nind inikwéam*. I steer it, *nind odâken*. I steer it for a certain point, *nind inikwéan*. I help him in steering, *nind odâkêekawa*.
- Steering, *odâkéwin*.
- Steering-paddle, *odâké-abwi*.
- Steersman, *wedâked*, *odâkéwinini*.
- Step, *takokiwin*. I make short steps, *bebêsho un takoki*, or, *besho nin tatakoki*. I make long steps, *wâwâssa nin takoki*, or, *wâssa nin tatakoki*.
- Step; I step, *nin takoki*. I step aside, *nind ikogâbaw*. I step aside, (out of the road,) *nin bakégâbaw*. I step aside to give him room to pass by, *nin bakégâbawitawa*. I step back, *nind ajégâbaw*. I step back for him, *nin ajégâbawitawa*. I step out of the trail in walking, *nin goshkwétakoki*, *nin goshkoshkwétakoki*.
- Step-daughter; my, his step-daughter, *nindojimikwem*, *odojimikweman*.
- Step-father; my, thy, his step-father, *nimishome*, *kimishome*, *omishoweian*.
- Step-mother; my, thy, his step-mother, *ninwishe*, (*ninoshe*), *kinwishe*, *owwisheian*.
- Step-son; my, thy, his step-son, *nindôjim*, *kidôjim*, *odôjiman*.
- Stench, *manjimâgosiwin*.

- Stern, *odákan*.
 Stew; I stew it, (*in., an.*) *nin gibásan; nin gibósua*.
 Steward, *mijinawe*. I am a steward, *nin mijinawew*.
 Stewardship, *mijinawewiwin*.
 Stewing oven, *gibósigan, gibosiganikan*.
 Stew-kettle, stew-pot, *gibósigan-ákik*.
 Stick, *mitigons*. Round stick, not split, *misátig*. I chop round stick, (not splitting them,) *nin misátigogaisse*.—
 Stirring stick, *anéigan*. Walking-stick, *sakaon*.
 Stick; I stick it to s. th., (*in., an.*) *nind agókiwassan; nind agókiwassa*. I stick (it stiks) to s. th., *nind agóke; agógin*. It sticks to it by freezing, *agoskwadin*. It sticks to the ground, *agwakamigissin, (agokamigissin)*. It sticks to some wooden object, *agwakossin, (agokossin)*.
 Stick in; I stick it in s. th., (*in., an.*) *nin patakissidon, nin patakidon*.
 Sticky; I have sticky hands, *nin bassakonindjin*.
 Stiff; it is stiff, (stuff, *in., an.*) *tchibatchigad; tchibatchigist*.
 Stiff arm, stiff leg, etc. S. Arm. Leg, etc.
 Stifle; I stifle him, *nin gibwanámoshkawa*. I stifle myself, *nin gibwanám*.
 Stifled; I am stifled by smoke, *nin gibwanámos*. (Kipwábasuw).
 Still, *bisán, béka*. I am still, *nin bisánab, nin bisánis, bisán nind aia, béka nind aia, nin bekádis*. It is still, *bisánamagad*. It is still, (liquid,) *bisánágami*. It is still, (in a place,) *bisánate*. (Kiyám, kiyámapiw).
 Still, but still, *minoich, ánawi, potch*. (Ata, maka).
 Still, *mitigogad*. I walk on stilts, *nin mitigogádekas*.
 Sting, (prick;) I sting him, (her, it,) *nin patakawa, nin patchishkawa; nin patakaan, nin patchishkan*.
 Stinging fly, *pingosh*. Very small stinging fly, *pingoshens*.
 Stink; I stink, *nin manjimágos*. It stinks, *manjimágwad*. Something stinks to me, *nin manjimandjige*. He, (she, it) stinks to me, *nin manjimama; nin manjimandan*. It stinks when burnt, (*in., an.*) *manjimáte; manjimáso*.
 Stir, (riot) *ombasondiwin*.—S. Stir up.
 Stir or mix; I stir, *nind anéige, nin nisséige*. I stir it, *nind anéan, nin nisséan, nin waniwanean, nind ombwéan*.
 Stirrup, *nagasidebison, atchisidebison bimibaigong*, or, *tes-sabing*. (Tábiskuskatchigan).
 Stir up; I stir up people, *nind ombásonge*. I stir him up, *nind ombasoma, nind áshia*. We stir up one another, *nind ombásondimin*.
 Stockfish, *jigwameg*.
 Stocking, *ajigan, misátigomidass, akokomidass*. I make stockings, I knit, *nin missátigomidassike, nind akokomidassike*.
 Stolen object, *gimodiwin*.
 Stomach, *missud*. (Máskigan). The first stomach of ruminat

- ing animals, *bebitossi*; the second stomach, *ogidagimod*.—A gargling noise is heard in my stomach, *nin madwegaminagiji*.
- Stone, *assin*. Small little stone, *assinins*, *bissassinins*. There are stones, *assinika*. There are little stones, *assininsika*, *bissassininsika*. On a stone, *mitassin*, *ogidábik*, *mitassinábik*. There is stone upon stone, *ogidabikissin*. It is made of stone, or paved with stone, *assinikáde*. There is a foundation made of stone, *assinikande*.—A flat stone, *lessábik*. Net-stone, *assináb*.—It looks like stone, *assinig ijínágwad*.—I am stone, (petrified,) *nind assinúw*.
- Stone; I stone, *nin babimwásin*. I stone somebody, *nin bimwássinaige*. I stone him, *nin bimwássinaa*.
- Stone-building, *assiní-wákaigan*. Stone-Siou Indian, *Assinibwán*. Stone's throw far, *eko-débiwebi-nind assin*.
- Stool, *apabiwin*.
- Stoop; I stoop, *nin nawéta*, *nin jagashki*. I make him stoop, *nin jagashkia*.
- Stooped; I am stooped down, *nin jagashkishin*.
- Stop! *béka!* (Tcheskwa).
- Stop, (close up;) I stop it, (*in*, *an*.) *nin gibaan*, *nin gibiton*, *nin gibákwaan*; *nin gibáwa*, *nin gibákwáwa*. I stop s. th. with my hands, *nin givinindjin*. I stop one of my ears, *nin gibitawágeodis*, *nin gibishebinidís*. I stop my ears, *nin gagibitáwageodis*, *nin gagibishebinidís*. I stop one of his ears, *nin gibitawagéwa*, *nin gibishebina*. I stop his ears, *nin gagibitawágéwa*, *nin gagibishebina*.
- Stop, (dwell;) I stop, *nin da*. Where I stop or dwell, *endáin*. Where he stops, *endád*.
- Stop, (stand still;) I stop, *nin nogi*, *nin nogigábaw*, *nin nugasikka*, *nin nagata*. I stop running, *nin nogibato*. It stops, *nógishkamagad*, *nagashkamagad*, *nogisse*. I stop him, (her, it,) *nin nogina*, *nin nogishkawa*; *nin nogiton*, *nin nagishkan*.—I stop, *nin bisánab*. It stops, *bisánabimagad*. (Nakiw, nakinew).
- Stopped; I am stopped by a river, *nind adagámagishin sibi*.—One of my ears is stopped, *nin gibitamagi*. My ears are stopped, *nin gagibitawage*.
- Stopper, *gibaigan*. I put a stopper in, *nin gibaige*.
- Storch, *jashagi*.
- Store, *atáwewigamig*.
- Store-house, *atássówigamig*, *máwandjítássowigamig*.
- Storekeeper, storer, *atáwéwinini*.
- Store up; I store up, *nin máwandjításs*, *nind atásss*. I store up for me, *nind atámas*, *nind atámadis*. I store it up, (*in*, *an*.) *nind atásson*; *nind atássonan*. I store it up for me, (*in*, *an*.) *nind atámáson*, *nind atámádison*; *nind atámasonan*, *nind atámádisonan*.
- Story, in a house; there is a story, *ishpimissagokáde*.
- Story, narration, *dibádjimowin*, *babamádjimowin*, *bidádjimo-*

one of
wagewa,
stop his
wewa, nin

nin da.
ll, endai-
s, endâl.
stop, nin
nin na-
I stop
bato. It
nad, na-
se. I stop
gina, nin
giton, nin
nin bisâ-
bimagad.

d by a ri-
ishin sibi.
s stopped,
y ears are
wage.
put a stop-

wigamiy,
mig.

alâwewi-
nin mâ-
tâ s s. I
nd alâmas,
store it up,
son; nind
it up for
alâmâson,
nind alâ-
nadisonan.
there is a
kâde.

âdjimowin,
bidâdjimo-

win. (Atjimowin). Impure
indecent story, *bishigwâdâ-
djimowin*.

Stout; I am stout, *nin songâdis*,
nin songis, *nin mashkawis*.

Stove, *kijabikisigan*. (Piwâbis-
kokutawânâbisk).

Straight, *gwaiak*.

Straighten; I st., *nin gwaiako-
tchige*. I st. myself, (stand
up,) *nin gwaiakota*, *nin tajwa-
kota*, *nin gmaiakogabaw*, *nin
tajwakogabaw*. I straighten it,
nin gwaiakoton, *nin tajwabi-
kinan*.

Strain; I strain, *nin jâbogawi-
tchige*. I strain it, *nin jâbo-
gawiton*, *nin jabwajigawiton*.

Strainer, *jâbogawitichigan*, *jâb-
wâjigawitichigan*.

Strait. S. Narrow.

Straiten; I straiten it, (*in.*, *an.*)
nind agâssadeton, *nin wibo-
nan*; *nind agâssadea*, *nin wi-
bona*.

Straited; it is str., (*in.*, *an.*)
wibwa; *wibwamagad*.

Straits; there are straits be-
tween two lakes, *wabigama*,
waba.

Strange! *gowengish!* *ashinang-
wana!* (Mâmaskatchl)

Strange; I make it in a strange
manner, *nin maiâgiton*. I put
it in a strange manner, *nin
maiâgissiton*. I find strange
what I hear, *nin maiâgitan*. I
find strange what he is saying,
nin maiâgitawa. (Mâmas-
kâtam).

Stranger, arriver, visitor,) *bi-
wide*. (Omânotew).

Stranger, (foreigner,) *meiâgisid*.
I am a stranger, *maiâgis*, *nin
maiatawis*. (Pituisiwi).

Strangle; I strangle you with
my hands, *nin gibinêwena*.

Strap; I strap it, *nin kaskaski-
bissidon*.

Straw, *pakewjiganashk*.

Straw-bed, straw-pallet, *mash-
kossiwî-opishimon*, *mashkos-
sîwî-nibâgan*.

Strawberry, *odêimin*.

Straw-hat, *mashkossi-wiwakwân*.

Stream, *sibi*.

Strength, *mashkâwisiwin*, *saba-
disiwin*. Strength of mind,
thought, resolution, *mashka-
wendamowin*. — Strength of
heart, *mashkawideewin*, *son-
gideewin*.

Strengthen; I strengthen him,
(her, it,) *nin songisia*, *nin
mashkarisia*, *nin songiton*,
nin mashkawiton.

Stretch; I stretch it, (*in.*, *an.*)
nin papassâbiginan; *nin pa-
passabigina*.

Stretch out; I stretch it out,
(*in.*, *an.*) *nin dajwibikinan*;
nin dajwebikina. I stretch it
out in every direction, (*in.*,
an.) *nin jishibigibidon*; *nin
jishibigibina*.

Strew; I strew, *nin biwiwebi-
nige*. I strew it, (*in.*, *an.*) *nin
biwiwebinan*; *nin biwiwebina*.

Strike; I strike, *nin pakitêige*.

I strike him, (her, it,) *nin pa-
kitêwa*, (pakamahwew) (*nin
wewepotawa*;) *nin pakitêan*.

I strike myself, *nin pakitêodis*.

I strike some object belonging
to him, *nin pakitêoma*. — I
strike him in the face, *nin
bassingwêwa*. I st. him on the
mouth, *nin bassidonêwa*.

Strike accidentally; I strike
him, (her, it) by accident, *nin*

- pitaganama*, *nin pitaganandan*. (Pistahwew).
- String, *sagibidjigan*, *bimindakanans*, *takobidjigan*. Narrow string of leather, *b'ishaganab*.
- Strip, undress; I strip, *nin gisikwanate*, *nin gisikwanaiebinidis*.—I strip him, *nin gisikwanatebina*. (Ketayonise-new).
- Stripping, *gisikwanaiewin*.
- Strive; I strive, *nin wikwatchito*, *nin godjiew*. (Kutchiw).
- Strong; I am strong, *nin mashkawis*, *nin songadis*, *nin sabadis*, *nin songis*, *nin kijjavis*. It is strong, *songan*, *mashkawisimagad*, *mashkawissin*, *kijjawad*, *songin*.
- Strongly, *songan*, *enigok*, *anitchi*, *kijja*, *epitching*, *kagén*, *onina*, *wanina*. (Sokki).
- Struggle; I struggle, *nin mimagapis*.
- Strumpet, *gagibadjikwe*, *bishigwadjikwe*.
- Stubborn; I am st., *nin mashkawindibi*, (my head is hard.) I have a stubborn heart, *nin mashkawidee*.
- Stubbornly, *awandjish*. (Atjipiko).
- Stubbornness, *mashkawindibewin*, *mashkawideewin*.
- Stuff; one object of stuff, *bejigweg*. Two, three, four objects, etc., *nijweg*, *nissweg*, *niveg*, etc. So many objects of stuff, *dassweg*. In the middle of some stuff, *naweg*.
- Stuff, I stuff, *nin pindashkwe*. I stuff it, (*in.*, *an.*) *nin pindashkwadan*; *nin pindashkwana*.
- Stumble; I stumble, *nin bisideshin*.
- Stumbling, *bisaseshiwin*.
- Stumbling-stone, *bisoseshiwinassin*.
- Stump, *kishkanakad*. Little stump, *kishkanakadons*.
- Stun; I tun him, *nin giwashkwéganama*.
- Stupid; I am stupid, *nin gagi-badis*, *nin kopadis*, *nin kopadendagos*. It is stupid, *gagibadad*, *kopadad*. I make him stupid, *nin gagibadisia*, *n-n kopadisia*, *nin gagibasoma*. I use him, (her, it) in a stupid and ill manner, *nin kopadjia*; *nin kopadjiton*.
- Stupidity, *gagibadiswin*, *kopadiswin*.
- Sturgeon, *namé*.
- Styx-bridge, *kokokajogan*.
- Subdue; I subdue him, (her, it), *nin wangawia*; *nin wangawiton*.
- Sublime; I am (it is) sublime, *nin kitchitwawis*, *nin kitchitwawendagos*; *kitchitwawendagwad*.
- Succeed; I succeed, (follow,) *nin nabishkage*, *nind anikeshkage*, *nind odakeshkam*. I succeed him, *nin nabishkawa*, *nind anikeshkawa*, *nind odakeshkawa*.
- Succession, *nabishkagewin*, *anikeshkagewin*.—In quick succession, soon one after another, *wawaiwa*, *bebesho*.
- Suck; I suck (milk), *nin non*, *nin toshike*. I suck too much, *nin nonishk*. I give suck, *nin nonawass*. I give him suck, *nin nona*. I cease to

in bisosi-

win.

ideshiwin-

l. Little

sons.

n giwash-

, nin gagi-

nin kopa-

upid, gagi-

I make

agibadisía,

n gagi-baso-

ner, it) in a

anner, nin

adji-ton.

win, kôpâ-

ogon.

him, (her,

; nin wân-

(is) sublime,

nin kitchit-

itchitwâwen-

eed, (follow,)

nind anikesh-

seshkam. I

nabishkawa,

nind odâ-

ishkagewin,

In quick

one after

bebesho.

, nin non,

nk too much,

give suck,

I give him

I cease to

give him suck, *nind ishkwâ-nona.*

Suck; I suck, I draw s. th. in my mouth, *nin wikwam, nin wikwandjige.* I suck him, (her, it), *nin wikwama; nin wikwandan.* (Ototamew).

Suck, (doctoring;) I suck, *nin nibiki.* I suck him, *nin nibikana.* (Nipiskew).

Sucker, (Indian doctor), *nibiki-winini.*

Sucker, (fish), *namébin.*—S. Carp.

Sucking, *nibikiwin.*

Sucking-horn, *wikwandjigan*

Suck out; I suck out the s., *nin siwakwe.* I suck it out, (in., an.) *nin siwakwadan; nin siwakwana.*

Sudden, (short, shortly), *kakâm.* (Susikutch).

Sudden death, *sesika-nibowin, kakaminewin, katâkamisiwin.*

Suddenly, *sesika, gesika, tchesika; alchitchikana.*

Suffer; I suffer, *nin kotagita, nind animis, nin kotagis, nin nanékadis.* I suffer in thoughts, *nin kotagendam, nind animendam, nin nanékadendam.* I suffer a long time, *nin sibiskendam.* I have to suffer, *nin kotagendâgos, nind animendamâgos.*—I make him, (her, it) suffer, *nin kotagia, nin kotagima, nind animisia, nind animia, nin nanékadjia; nin kotagiton, nind animiton, nin nanékâdjiton.* I make him suffer much by striking him, *nin wissâgaganâma.*—I make myself suffer, *nin kotagiâdis, nind animiâdis.*

I make myself suffer by it or for it, *nin nanékâdjiton*—I suffer with him, *nin widjânimisima.* (Kwatakittaw).

Suffer bitterly; I suffer b., *nin wissagendam.* I make him (her, it) suffer b., *nin wissagendamia; nin wissagendamilon.*—I suffer burning, *nin wissagines, nin wissagakis.* I make him suffer by burning him, *nin wissagakiswa.*

Suffering, *kotagitowin, animisiwin, kotagendamowin, kotagisiwin, nanékâdisiwin.* Bitter suffering, *wissagendamowin.* Suffering from burning, *wissaginesiwin.* Suffering received from somebody, *kotagigowin.*—Long suffering, *sibiskendamowin.*—It causes suffering, *kotagendagwad, kotagiwemagad.*

Suffer, permit; I suffer it, *nin ganabendan.*

Suffice; it suffices, *débisse, débissémagad.*

Sufficiency, *débisiwin.*

Sufficient; I am (it is) suf., *nin débisse; débissémagad.* I am (it is) not suf., *nin nondesse, nin nondeshin; nondessemagad, nondessin.* We are in a sufficient number, *nin dédashimin.* It is suff., in a suff. number or quantity, *dédashin.*

Sugar, *sisibâkwat.* Brown sugar, *sibwâgani sisibâkwat.* I make sugar, *nin sisibâkwatoke, nind isikigamisige.*

Sugar-bush, sugar-camp, *sisibâkwatokân, isikigamisagan.*

Sugar-cane, *sibwâgan.*

- Sugar-making, *sisibâkwatokewin*, *iskigamisigewin*.
- Sugar-making woman, *iskiganisigekwe*.
- Sugar-water, (maple-sap,) *sisibâkwatâbo*.
- Suicide, *nessidisod*, *netod wiaw*. (Nepahisut).
- Sulky; I am sulky, *nin babigodee*.
- Sulphur, *osâwi-makate*.
- Summer, *nibin*. It is summer, *nibin*, *nibinakamiga*. In summer, *nibing*; *nâbingin*. The summer is far advanced, *ishpinibin*. After the middle of the summer, *giwénibin*. Last summer, *nibinong*. The summer before last, *awass-nibinong*. Next summer, *pânimanibing*. It is a cool summer, *takinubin*. It is a warm summer, *kijâte*.
- Summer; I summer somewhere, *nin nibinish*. It summers, *nibinishimagad*. I summer with him, I spend the summer with him somewhere, *nin widjinibinishima*.
- Summering, (spending the summer-season,) *nibinishiwin*.
- Summer-skin, summer-fur, *nibiniwaiân*.
- Summit, *wanakowin*. There is a summit, *wanakowiwan*. It is the summit of a mountain or hill, *gakadina*. I arrive at the summit of a mountain or hill, *nin gijamâdjive*.
- Sun, *gisiss*. (Pisim). The sun rises, *mogisse gisiss*, *mokaan gisiss*. (Sâkâstew). The sun comes out of the clouds, *sâgassige gisiss*. The sun shines, *wâsseiâssige*, or *sâgate gisiss*.
- The sun is brilliant, *wâssesi gisiss*. The sun is red, *mis-kwassige gisiss*. The sun has a circle, *winibassige gisiss*. The sun is darkened, *tibikabaminâgosi gisiss*. The sun sets, *pangishimo gisiss*.
- Sun-burnt; I am s., *nin makatewis*.
- Sunday, *anamiéjigad*, *auwebininigijigad*.
- Sun-dial, *dibaigisisswân*.
- Sundry, *anôtch*, *wiagi*.
- Sunflower, *bassilâgan*, *missiûgan*.
- Superficially, *mamanj*, *ogidjina*.
- Superior, *nagânisid*, *nigânisim*. I am a superior, *nin nigânis*. I am considered superior, *nin nigânendagos*. I make him a superior, *nin nigânisia*.
- Superiority, *nigânisiiwin*, *ogimâwiwin*.
- Supernatural warning or communication, *windamâgosiwin*. I receive a sup. warn., *nin windamâgowis*.
- Supernumerary; I am sup., *nind aniwisse*. It is sup., *aniwissemagad*.
- Superstitious person, *anôtch gego daiebwelang*.
- Supper, *onâgoshi-wissiniwin*. (Otâkusi-mitjisuwîn).
- Supplant; I supplant him, make him fall, *nind oniwish-tawa*, *nin bosogéwa*, *nin bidjigéwa*.
- Support, (care,) *bamiwewin*, *bamiidiwin*. Support of one's self, *kamiidisowin*, *bamikodadisowin*.
- Support, (care;) I support, *nin bamiwe*. I support him, (her, it,) *nin bamiâ*; *nin bami-ton*.

I support myself, *nin bamidis, nin bamikodadis.*

Support, (hold up;) I support him, (her, it,) *nin ashidakwawa, nind ashidakwaan.* I support him with my hands, *nind asswana, nind asswawa.*

Suppose; I suppose, *nind inendam.* I suppose to be him, *nind awenima.*

Supposing, *kishpin.*

Supposition, *inendamowin.*

Sure, to be sure, *aningwana, e nangé ka, angwámass.* (Tehikema).

Sure; I am sure, *nin pakakéndam.* I am sure of it, *nin pakakéndân.* I make it sure, *nin wawingeton.* (Ketchinâhuw).

Surely, *abidékamig, gwaiak.* (Ketchina).

Surf; the surf is beating on a shallow place in the lake, *bagwasâka.* The surf beats against the shore and returns, *tibibashka.*

Surface; on the surface, *ogidjâi, ogidjina; ogidakamig;* (under ground, *anâmakamig.*)

Surpass; I surpass, *nind iniwawe; nin pakinage, nind enimaowe.* I surpass him, (beat him,) *nin pakinaawa, nind aniwia, nind aniwishkawa, nind enimia.* I surpass him in a canoe, *nind enimâwa.* I surpass him running or walking, *nind enimishkawa.* I sur. it, *nind aniwiton, nind aniwishkan.* (Paskiyawew).

Surprise; I surprise him, *nin goshkoo.* (Sisikutehihew). I surprise him by my coming,

nin tchissikawa. (Wiskawahew).

Surprised; I am surprised, *nin goshkoka, nin mamakaden-dam.* I am sur. in thoughts, *nin goshkwendam, nin goshkonawees.* (Sisikuteyittam).

Surround; we surround him sitting, *nin giwitabitawanen;* we surround him standing, *nin giwitagabawitawanen.* It surrounds me, *nin giwitashkâgon.*

Surrounded; I am (it is) sur., *nin giwitagâbawitâgo; giwitâgâbawitchigâde.*

Survey, *dibaabiwin.*

Survey; I survey, *nin dibaaki.* Surveyor, geometer, *dibaakiwinini.*

Survive; I survive, *nin ishkwae, (ishkone.)* I survive the night, *nin wâbas.* I don't survive the night, *nin nondéiabas.* I survive the winter, *nin wâbanish.* I don't survive the winter, *nin nondéiabcanish.*

Suspect; I suspect, *nind anaminge.* I suspect him, (her, it,) in thoughts, *nind anâmenima; nind anâmendân.* I suspect him, (her, it) and express it in words, *anâmima; nind anâmindân.*

Suspect, (mistrust;) I suspect, *nin monedam.* I sus. him, (her, it,) *nin mônenima; nin mônendân.* (Moyeyimew).

Suspenders, used by men, *dajoiawebison;* used by squaws, *ânikaman.*

Suspicion, *anâmingewin, anâmindwin.* I have suspicion, *nind anaminge.* We have sus-

- picion against each other, *nind anâmîndimin*.
 Swallow, (bird,) *jashâwanibissi*. (Mitchâskusis).
 Swallow; I swallow, *nin gondjige*. I swallow him, (her, it,) *nin gonâ, nin négwama; nin gondan, nin négwandan*. I swallow a little of it to taste it. (*in., an.*) *nin gôtandan; nin gôtana*.
 Swallowed; it is sw., (*in., an.*) *gondjigade; gondjigaso*.
 Swamp, *wâbashkiki, mashkig*. In the middle of a swamp, *nawashkig*.
 Swan, *wâbisi*. Young swan, *wâbisins*. A kind of small swan, *manâbisi*.
 Swanskin, (soft flannel,) *wâbin hebigwatagak*.
 Swan's potato, *wâbisipin*.
 Sward, *kokoshiwajagaa*.
 Swarthy; I am swarthy, *nin makatewis*.
 Swathe; I swathe him, *nin titibitchipina*.
 Swathed; I am sw., *nin titibitchipis*.
 Swear; I swear, *nin mashkawigijwe*. I swear by his name, *nin dagowina*. I swear by it, *nin dagowindan*. (Kitchipikiskwew).
 Swearing, oath, *mashkawigijwewin*.
 Sweat, *abwesowin*.
 Sweat; I sweat, *nind âbwess*. I sweat working, *nind abweta*. I sweat blood, *nin miskwiâbwes*.—My feet are sweating, *nind âbweside*. My hands are sw., *nin âbwenindji*.
 Sweep; I sweep, *nin tchiga-*
- taige, nin tchishataige*. I sweep it, *nin tchigataan, nin tchishataan*.
 Sweet; it is sweet, (*in., an.*) *wishkobad; wishkobisi*. (Wikkitisiw, wikkasin). It is sweet, (liquid,) *wishkobagami*. It is sweet, (meat, *in., an.*) *wishkobiwagad; wishkobiwagisi, wishkobiwe*.
 Sweetcake, *washkobisid pakwejigan washkobidjigasod pakwejigan*, (weet bread, sweetened bread.)
 Sweet corn, *wiskobimin*.
 Swell; I swell up, *nin ombaog*.
 Swelling, *bâgishiwiz*. The swelling ceases or abates, *niwaan*. My swelling decreases, *nin niwaog*.
 Swept; it is swept, *tchigataigade, tchishataigade*.
 Swim; I swim, *nin bimâdaga*. (Yâyânam). I can swim, I swim well, *nin nitâwadaga*. I swim about, *nin babâmadaga*. I swim there, *nind inâdaga*. I swim to the shore, *nind agwâiadaga*. I swim to the other side of a river, etc., *nind âjawadaga*.
 Swimmer, *bemâdagad*. A good swimmer, *netâwadagad*.
 Swine, *kokosh, kokoshag*.
 Swineherd, *genawenimad kokoshan*.
 Swing, *webison, wêbisowin, wewebison*.
 Swing; I swing myself, *nin wewebis*. I swing him, *nin wewebina*.
 Swinging, *wewêbisowin*.
 Swollen; I am swollen, *nin bâgish, nin bodashka*. (Pâkipa-

hataige. I
gataan, nin

et, (in., an.)
kobisi. (Wik-
). It is sweet,
gami. It is
an.) wishko-
hkobiwagisi,

bisid pakwe-
igasod pak-
ead, sweeten-

min.
in ombaog.
s. The swell-
tes, niwaan-
reases, nin

t, tchigatai-
ade.
i bimadaga.
an swim, I
ladwadaga. I
abamadaga.
d inadaga. I
re, nind ag-
wim to the
er, etc., nind

ad. A good
dagad.
oshag
mimad koko-

bisowin, we-
self, nin we-
im, nin we-

win.
llen, nin la-
ca. (Pakipa-

yiw). It is swollen, bagissin.
My belly is swollen, nin bo-
dadjishka.
Swoon, wanimikawin.
Swoon; I swoon, faint, nin wa-
nimikaw, nin wanendama. S.
Faint. Fainting. (Wanikiski-
siw).
Sword, ajaweshk. Little sword

or dagger, ajaweshkons. (Shi-
magan).
Synagogue, mawandiwigamig,
kikinoamadwigamig.
Syringe, pindabawadigan, sigi-
namadiwin. Little syringe,
bobogidjibigaigan.
Syringe; I syringe him, nin pin-
dabawana, nin siginamawa.

T

- Table, *adôpowin*. On the table, *ogid'adopowin*. Under the table, *anâmadopowin*. (Mitjisuwinâtik).
- Table-cloth, *adôpowinigin*.
- Tables of the Covenant, *nij tes-sabikon*.
- Tabourer, tabrer, *teweiḡwinini*.
- Tack, *sagaigans*.
- Tack; the vessel tacks about, *ajawiiassin nâbikwân*.
- Tail, *osow*.—It has a long tail, *ginwanowe*. It has a short tail, *takwanowe*. It has a twisted or curled tail, *titibanowe*. It has a white tail, *wabanowe*.
- Tail of a bird, *wanashkid*. (Watanîy). Tail of a small bird, *bineshi-wanishkid*. Tail of a large bird, *binessi-wanashkid*.
- Tail of a cow or ox, *pijikiwano*.
- Tail of a fish, *ojigwan*.
- Tailor, *gashkigwassowinini*.
- Take; I take, *nin mamige*. I take him, (her, it,) *nin mamâ; nin mamôn*. I take it from him, *nin mamawa*. I take more than I ought, *nin nandagenim*.—I take before another does, *nin makandoshkamage*. I take it before others do, *nin makandoshkan*. I take it before he does, *nin makandoshkawa, nin makandoshkamawa*.
- Take; I take, *nind odâpinige*. take or accept him, (her, it,) *nind odâpina; nind odâpinan*. I take it for me, *nind odâpinamâdis*. I take it or accept it from him, *nind odâpinamâwa*.
- Take along; I take him, (her, it) along with me, *nind ani-gigisia; nind ani-gigisin*.
- Take away; I take him, (her, it) away, *nin mamâ, nind mâdjina, nind ikona; nin mamôn, nin mâdjidon, nind ikonan*.
- Take care; I take care of him, (her, it,) *nin bamia, nin ganawênima; nin bamiton, nin ganawéndân*. I take care of myself, *nin bamiidis, nin ganawenindis*.—I take too much care of him, (I spoil him,) *nin téssina, nin téssinâwa*. I take too much care of myself, *nin téssinidis*.
- Take down; I take him, (her, it) down, *nin nissendawaa, nin pinawa; nin nissadawatân, nin pinaan*.—I take a sail down, *nin binâkobidjige, nin binâkonige*. I take the sail down, *nin binâkonan nin-gassimonon*.
- Take, drawing or hauling; I take it, drawing it to me, (*in., an.*) *nind odâpibinan, nind odâpibidon; nind odâpibina*.
- Take from; I take from the fire, *nind agwâshinge*. I take from the fire what I have cooked,

nind agwâisekwe. I take it from the fire, (*in.*, *an.*) *nind agwâshima*.

Take in; I take him (her, it,) in, *nin pindigana*; *nin pindigadon*. I take him in my house, *nin pindigana endaiân*.

Take off; I take it off, (*in.*, *an.*) *nin gashkaan*, *nin gushkâwa*. I take it off (or away) from him, *nind angotamawa*. I take off my hat, *nin gitchiwakwane*.—Take off clothes. S. Strip.

Take out; I take him (her, it) out, *nin sâgidina*; *nin sâgisiton*.—I take it out of a canoe, etc., (*in.*, *an.*) *nin agwâssiton*; *nind agwâshima*. I take s. th. out of his hand, briskly, *nin gidiskinindjibina*. I take it, not briskly, *nin gidiskinindjina*, *nin gidjinindjina*. I take out of a kettle or pot s. th. to eat, *nind agwâp*.

Take up; I take up on a thing, *nin nabidôige*. I take them up on a string, (*in.*, *an.*) *nin nabidoanan*; *nin nabidoag*. Needle used in taking upon a string s. th., *nabidoigan*.—I take up with a hook, *nind adjigwâdjige*. I take him (her, it) up with a hook, *nind adjigwâna*; *nind adjigwâdan*.

Take without permission; I take without p., *nin wâwêjikama*. I take him (her, it) without p., *nin wâwêjikamanan*; *nin wâwêjikaman*.

Tale, *adisôkan*, *dibâdjimowin*. Decent tale, *binâdjimowin*. Indecent tale, *winâdjimowin*. (Atayokkan).

Tale-teller, *adisokewinini*. Tale-telling, *adisokewin*.

Talk; I talk, *nin gigit*, *nin gâgigit*, *nin danânagidon*, *nin gijwe*. (Pikiskwew, itwew).

Talkative; I am talkative, *nind osâmidon*, *nind osâminowe*.

Talkativeness, *asâmidonowin*, *osâminowewin*.

Talking, *danânagidonowin*, *gitowin*, *gâgigitowin*, *gijwewin*. Talking in a certain manner, *ijigijewin*.

Tall; I am tall, *nin ginôs*, (I am long.) I am so tall, of a certain height, *nind akôs*.

Tallow, *mashkawadji-bimide*.

Tamarack, *mashkigwâtig*.

Tamborine, tabouret, tabret, *tewéigan*, *mitigwakig*.

Tame; I tame him, (her, it,) *nin wangawia*; *nin wangawiton*.

I tame it, (an animal or bird,) *nind awakana*, *nind awakinan*. (Nakayâhew).

Tamed; it is tamed, (*in.*, *an.*) *wangawitchigâde*; *wangawitchigâso*. (Nakatchihikâso).

Tamed animal, *wâiangawitchigâsod awessi*, *mindassiwagan*, *awakân*. I keep a tamed animal, *nin wawekinau awessi*.

Tamed bird, *awakân*.

Tan; I tan, I am tanning *nind assêke*. I tan a skin, (*in.*, *an.*) *nind assêkadan*; *nind assêkanâ*. (Kesinikuw, kesinew).

Tan-house, *assektwigamig*.

Tanned; it is tanned, (*in.*, *an.*) *assekôde*; *assekâso*.

Tanner, *assektewini*.

Tanner's trade, tannery, *assekewin*.

Tantamount, *tibishko*.

Tar, *nabikwâni pigiw*.—S. Pitch.

- Target of an archer, *binôdjigan*.
I am shooting at a target, *nin godaâkwe*.
- Tarry; I tarry, *wika nin degwîshin, ginweuj nind inind*.
- Taste, *ipogosiwin*. Good taste, *minopogosiwin*. Bad taste, *mangipogosiwin*.—I find a good taste, *nin minopidjige*. I find a good taste in it, (*in., an.*) *nin minopidan; nin minopwa*. It has a good taste, (*in., an.*) *minopogwad; minopogosi*.—I find a bad taste, *nin manjipidjige*. I know s. th. by the taste, *nin nissitopidjige*. I know it by the taste, (*in., an.*) *nin nissitopidan; nin nissitopwa*. It has an excellent taste, (*in., an.*) *wingipogwad; wingipogosi*. It has a sweet taste, (*in., an.*) *wishkobipogwad; wishkobipogosi*. It has a bitter taste, (*in., an.*) *wissagipogwad; wisagipogosi*.
- Taste; I taste, *nin godgipidjige*. I taste it, try it by the taste, (*in., an.*) *nin godjipidan; nin godjipwa*. I taste or eat a little of it, (*in., an.*) *nin tangandan, nin gotandan; nin tangama, nin gotama*.
- Taste; it tastes, it tastes so..., (*in., an.*) *ipogwad; ipogosi*. It tastes salted, (*in., an.*) *jiwitâganipogwad; jiwitâganipogosi*. It tastes raw, (*in., an.*) *ashkipogwad; ashkipogosi*. I find it tastes raw, it tastes raw to me, (*in., an.*) *nind ashkipidan; nind ashkipwa*.
- Tatters, *wiîgassiman*.
- Tattlers, *wesâmidong, neshiwanâdjigijwed*. I am a tattler, *nind osâmidon, nin nishiwanâdjigijwe*.
- Tavern, *siginigêwigamig, ashangêwigamig*.
- Tavern-keeper, *siginigewinini, ashangêwinini*.
- Tax-gatherer, *mawandjitehigewinini*.
- Tea, (in leaves,) *anibish*; tea, (ready to drink,) *anibishâbo*. (*Nîpiya, maskikiwâbüy*).
- Teach; I teach, *nin kikinomag*. I teach him, *nin kikinomagawa*. I teach myself, *nin kikinomagadis*. We teach each other, *nin kikinomagadimin*.
- Teacher. S. School-teacher.
- Teaching, *kikinomagewin, kikinomagowin, kikinomagadimin*.
- Tea-kettle, tea-pot, *anibishâboakikons, jishibakik, jishibakikons*.
- Teal, (duck,) *sagatâganishib, wewibingwane*.
- Tea-spoon, *emikwânens, anibishâbo-emikwânens*.
- Tear, *sibingwai*. With tears, *gigisibingwai*. (*Otchikawâbüy*). I shed a tear, *nin pangigawisibigwe*. I shed tears, *nin maw*. (*Mâtuw*). Tears come out of my eyes, *nin sasâgisibingwe*.
- Tear; I tear, *nin bigobidjige*. I tear it, (*in., an.*) *nin bigobidon, nin kishkibidon, nin bigashkan; nin bigobina, nin kishkibina, nin bigoshkawa*. (*Yayakipitam*). I cannot tear it (*in., an.*) *nin bwawibidon; nin bwawibina*.—I tear his skin, *nin bigwajéma*.—It tears, rends, *kishkigisse*.

Tear or break; I tear or break it, (*in., an.*) *nin pakishkan, nin pakibidon, nin pakishkawa, nin pakibina.* (Pikupitam). I tear a net, *nin pakinassabi.* It tears (breaks,) *pakishkamagad, bigoshkamagad.*

Tear or break by rubbing; I tear (break) it, (*in., an.*) *nin pakibodon, nin pakiboua.* It tears by rubbing, (*in an.*) *pakibote; pakiboso.*

Tear to pieces; I tear it to pieces, (*in., an.*) *nin nigoshkan, nin nananigoshkan; nin nigushkawa, nin nananigashkawa.*

Tear with the teeth; I tear it with the teeth, (*in., an.*) *nin bigwandan, nin nandnigandân; nin bigwama, nin nanandidama.* (Pikwamew).

Tease; I tease him, *nin migoshkadja.*

Tell; I tell, *nin dibâdjim, nin windamage, nin dibâdjimotage.* I begin to tell, *nin mādâdjim, nin madjiâdjim.* I tell him, *nindina, nin dibâdjimotawa, nin windamawa, nin dibâdodamawa.* (Itew). We tell each other, *nind idimin, nin windamadimin.* — I tell it, *nin windamagen nin dibadodan.* I tell s. th. in a certain manner, *nind inâdjim.* I tell s. th., of him in a certain manner, *nind inâdjima.* I tell s. th. of myself in a certain manner, *nind inâdjindis.* I begin to tell s. th. of him, *nin madjiâdjima.* I tell of him s. th., *nin dajima, nin dibâdjima.* I tell s. th. good of him, (*her, it,*) *nin minwâdjima; nin*

minwâdodan. I tell s. th. bad of him, (*her, it,*) *nin matchi dajima, nin manâdjima; nin matchi dajindan.* I tell bad things, bad reports, *nin manuâdjim.* I tell bad reports about people, *nin manâdjimotage.* I am heard telling bad reports, I tell bad reports, *nin manâdjimotâgos.* I tell decently, *nin winâdjim.* I tell indecently, *nin winâdjim.* I come to tell s. th. painful, difficult, *nin sanagishka, nin bi-sanagishka.* I tell difficult painful things, *nin sanagitâgos.* I come to tell him painful things, *nin bi-sanagishkawa.* I tell secretly, *nin gimodâdjimotawa.* I tell him s. th. secretly, *nin gimodâdjimotawa.* I tell the truth, *nin debwe.* I tell the truth of him, *nin debima.* I tell wonderful things, queer stories, *nin mamakâsilitâgos,* (I am heard with astonishment.) I tell tales, *nind adisoke.* I tell s. th. in different places, *nin babamâdjim.* I make a mistake in telling s. th., *nin wanâdjim.*

Telescope. S. Spyglass.

Temper. Temperament. S. Good temper. Ill temper.

Temperance, *minikwessiwin.*

Temperance-pledge, *minikwessimasinaigans.*

Temperant person, *menikwessig.*

Temple, *anamiewigamig.*

Temples; I have temples, *nin bibagingine.*

Tempt; I tempt, *nin gagwêdibeninge, nin gagwêdibendjige, nin jobige.* I tempt him, *nin*

nishiwa-

nig, ashan-

nigewini,

ijitchigewi-

ibish; tea,

anibishâbo.

âbüy).

in kikinoan,

nin kiki-

myself, nin

teach each

madimin.

teacher.

nâgewin, ki-

ikinoamâdi-

anibishâbo-

kik, jishiba-

atâganishib,

anens, anibi-

is.

With tears,

(Ochikawâ-

tear, *nin pan-*

I shed tears,

(u w). Tears

eyes, *nin sa-*

nigobidjige. I

) nin bigobi-

idon, nin bi-

bigobina, nin

bigoshkawa.

I cannot tear

bwawibidon;

— I tear his

ma.—It tears,

se.

- gagwédibenima, nin gagwéd-
jia, nin jobia, nin gatchibia.*
I tempt it, *nin jobiton.* It
tempts me, *nin jobiigon, nin
gatchibiigon.* (Kakwetchihew,
kutchihew).
- Temptation, *gagwédibeningewin,
gagwédibéndjigewin, gagwédi-
benindiwin, jobiigewin.*
- Tempted; I am tempted, *nin
gagwédibenimigo, nin gagwé-
dibendâgos.*
- Tempting object, *jobiigowin.*
- Ten, *midâsswi; kwetch.* We
are ten of us, *nin midâdatchi-
min.* There are ten in. objects,
midâdatchinon.
- Ten, *midâsso....*, in composi-
tions. (Mitâtat).
- Tenacious. S. Viscous.
- Tender, (not used to hardship;)
I am tender, *nin nishangadis,
nin nôkis.*—The meat is ten-
der, *nokiwagad wiâss.*
- Tender, (in. s. in.) S. Weak,
(soft.)
- Tenderly; I bring him up ten-
derly, softly, *nin nishangigia.*
- Ten each or to each, *memidâss-
wi.* (Mâmitâtat).
- Ten every time, *memidâtching.*
- Tent, *papâgiwaiianegamig.*
- Tenth; the tenth, *eko-midât-
ching.* The tenth time, *midât-
ching.*
- Tenthly, *eko-midâtching.*
- Ten thousand, *midâtching mi-
dâsswâk.*
- Ten times, *midâtching.*
- Ten times every time, *memidât-
ching.*
- Tepid; it is tepid, a little warr.,
(liquid,) *abashkobite.* I make
it tepid, *nind abashkobissân,
nind abagamisân.*
- Tepid water, *ebashkobiteg nibt.*
(Wiyikâganiw).
- Terror. S. Horror.
- Testimony to condemnation, *bâ-
tangewin.* I give testimony to
condemnation, *nin bâtange.*
- Thank; I thank, *nin migwét-
chiwiwe, migwetch nind ikkit,
nin mamoiâwe.* I thank him,
*nin mamoiâwama, nin mig-
wetchiwia, migwetch nind ina.*
I thank in thoughts, *nin
migwetchiweninge.* I thank
him in thoughts, *nin migwet-
chenima, migwetch nind iné-
nima.* (Nanâskumew, winâk-
koma).
- Thankful; I am thankf., I have
thankful thoughts, *nin ma-
moiawendam, nin mâmoiawa-
gendam.* I am thankful to
him, *nin mâmoiawenima, nin
mamoiawagenima.* (Nanâsku-
mow).
- Thankfulness, *mamoiawenda-
mowin, mamoiawagendam-
win.*
- Thanks! I thank you! *mig-
netch! ondjita! wéndjita!*
(Winâkkoma).
- Thanksgiving, *migwetchiwiwe-
win, mamoiâwewin.*
- That, *aw, awi, ow, iw, iwi.* (Eoko).
- That, *tchi, tchi, wi.* (Kitchi, or,
tchi).
- Thaw; it thaws, *ningikide.*
- Thaw-weather; it is thaw-wea-
ther, *ningiskodemagad, aba-
wa.* The thaw-weather comes
during my voyage, *nin nin-
giskos.* (Saskan).
- Thee, *ki, kiaw.*
- Theft, *gimodiwin.*
- Them, these, *igiw, iniw.* (Eoko-
nik).

Then, *iwapi*. (Ekuspi).

Thence, *ima ondji, iwidi ondji*.

There, *ima weli, iwidi, iweli, iwedi nakakeia; wadi, wadi-bi, ujwi*. (Ekute).

Therefore, *ni wendji*. (Eokotchi).

These here, *mâmiy, ogôw; mamin, onôw*. (Okî).

They, *winawa*. (Wiyawaw).

Thick; it is thick, (*in., an.*) *kipagâ; kipagisi*. It is thick: Clothing, *in., kipagigad*; clothing, *an., kipagigisi*; liquid, *kipagâgami, bassagwâgami*, or *pasagwâgami*; metal, *in., kipagâbikad*; metal, *an., kipagâbikisi*; stuff, *in., kipagâbigisi*; thread, *in., mitchâbigad*; thread, *an., mitchâbigisi*.

Thick; I make it thick: Liquid, *nin kipagâgamiton, nin bassagwâgamiton*, or, *non pasagwâgamiton*; metal, *in., nin kipagâbikiton*; metal, *an., nin kipagâbikia*. I make thick s. th., (*in., an.*) *nin kipagiton; nin kipagia*.

Thickly, (near together,) *bebe-sho*. (Kâkisiwâk).

Thickness; it is of a certain thickness or height, *apitamagad*. The thickness of s. th., *epitag*.

Thief, *gemôdishkid, gimodiwinini*. I am a thief, *nin gimôdishk; nin gagaminidji, nin wâginindji*. Abode of thieves, *gimodiwigamiy*.

Thievish; I am thievish, *nin gimodishk*.

Thievish woman, *gimodiwikwe*.

Thievishness, *gimôdishkiwin*.

Thigh, *obwâma*. My, thy, his thigh, *nibwâm, kibwâm, obwâm*.—A part of the thigh, *tchingwan*.

Thigh-bone, *tchingwaniyan*.

Thimble, *gandaiqwâssowin*. (Kaskikwâsunâbisk).

Thin; it is thin, (*in., an.*) *bibagu; bibagisi*. It is thin: A board, *bibagissagisi*; liquid, *jigaagami*; metal, *in., bibagabikad*; metal, *an., bibagâbikisi*; stuff, *in. babagigad*; stuff, *an., bibagigisi*; wood, *in., bibagigad*; wood, *an., bibagigisi*. The floor is thin, *bibugissaga*.

Thin; I make it thin, metal, *in., nin bibagabikia*. I make it thin by cutting it, (*in., an.*) *nin bibagikodan; nin bibagikona*.

Thine, *kin*. It is thine, (*in., an.*) *kin kid aïm; kin kid aïaa*. (Kiya, kit ayân).

Thing, *aïi*, or, *keko*. Great thing, *kitchi aïi*. Little thing, *aïins*. Bad wicked thing, *aïiwish*. (Kekwây).

Think; I think, *nind inendam*. I think he is (it is) in..., *nin danénima, nind indanénima; nin danéndan, nind indanéndân*. I think of him, (her, it,) *nind inénima; nind inéndan*. I think myself..., *nind inénindis*. I think little of him, (her, it,) *nind agâssénima, nin bewénima; nind agâsséndân, nin bewéndan*.—I think it is so..., *nin waweïendam*. I think right, *nin gwaïakwendam*. I think wisely, prudently, *nin nibwâkadendam*.

Think on; I think on him, (her,

it.) *nin mikwénima*; *nin mikwéndân*. I think always on him, (her, it,) *nin bijibenîma*, *nin takwenîma*, *nin majag nin mikwénima*; *nin bijibendan*, *nin kijibr* " , *nin takwéndan*, *mojo mikwéndan*. I think firm or strongly on him, (her, it,) also, I think he (she, it) is strong, *nin songenîma*, *nin mashkawenîma*; *nin songendan*, *nin mashkawéndan*. I think firmly on myself, or, I think myself strong, *nin mashkawewindis*, *nin songenîndis*. I think frequently on him, (her, it,) *nin mamikawinan*, *nangingim nin mikwénima*; *nin mamikawin*, *nangingim nin mikwéndan*. I think only on him, (her, it,) *nin bejigoenîma*, *nin bejigwenîma*; *nin bejigoendan*, *nin bejigwen*? I think always on him () when abroad, *nin waké-ikwénima*; *nin waké-mamikendan*. I think always on home, *nin waké-mamikaw*.

Third; the third, *eko-nissing*.

The third time, *nissing*.

Thirdly, *eko-nissing*.

Thirst, *nibâgwewin*, *gaskanabâgwewin*. Ardent thirst, *gishkabâgwewin*.—I suffer thirst. S. Thirsty.

Thirsty; I am thirsty, I thirst, *nin nibâgwe*, *nin gaskanabagwe*. (Notteyâbâkwew). I am thirsty, dry, *nin bengwanam*. I thirst very much, I suffer thirst, *nin pakabagwe*, *nin gishkabâgwe*. I thirst after s. th., *nin gishkabâgwewendan*.

Thirteen, *midâsswi ashi nisswi*. (Mitâtat nistosâb).

Thirty, *nissimidana*. We are thirty of us, *nin nissimidanawemin*. There are thirty in objects, *nissimidanawewan*. (Nistomitano).

Thirty every time, thirty each or to each, *nenissimidana*.

Thirty hundred, (3000) *nissimidanâk*. We are 3000 of us, *nin nissimidanâkosimin*. There are 3000 in objects, *nissimidanâkwadon*.

This, this here, this one, *aw*, *ow*, *mabam*, *waaw*; *ow*, *mandan*. (Eoko, awâh, oma).

Thistle, *missanashk*.

This way, *ondâshime*, *ondâssinakakeia*. (Astamite itekke).

Thorn, *minéssagawanj*. (Okaminakasîy).

Thorn-fruit, *minéss*.

Thoroughly, *wawûge*. (Mâmîywe).

Those, those there, *igiw*, *agiwi*; *inîw*, *aniw*, *aniwi*.

Thou, *kin*, *ki*, *kid*, *kiiaw*. (Kiya).

Though, *missawa*, *missawa gaie*, *ano*. (Atawiya, âta).

Thought, *inéndamowin*.—Angry thought, *nishkâdendamowin*.

I have angry th., *nin nishkâdendam*. I have angry th.

towards him, *nin nishkenîma*.

We have angry th. towards one another, *nin nishkâdemin*.

Fair and good th., *mino inéndamowin*, *onijishendamowin*.

I have fair and good th., *nind onijiskendam*,

nin mino nendam. Impure, unchaste th., *bishigwâdendamowin*.

I have impure th., *nin bishigwâdendam*, *nin bi-*

ti nisswi.

We are
simidana-
thirty in.
nawewan.

irty each
idana.

) nissimi-
of us, nin
u. There
nissimida-

s one, aw,
ow, man-
, oma).

me, ondâss
ite itekke).
anj. (Oka-

je. (Mâmiy-

giw, agiwi ;

iiaw. (Kiya).
issawa gâie,
ta).

pin.—Angry
lendamowin.
nin nishkâ-
e angry th.
nishkenima.

h. towards
ishkâdemin-
l good th.,
h, onjishen-
e fair and
ijiskendam,
higwâdenda-
impure th.,
am, nin bi-

shigwâdj-inendam; nin gagi-
bâdendam. Proud th., mami-
nadendamowin, kiténimowin.
I have proud th., maminâden-
dam, nin kitchitwâwenindis,
nin kitenindis, nin kiténim.
Right and just th., gwaiak-
wendamowin. I have right
and just thought, nin gwaiak-
wendam. Roguish th., ma-
mandéssadendamowin. I have
roguish th., nin mamandéssa-
dendam. Sinful evil th., batâ-
inendamowin, matchi inenda-
mowin. I have sinful wicked
th., nin batâ-inendam, nin
matchi inendam. Strong th.
or resolution, songendamowin,
maskkawendamowin. I have
strong th., nin mashkawen-
dam, nin songendam. I make
him have strong th., nin
mashkawendama, nin songen-
dama. Stupid, foolish, ab-
surd, imprudent th., gagiba-
dendamowin, gagibadj-inenda-
mowin. I have stupid impru-
dent th., nin gagibadendam,
nin gagibadj-inendam. Wise
prudent th., nibwâkadenda-
mowin, gagitawendamowin. I
have wise th., nin nibwâka-
dendam, nin nibwâka-inen-
dam, nin gagitawendam. I
make him have wise prudent
th., nin gagitawendama.

Thought; I am (it is) thought,
destined, nind inendâgos;
inendâgwad. I am (it is)
thought to be in...., nind inda-
nendâgos; indanendâgwad.

Thoughtless; I am thoughtless,
frivolous, nin bistnâdis.

Thousand, midâsswâk. We are
a thousand in number, nin

midâsswâkosimin. There are
a thousand in. objects, midâss-
wâkwadon A thousand each,
memidâsswâk. A thousand
times, midâsswâk dassing.
(Kitchi mitâtatomitano).

Thumb, mitchitchinindj.
Thunder; thunderbolt, animiki,
unimikiq. (Piyesiwok).

Thunder; it thunders, animiki-
ka, animikiwan. It thunders
with great noise, adjunima-
kwaamog (animikiq); push-
kikwaimog (animikiq). It
thunders low, tabassâkwaa-
mog (animikiq). (Piyesiwok
kitowok).

Thunder-cloud, animikawana-
kread.

Thunder-storm; there is a th.
kitchi animikika.

Thursday, niogijigul.

Thy, ki, kid.

Thyself, kin igo, kiiw. (Kiya-
tibiyuwe).

Trash; I thrash, nind apagan-
daige, nin gitchiminaugaige. I
thrash it off with a stick, nin
bawafn.

Trasher, apagandaigewinini.

Thrashing, apagandaigewin,
gitchiminaugaigewin.

Thrashing-floor, apagandaige-
wigamiq.

Thrashing woman, apagandai-
gekwe.

Thread, assabâb. Small thin
thread, assabâbins. I make
thread, nind assabâbike.
Thread for sewing, nabikwâs-
son.

Thread; I thread a needle, nin
nâbidoan jabonigan.

Threat, threatening, gagwêse-
gindwin.

- Threaten ; I threaten, *nin gag-wésegicwé*. I th. him, *nin gag-wésegima*.
- Three, *nisswi*. We are three, *nin nissimin*. There are three in. objects, *nissinon*. (Nisto).
- Three, *nisso...*, in compositions, which see in the Second Part.
- Three ; he is three, three in one, *nissi*. (Nistiw, or, nistweyakinuw).
- Three days ago, *kitchi áwassonago*. (Kitchi awassotákusik).
- Three every time, three each or to each, *neuisswi*.
- Three hundred every time, 300 each or to each, *neuisswák*.
- Three thousand, *nissing midáss-wák*, *nissimidaná*k.
- Three times, *nissing*. (Nistwaw).
- Three times every time, three times each or to each, *néuissing*.
- Threshold, *kashkikanokan*.
- Throat, *gongágan*. (Kuttágan).
A big throat, *pikwagondagan*.
—My throat is dry, *nin bengwanam*. My th. is large, *nin mangigondagan*. My th. is sore, *nin gagidjigonewe*. My th. is swollen, *nin bággigondagan*.—I take him by the throat, *nin sagigondaganena*. I cut his throat, *nin kishkig-wejwa*. I cut my own throat, *nin kishkigwejoodis*. My throat is cut, *nin kishkigwe*.—It comes in my th., *nin pindjigoneveshkagan*.
- Throne, *kitchi-ogima-apabiwin*, *kitchi-ogima-namadabiwin*.
- Throng ; we throng, *nin sinsikodadimin*.
- Through, *jibaii*. (Sábo).
- Through, (through the means of...) *ondji*.
- Throw ; I throw, *nind apagitchige*, *nind apagijiwe*. I th. him (her, it) somewhere, *nind apagina*, *nind apagitan*, *nind apagiton*. I th. myself somewhere, *nind apagis*. I th. it to him or for him, *nind apagitawa*, *nind apagitamawa*. We throw s. th. to each other, *nind apagitádimin*. We throw ourselves together somewhere, *nind apáidimin*. I th. myself to some place, *nind apáidis*.—I th. it to such a distance, (*in.*, *an.*) *nin débigan* ; *nin débina*.
- Throw about ; I throw about, *nin saswéwebinige*, *nin biwiwebinige*. I th. it about, (*in.*, *an.*) *nin saswéwebinan*, *nin biwiwebinan* ; *nin saswéwebina*, *nin biwiwebina*.
- Throw aside ; I throw aside, *nind ikowebinige*, *nin bakéwebinige*. I th. him (her, it) aside, *nind ikowebina*, *nind bakéwebina* ; *nind ikowebinan*, *nin bakéwebinan*.
- Throw away ; I throw away, *nin wébinige*. I th. him (her, it) away, *nin wébiná* ; *nin wébinan*. I throw away s. th. relating to him, *nin wébinamawa*. I th. him (her, it) away, pushing, *nind gándjwebina* ; *nin gándjiwebinan*.
- Throw down ; I throw down, *nin nissiwébinige*, *nind apagasikage*. I throw him down, *nin webishima*, *nin nissibewina*, *nind apagasikawa*, *nin pakitéoshima*, *nin pakitéakoshima*. I th. aim down, bit-

means

apagi-
e. I th.
re, *nind*
in, *nind*
lf some-
th. it to
l apagi-
wa. We
h other,
Ve throw
nowhere,
h. myself
páidís.—
ance, (in.,
in *débina*.
ow about,
nin biwi-
out, (in.,
nan, *nin*
saswébe-
row aside,
nin bakéwe-
a (her, it)
bina, *nind*
ikowebinan,
row away,
l. him (her,
a; *nin wé-*
way s. th.
in *wébina-*
a (her, it)
nind gánd-
djíwebinan.
row down,
nind apaga-
him down,
e *nissibewi-*
kawa, *nin*
pakitéako-
down, bit-

ing him, *nin gawamá*. I throw
it down, *nin nissíwebinan, nin*
pakiteossidon.—It throws me
down, *nin wébishimigon, nind*
apagasikagon, nin pakitéo-
shimigon.—The waves throw
me down, *nin gawíwebaog*.
Throw in; I throw him (her, it)
in, *nin pindigewebina, nin*
pirdjwebina; nin pindigewe-
binan. I th. him (her, it) in
the water, *nin bakobiwebina;*
nin bakobiwebinan. I throw
myself in the water, *nin bako-*
biwebinidís. I th. him (her,
it) in a canoe, etc., *nin bós-*
webina; nin bóswebinan.
Throw off; he throws off his
horns, *biníwine*.
Throw out; I throw out, *nin sá-*
gidjwebinige. I th. him (her,
it) out, *nin ságidjwebina, nin*
gitchiwebina; nin ságidjwe-
binan, nin gitchiwebinan, nin
ságidjwebishkan. I th. him
(her, it) out of the canoe,
ashore, *nind agwáwebind;*
nind agwáwebinan. I throw
the water out of a canoe or
boat, *nin gwakwapige*. A ves-
sel to throw the water out,
gwakwapigan. (Kwápahigan).
Throw stones; I throw a stone,
nin bimwássin. I throw
stones, *nin babimwássin*.—S.
I stone.
Throw upon; I throw it upon
him, *nind apagadjissitawa,*
nind apagadjissitamawa. I
throw myself upon him, *nind*
ashostikawa.
Throwing away, *webinigewin*.
Thrown; I am (it is) thrown
somewhere, *nind apagitchi-*
gas; apagitchiyáde.

Thrown about; it is th. about,
(in., an.) *biwíwebinigáde, sas-*
wébinigáde; biwíwebinigáso,
saswebinigáso.
Th r o w n a s i d e; I a m (i t i s)
thrown aside, *nind ikowebini-*
gas; ikowebinigáde.
Th r o w n a w a y. S. R e j e c t e d.
Th r o w n d o w n; I a m (i t i s)
thrown down, *nin wébishimi-*
go, nin nissíwebinigas; nissi-
webinigáde.
Th r o w n i n; I a m (i t i s) t h. i n.,
nin pindjwebinigas; pindjwe-
binigáde. I a m (i t i s) t h r o w n
in a canoe, etc., *nin boswebi-*
nigas; boswebinigáde.
Th r o w n o u t; I a m (i t i s) t h. o u t,
nin ságidjwebinigas; ságid-
jwebinigáde.
Th r u s h, (b i r d,) *opitchi*.
Th r u s t a w a y; I t h r u s t h i m (h e r,
it) away; *nind ikogandina,*
nin gowáwa; nind ikogan-
dinan, nin gongwaan.
Th r u s t b a c k; I t h r u s t h i m (h e r,
it) back, *nind ajégandina;*
nind ajégandinan.
Th r u s t i n; I t h r u s t i t i n, (i n.,
an.) *nin gándinan, nin pinaan*
nin jégonan; nin gándina,
nin pináwa, nin jégona. I
thrust it in for him or to him,
nin pinaamawa, nin gandina-
mawa. I thrust a splinter in
my hand, *nin jégonindjidjin;*
in my foot, *nin jégosidedjin;*
under my nail, *nin jégoshkan-*
jidjin; in any part of my
body, *nin jégossagwedjin*.
Th r u s t i n (i n. s. i n.) S. S t i c k
i n. P u t i n. P r e s s d o w n.
Th r u s t t h r o u g h; I t h r u s t i t
through, (in., an.) *nin jábo-*
gandinan, nin jábwakossidon;

- nin jâbogandina, nin jâbcen-*
nan.
- Tieck or tike, *esiga.*
- Tickle; I tickle, *nin ginagini-*
we. I tickle him, *nin ginagi-*
na, ginagidjina. I tickle his
- ears, *nin ginagitawagebina.*
- Tickling, *gnagisiwin, ginagini-*
wewin.
- Ticklish; I am t., *nin ginagis,*
nin ginagidji.
- Tide; it is the flowing tide,
moshkagami nibi. It is the
- ebbing tide, *odaskimagad nibi.*
- Tidings. S. News.
- Tie, *takobinigowin.*
- Tie; I tie, *nin takobinige, nin*
takobidjige. I tie him, (her,
- it,) *nin takobina; nin takobi-*
don. I tie it to him or for
- him, *nin takobidawa, nin ta-*
kobidamawa. I tie him (her,
- it) in a certain manner, *nind*
inapina; nind inapidon. I
- tie a bow, *nin biskaodon, nin*
biswaaodon; nin biskaona, nin
biswaaona. I tie it with a knot,
- I tie it down, (*in., an.*) *nin*
gashkaodon, nind apitaodon;
nin gashkaona, nind apitaona.
- I tie one string to another, to
- lengthen it, *nind anikobidon.*
- I tie it in different places, (*in.,*
an.) *nin sassagibidon; nin*
sassagibina.
- Tie tight; I tie tight, strongly,
nin mashkawapidjige. I tie
- him (her, it) tight, *nin mash-*
kawapina; nin mashkawapi-
don.
- Tie together; I tie them toge-
- ther, (*an., in.*) *nin mamâwa-*
pinay, nin mamâwapidonan.
- I tie two, three, etc. together,
(*an., in.*) *nin nijobinag, nin*
nissôbinag; nin nijobidonan,
nin nissôbidonan, etc. I tie so
- many together, (*an., in.*) *das-*
sobinag; nin dassôbidonan.
- Tie up; I tie it up in s. th. (*in.,*
an.) *nin kashkibidon; nin*
kashkibina. I tie up my head,
nin sinsokwebis. I tie up his
- head, *nin sinsokwebina.*
- Till, *binish, naiânj, nanânj.*
(*Eyigek*).
- Till; I till or cultivate the
- ground, *nin kitige.*
- Tillage, *kitigewin.*
- Time; a certain length of time,
uðmag. All the time, *apine,*
kaging. At the time, *iwapi.*
- At the same time, *baietaj, bê-*
kish. (Kisik). For a time,
gomâ minik. From time to
- time, *aiâpi, nâningotinong,*
nonassak. Some time, *goma-*
pi. (Askaw).
- Time; I have no time, *nind*
ondamita, nind ondamis.
- Time, lose time; I lose time by
- drinking, *nind ondamibi.* I
- make people lose time by
- talking to them, *nind onda-*
mitâgos. I make him lose
- time by talking to him, *nind*
ondamima.
- Timid, (bashful;) I am timid,
nind agatchishk, nind agat-
chiwadis, nind agatchiwis.
(Nepewisiw).
- Timid, (easily frightened;) I am
- timid, *nin gagweshis, nin go-*
shiweshk, nin gotânis, nin go-
tâdjishk, nin jâgodee.
- Timidity, bashfulness, *agat-*
chishkiwin, agatchiwâdisiwin,
agatchiwisiwin.
- Timidity, fear, *goshiweshkiwin,*
jâgotcewin, gagwêshisiwin.

Tin, *wábâbik*.
 Tinder, *sagatâgan*.
 Tingle; it tingles in my ears, *nin bibâgishe*.
 Tin-kettle, *wábâkik*, *wábâbik-wakik*.
 Tippler, *menikweshkid*.
 Tippling, *minikweshkiwin*.
 Tippling-house, *minikwêwigamig*, *siginîgewigamig*.
 Tipsy; I am tipsy, *nin jowibi*.
 Tiptoe; I stand on tiptoe, *nin tchissigabaw*.
 Tire; I tire myself, *nin aiêkoidis*. I tire him, *nind aiêkosta*, *nind aiêkwia*, *nind akoshkawa*. I tire it, *nind aiêkositon*. It tires me, *nind akoshkâgon*.—I tire myself traveling about, *nin babâ-akoshka*.
 Tired; I am tired, *nind aiêkos*, *nind akoshkos*. I feel tired in my arms, *nind aiêkonike*; in my legs, *nind aiêkogâde*. I am tired of carrying, *nind aiêkwîwi*, *nind ishkiwi*; of lying down, *nind ishkishin*; of sitting, *nind ishkwab*. I am tired from working hard, *nind akwiwi*, *nin pikikiwe*, *nin pikikiweta*. I look tired, *nind aiêkosinâgos*.
 Tired, disgusted; I am tired of s. th., *nin jigadendam*. I am tired of him, (her, it,) *nin jigadenima*; *nin jigadendân*. I am tired of telling the same thing so often, *nin jigadânagidon*. I am tired of waiting for him, *nin jigadjibia*. I am tired of walking, *nin jigadosse*. I am tired of writing, *nin jigadjibiige*.
 Tiredness, *aiêkoswin*. Tired-

ness, (disgust,) *jigadendamowin*.
 Tithes, church-tithes, *anamië-pagidinigan*. I pay my tithes to the church and clergy, *nind anamië-pagidinige*.
 Title of condemnation, *ondenindiwîn*.
 To, *tchi*, *tchiwî*.
 Toad, *omakaki*, *babigomakaki*. A kind of very big toad, *tende*.
 Tobacco, *asséma*. (Tchistema). I manufacture tobacco, *nind assemâke*. Roll of tobacco, *wijnawassena*. This tobacco is fresh, *tipabagisi aw assema*. I have no tobacco to smoke, *nin manépwá*. Want of tobacco, *manépwâwin*.
 Tobacco-box, *assemamakak*.
 Tobacco-juice, *apassagokidjân*. (Pasakuskitjân).
 Tobacco-manufacture, *assemakewigamig*.
 Tobacco-manufacturer, *assemakéwinini*.
 Tobacco-pouch, *kishkibitâgan*.
 To-day, *nongom*, *nongom gijigak*. (Anotch).
 Toe, *kinakwanisid*. The big toe, *kitchisidân*. I walk with my toes turned inside, *nin wawâgaami*. I walk with my toes turned outside, *nin nanâpadaami*, *nin jajâshagaami*.
 Together, *mâmawi*.
 Toil; I toil, *nin kotagiw*.
 Tolerably, *eniwek*.
 Toll-gatherer, *mawandjitchigewinini*.
 Tomahawk, *wâgâkwadons*. (Pakamâgan).
 To-morrow, *wâbang*. (Wâbaki).
 To-morrow morning, *wâbang*

- *kigijeb*. To-morrow night, *wâbang onâgoshig*.
- Tongs, *takwândjigan*. Small tongs, (pincers,) *takwândjigans*.
- Tongue, *odenaniwama, denaniw*. My tongue is cut off, *nin kishkidenaniw*. (Miteyan'iy). I cut his tongue off, *nin kishkidenaniwejwa*. My tongue is swollen, *nin bâgidenaniw*. I show my tongue, *nin jibidenaniwen, nin sâgidenaniwen*. I show him the tongue, *nin sâgidenaniwetawa*.
- Tool, *anokasowin*.
- Too late, *babisine, osâm wika*.
- Too much, *osâm, osâm nibiwa*. (Osâm mistahi.)
- Tooth, *wibidama*. My, thy, his tooth, *nibid, kibid, wibid*. I begin to have teeth, my teeth begin to come forth, *nin sagâbide*. I have teeth, *nind owibida*. I lose my teeth, *nin binâbide*. I am getting other teeth, *nind ândâbide*. I pull him a tooth out, *nin bakwabidebina*. I draw it out with the teeth, *nin wikwandan*. I try to draw it out for him with the teeth, *nin wikwatechiwikwannamâwa*. I draw it out for him with the teeth, *nin wikwandamawa*.—I have bad teeth, *nin manâdâbide*. I have good teeth, *nin minwâbide*. I have even fine teeth, *nind onâbid*. I have fine small teeth, *nin bissâbide*.
- Tooth-ache, *dewâbidewin*. I have tooth-ache, *nin dewâbide, nind âkosin nibid*.
- Tooth-ache medicine, *wibidamashkiki*.
- Tooth-pick, tooth-picker, *nesség-wâbideon*.
- Tooth-pincers, *bakwâbidêbidjigan*.
- Top, *wanakowin*. There is a top, *wanakowinwan*. The top of a moccasin, *agwidagan*. The top of the tree is broken, *kishkanakisi mitig*. (Trakutch, or, waskitch).
- Top, (boy's play-thing,) *towéigan*. I play with a top, *nin towéige*.
- Torch, *wâssewâgan*.
- Torch-stick, *wâswâganak*.
- Torment; I torment, *nin kotagiwe*. I torment him, *nin kotagia, nin kotagima*. I torment myself, *nin kotagiidis*. It torments, *kotagiwemagad*. It torments me, *nin kotagigon*.
- Torn; it is torn, (*in., an.*) *bigoshkamagad, bigobidjigâde, nigoshkamagad, kishkibidjigâde; bigoshka, bigobidjigaso, nigoshkawa, kishkibidjigaso*. It is all torn to pieces, *nananigoskkamagad, bissibidjigâde*.—I wear torn clothes, *nin bigokwanaie*.
- Tornado, *missibissidossi*.
- Tortoise, *mishiki*. Another kind, *tetebikinak*.—S. Turtle.
- Tortoise's shell or shield, *mishikewidashwa*.
- Tossed; I am tossed about in a canoe or vessel, *nin kotagiwebaog*.
- Touch; I touch him, (her, it) *nin tângina; nin tânginan*. (Sâminew). I touch myself, *nin tânginidis, nin tânginamadis*. I don't dare touch him, (her, it,) or touch indecently,

nin manâtangina, nin manâdina, nin manâdjibina ; nin manâtanginan, nin manâdinan, nin manâdjibiton. I touch myself indecently, *nin manâdinidis.* I touch him in a stealthy manner, *nin gimiwina, gimodj nin tângina.* I touch s. th. relating to him, *nin tânginimawa.* We touch one another, *nin tanginidimin.*—I make it touch s. th., *nin tângissiton.*—It touches the bottom, *bâgwissia.*

Tough ; it is tough, (*in., an.*) *jiban ; jibisi.* It is tough or durable, *jibissin.* The wood is tough, *mashkassissogad mitig.*

Towel, *kisinindjagan.*

Town, *odéna.* It is a town, or there is a town, *odenâwan.* A large town or city, *kitchi odéna.* A small town or village, *odenâwens.*

Track, (footstep,) *okâwiwin, bimikawewin.* There are tracks, *bimikawade, okawinade.* There are my tracks, *nin bimikawe.* My tracks are visible on the road, *nind okaw.* The tracks of both my feet appear, *nind ojisidekawe.* (*Âyetiskiw, namettaw.*) There are tracks on the road or trail, *okawamo mikana.* I see the tracks on the road, *nind okawiton mikana.*—I leave large tracks behind me walking, *nin mangishkam, nin mamangishkam.* I leave small tracks behind me, *nin biwishkam, nin bawishkam.* I lose the track, *nin wanaadjige.*—I ar-

rive to his track, *nin midjana.* (*Mâtahew.*) I see his track, *nind okawia.*—The track of the pen is visible, it appears well, (that is, the ink is black,) *okawissin ojibiiganâbo.*

Trade, *anoktwin, inanoktwin.*

Trade, (commerce,) *atâwewin, atandiwin.*

Trade ; I trade, *nind atâwe.* I trade with him, *nind atâwama.*

Trader, *atâwewinini.*

Tradesman, *anokiwini.*

Trading, (commerce,) *atâwewin, atandiwin.*

Trading-house, store, *atawewigamig.*

Trading-license, *atâwê-masinai-gan.*

Tradition, *aiânike-dibâdjimowin, ajédibâdjimowin.* Christian Tradition, *ananie-aiânike-dibâdjimowin.* (*Aianike, ânike,* signifies the same.)

Trail, *mikanâ, mikan.* I make a trail, *nin mikanâke.* I make a trail for him, *nin mikanâkawa.* The trail comes from..., *ondamo mikana.* The trail goes to..., *inamo mikana.* The trail is narrow, *agassâdemo mikana.* The trail is wide, *mangademo mikana.*—I lose the trail, *nin wanaadon mikana.*—I can go everywhere without a trail, *nin mitâwakamige.*

Tranquillity, *bisânisuwîn, bekâdistwin, bisânabiwin, bisâniwewin, wanakwin.* (*Kiyâmewisiwin*)

Tranquillity of heart, *wanakiwidéewin.* (*Kiyâmithewin.*)

- Transcribe; I transcribe, *nind andjibiige*. I tr. it, *nind andjibiân*.
- Transcript, *andjibiigan*.
- Transfiguration *andjinagwiidosowin, andjinâgosiwin*.
- Transfiguration of Jesus Christ, *Jesus od andjinâgosiwin*.
- Transfigure; I transfigure myself, *nind andjinâgwiidis, nind andjinâgwi*.
- Transform; I transform myself, *nind âwiidis*.
- Transgress; I tr. a commandment, *nin bigobidon ganasongewin*, (I break a commandment.)
- Translate; I translate, (writing,) *nind anikanotabiige*. I translate it. (writing,) *nind anikanotabiân*.
- Translation, (written,) *anikanotabiigan, anikanotabiigewin*.
- Translator, *anikanotabiigewinini*.
- Transparent, (thin;) it is transparent, *jibawasse, jibawasse:igâde, jibâte, jibawasso*.
- Transparent stuff, *jibawasseigin*.
- Trap, *dassônagan*. (Wanihigan). I set a trap, *nind ombaan dassonagan*. I set him a trap, *nind oniamawa*. I make traps in the woods, *nind oriige*. (Wanihikew). I open a trap, *nin tawanobidon dassonagan*. I go to my traps, *nin nâdassonagane*. I miss him in my trap, *nin banikona*. I avoid or escape a trap or snare, *nin banikos*.
- Trap; I trap him, (I catch him in a trap,) *nin dassona*.
- Trapped; I am trapped, *nin dassôs*
- Travel, *babâmâdisiwin, mâdâdisiwin*. Travel by water, not sailing, *bimishkâwin*; sailing, *bimâshiwin*.
- Travel; I travel, *nin babâmadis, nin madâdis*. I travel by water, not sailing, *nin bimishkâ*; sailing, *nin bimâsh*.
- Traveler, *bebâmâdisid*.
- Traveling axe, *babamadisi-wâgâkwad*.
- Traverse, *niminâgan*.
- Traverse-Island, *Niminâgaminiss*.
- Tread; I tread, *nin takoki*. I tread into dirt, *nin jîjokam*. I tread hard on the floor, *nin pitigossagishkan*. I tread on his toes, *nin tagosideshkawa*. I tread upon him, (her, it,) *nin takokând; nin takokâdân*.
- Tread out; I tread out s. th., *nin mimigoshkan, nin gitchimînagishkam*. I tread it out. (in., an.) *nin mimigoshkân, nin gitchimînagishkân; nin mimigoshkawa, nin gitchimînagishkawa*.
- Treasure, *daniwin, kitchi daniwin, dibendassowin*. I lay up a treasure, *nind atamâdis, nin nâwandonamâs, nin nâwandonamâdis*.
- Treat; I treat him, *nin dodawa*. I treat (her, it) well, *nin mino dodawa; nin mino dodan*. I treat him (her, it) ill, *nin matchi dodawa, nind âbindjia, nin nanêkadjia, nin nishkinawa; nin matchi dodan, nind abindjiton, nin nanêkadjiton*. I treat him too ill, *nind osâmia*.
- Tree, *mitig*. Tree with the roots, *pakwânj*. The tree has roots,

mâdâ-
ter, not
sailing,

abâma-
avel by
bimish-
sh.

disi-wâ-

nâgami-

nkoki. I
ñjokam.
oor, *nin*
tread on
eshkawa.
(her, it),
kokâdân.
t s. th.,
n gitchi-
ad it out.
goshkân,
ân ; nin
gitchimi-

chi dani-
I lay up
nâdis, nin
nâwan-

n dodawa.
nin mino
dodan. I
, nin ma-
âbindjia,
nishkina-
lan, mind
âkadjion.
mind osâ-

the roots,
has roots,

otchibikawi mitig. At the top
or head of a tree, *wanakong.*
—The tree begins to bud, *sâ-*
ganimikwi mitig, or *sâgini-*
mikwi. The tree is getting
new leaves, *sâgibagisi mitig.*
The tree has young shoots, *sâ-*
gibimagisi mitig. The tree is
in bloom, *wabigoni mitig.* The
tree has branches, *wadikwani*
mitig, or *sâgidikwanagisi.*
The tree has many branches,
babakédikwanagisi mitig.—
The tree is blazed, *wassak-*
waigaso mitig. The tree bends
by the wind, *jashawabaski*
mitig. The tree is broken by
the wind, *makâkosi mitig.*
There are trees blown down,
wes:ean. The tree cracks or
splits by cold, *pâshkakwadji*
mitig. The tree is crooked,
wâwashkakosi mitig. The
head or top of the tree is
crooked, *wâganakisi mitig.*
The tree is dry, *mishiwâtigo-*
wi mitig. The tree is hollow,
wimbinkisi mitig. The tree
is straight, *onâkosi mitig.* The
tree is whitish, *wâbâkosi mi-*
tig. There is a number of
trees standing together, *bik-*
wâwa, minâkwa.

Trial, *godjewiswin.* I make
him suffer for a trial, *nin god-*
ji-kotagia, nin gagwedji-kota-
gia.

Tribunal, *dibakonibe-apabiwin,*
dibakoniwewini-apabiwin.

Trifle, *wegotogwenish.* Trifles,
wiagassiman.

Trigger, *nassaténigan.* I pull
the trigger, *nin nassaténige.*

Trinity, *Nesso-bejigod Kije-Ma-*
nito.

Trodden upon ; I am (it is) trod-
den upon, *nin takokadjigas ;*
takokadjigâde.

Troop ; the beasts are together
by troops, *bimawanâiwag*
awéssiag. The birds are to-
gether by troops, *bindamog*
binessiag.

Trouble, *kashendamowin, ko-*
tagisiwin, nishiwanadakami-
giswin. Trouble of mind, *ni-*
shiwanadendamowin, wanish-
kwéendamowin. I am in
trouble, *nin kashendam, nin*
kotagis. I am in trouble of
mind, *nin nishiwanadendam.*
I cause him trouble, *nin kash-*
kendamia, nin nishiwanaden-
damia. I make or cause trou-
ble, *nin nishiwanadakamigis,*
nin nishiwanadjiiwe. I cause
trouble with my words, *nin*
nishiwanadjigijwe.

Trouble, noise ; there is trouble
and noise, *odjanimakamigad.*
I cause trouble and noise,
nind odjanimakamigis. I
speak with much trouble and
noise, *nind odjanimitagos,*
nind odjanimwewidum. I
cause him (her, it) trouble,
nind odjanimia.

Trouble ; I trouble him, molest
him, *nin migoshkâdjia.* It
troubles me, *nin migoshkâd-*
jiigon, nin migoshkâdjia-
awigon. I trouble him asking
him for s. th., *nind nânjomom-*
tawa. I trouble or molest
with my words, *nin migosh-*
kâsitâgos. I trouble him with
my words, *nin migoshkâsoma,*
nin wanishkwea, nin wanish-
kwema, nin wiagiskima.

- Trouble of heart, *kashkendami-deewin, migoshkâdjideewin*.
- Troublesome; I am tr., *nin migoshkâdis, nin wanishkwes, nind odjanimiwe, nin migoshkâdendâgos, nin wiagiskendâgos, nin sanagis*.
- Troublesomeness, *migoshkâdisiwin, wiagiskendagosiwin, sanagisiwin*.
- Trough, *atôban, wissiniwâgan*. I make a trough, *nind atôbanike*.
- Trout, *namégoss*. There are trout, *namégossika*. Place where there are trout, *namégossikan*.
- Trout-bone, *namégossigan*.
- Trowel, *joshkwabiganaijan*. I plaster with a trowel, *nin joshkwabiganaije*.
- True; it is true, considered true, *debweiendâgwad*. I am considered true, (veracious,) *nin debweiendâgos*. I think it is true, *nin debweiendân*.
- Truly, *geget*. (Tâpwe).
- Trumpet, *bodâdjigan, madwewetchigan*.
- Trunk, *makak, mitigo-makak*.
- Trust, trusting, *apénimowin*.
- Trust; I trust in him, (her, it,) *nind apenimonan; nind apenimon*. I trust in myself, *nind apeuindis*. We trust in each other, *nind apenindimin*.
- Truth, *débwewin*. It is the truth, *debwéwinagad, debwewinmagad, debwewinirban*. I tell the truth, *nin débwe, nin debwetagos*. I tell the truth of him, *nin débima*. I think he tells the truth, *nin debwetaienima*.
- Truth-paper, (deed, certificate, etc.) *debwewini-nasinaigan*.
- Truth-teller, *daiebwed, daieb-wetâgosid*.
- Truth-telling, *debwetâgosiwin*.
- Try; I try, *nin godjiew*. I try without much effect, *nind inwâs*. I try him, (her, it,) *nin godjia, nin godjiewinodawâ; nin godjiton, nin godjiewinodan*. I try it, (a coat, boot, etc.) *nin gosikan*. I try it, (a gun,) *nin gosikaton*.
- Try, (examine;) *nin gagwedjiuwe*. I try him, (her, it,) *nin gagwedji-kikenima; nin gagwedji-kikendân*. I try him by sufferings, *nin gagwedji-kotagia*.
- Try to surpass; I try to surpass, *nin gagwedjenimiwe*. I try to surpass in speaking or debating, *nin gagwéjagosome*. He that surpasses others in speaking, *gagwéjagosongewinini*. I try to surpass him in sp., *nin gagwéjagosoma*. We try to surpass each other in sp., *nin gagwéjagosondimin*.
- Tub, *makakossag*.
- Tumble; I tumble, fall, *nin pakiteshin*. I make him tumble, *nin pakiteshima*. — I tumble over head, *nin abodjigwanisse, nin tchingidaabowe*. — I tumble down, *nind ondagodjin*. It tumbles down, *pikwabikisse*.
- Tumbler, *minikwâdjigan*.
- Turbid; it is turbid, *pakwebigad, pakwebigami*. I make it turbid, *nin pakwebigamisidon*.
- Turkey, (bird,) *misisse*. Young turkey, *misissens*.
- Turn; by turns, *memeshkwat*. I in my turn, *ninitam*. (Ni-

yaskutch). Thou in thy turn, *kinitam*. He in his turn, *winitam*. We in our turn, *ninitamiwind*, *kinitamwind*. You in your turn, *kinitamwa*. They in their turn, *winitamiwa*.

Turn; I turn, (standing or sitting,) *nin gwékita*. I turn, (lying,) *nin gwékishin*. I turn my head, *nin bimiskokwen*. I turn this way, standing, *nin bi-gwekigabaw*. I turn this way, sitting, *nin bi-gwékâb*.—I turn him, (her, it,) *nin gwékia*; *nin gwékilon*. I turn my thoughts, (change my mind,) *nin gwékendum*.

Turn out; I turn him out, *nin sagidjiwebina*. I turn him out, beating him, *nin sagidajanaâma*.

Turn over; I turn him (her, it) over, *nin gwékina*; *nin gwékishima*; *nin gwékinan*, *nin gwékissidon*. I turn it over for him, *nin gwékinamâwa*. I turn it over: Metal, *in.*, *nin gwekabikissidon*; metal, *an.*, *gwékâbikishima*; stuff, *in.*, *nin gwékiginan*; stuff, *an.*, *nin gwékigina*.—I turn it over, inside out, (*in.*, *an.*) *nind abodinan*; *nind abodina*. I turn it over, upside down, *nind animikonan*, *nind animikwisidon*, *nind ajigidinan*.

Turn round; I turn round, *nin kijibata*, *nin bimiskota*. I turn round until I get giddy, *nin givashkwedinokwe*. I turn round until I fall down, *nin kijibadinokwe*.—I turn round, I turn myself, *nin gwékita*. I turn round, flying, *nind abami-*

misse; running, *nind abami-bato*; standing, *nind abamigabaw*, *nin gwékigabaw*, *nin bimiskogabaw*. I turn round briskly, *nin gwékipugis*. I turn round with a canoe, *nin givegom*. I make him turn round, sitting, *nin gwekabia*. I make him turn round, standing, *nin gwekigabawia*.—I turn him round on a cord, *nin kijibidéeshkassa*. I turn it round, twisting, (*in.*, *an.*) *nin bimiskoton*, *nin bimiskowissidon*, *nin bimiskonan*; *nin bimiskoua*. I turn it round briskly, (*in.*, *an.*) *nin kijibawebinan*, *nin bimiskowebinan*; *nin kijibawebina*, *nin bimiskowebina*.

Turn to another side; I turn, *nin gwéki*. I turn to an. s., sitting, *nin gwékâb*, *nind âni-gwékâb*. I turn to an. s., standing, *nin gwékigabaw*, *nind âni-gwékigabaw*.

Turn towards; I turn towards (or from) him, (her, it,) *nin gwékitawa*; *nin gwékitan*. I turn towards him, (her, it,) standing, *nin gwékigabawitawa*.

Turn; it turns over, *gwékissin*. I turn (it turns) round, revolves, *nin bimiskota*; *bimiskotamagad*. It turns a little, *bimiskwamagad*.—The river turns round, *abamitigweia sibi*. The water turns round, *abimodjwan*.

Turn, (convert;) I turned, I am converted, *nind andjibimâdis*, *nin anwenindis*.

Turnip, *tchiss*. Small turnip, *tchissens*. (Otisikkân).

- Turnip-seed, *tchissi-minikan*.
Turnsol, *missitagan*.
- Turtle, *jingademikwan*, *miskwadesi*, *bosikado*; *makinäk*, or, *mikkinäk*. The shell or shield of a turtle, *dashwâ*.
- Turtle-dove, *omimi*. Young turtle-dove, *omimins*.
- Twelve, *middswi*; *ashi nij*. (Mitâtat nijosâb).
- Twenty, *nijtana*. We are twenty of us, *nin nijtan wemin*. There are twenty *in*. objects, *nijtanawéwan*. There are twenty pair of..., *nijtanawéwan*.
- Twenty every time, twenty each or to each, *nenijtana*.
- Twenty hundred, *nijtanäk*. We are two thousand in number, *nin nijtanâko^oimin*. There are two thousand *in*. objects, *nijtanâkwadon*.
- Twice, *nijing*. (Nijwaw).
Twice every time, twice each or to each, *nenijing*.
- Twilight; it is twilight, *tibikâbaminagwad*, *nanitagabaminagwad*, *nikiwigad*. It is twilight in the morning, *bi-wâban*, *wâban*.
- Twin, *nijôdé*. I am delivered of twins, *nin nijodéike*.
- Twine, *assabâb*.
- Twine for nets, *assabikéiâb*.
- Twist; I twist with a stick, *nin bimâkwaige* I twist it with a stick, (*in*., *an*.) *nin bimâkwaan*; *nin bimâkwâwa*. I twist him, (her, it,) *nin bimina*; *nin biminan*. I twist threads together, *nin jashabwabinige*.
- I twist tobacco, *nin bimibagina assema*. I twist it up, curl it, *nin titibâkwaan*, *nin babisiyakwaan*. I twist it around s. th., *nin titibabissidon*.
- Twisted; it is twisted, (*in*., *an*.) *titibâode*; *titibâoso*. The tree is twisted, *bimakosi mitig*, or *bimoskogisi*.
- Twisted line of several threads, *jashabwabinigan*. It is twisted of several threads, *jashabwabinigâde*.
- Twisted tobacco, *bimibâginigan*.
- Twisted wood, *bimâkwad*. Sweet twisted wood, *manito-bimâkwad*.
- Twisting-stick, *bimâkwaigan*.
- Two, *nij*. We are two, *nin nijjinin*. There are two *in*. objects, *nijinon*, *nijinomagad*.
- Two, *nijo*..., in compositions, which see in the Second Part.
- Two every time, two each or to each, *nenij*.
- Two families, three families, etc., *nijode*, *nissode*, etc. We are two families, three families, etc., *nin nijodewisimin*, *nin nissodewisimin*.
- Two hundred, *nijwâk*. We are 200 of us, *nin nijwâkosimin*. There are 200 *in*. objects, *nijwâkwadon*. There are 200 pair of..., *nijwâkwéwan*.
- Two hundred every time, 200 each or to each, *nenijwâk*.
- Tying, *takobinigewin*, *takobidjigewin*.
- Tying-string, *takobidjigan*.

U

Udder of a cow, *tolosh, pijiki-witotoshim*.

Ugliness, *manâdisiwin*.

Ugly; I am (it is) ugly, *nin manâdis; manâdad*.

Ulcer. S. Abscess with matter

Ultimately, *gégapi, ishkwâch*.
Umbrella, *agawateon, agawabasowin*.

Unable; I am unable to walk, *nind anawito*. I am unable to do it, *kawin nin gashkitossin* (Bwâtawittaw).

Unbend; I unbend it, *nin binangwabiginan, nin neshangabiginan*.

Unbelief, *agonwéendamowin*.

Unbeliever, *daičbwetansing, aiâgonweidang, aiâgonwetang*.

Unchaste. Unchastity.—S. Impure. Impurity.

Uncle, (father's brother,) my, thy, his uncle, *nimishome, kimishome, omishomeian*. (N^ookumis).

Uncle, (mother's brother;) my, thy, his uncle, *nijishé, kijishé, ojishéian*. (Ni sish).

Unclean. Uncleaness.—S. Dirty. Dirt.

Unclean spirit, *wanisd manito*.

Uncock; I uncock a gun, *nin minwábikinan pâshkisigan, nin niwatenan pâshkisigan*.

Uncover; I uncover him, *nin pakagwajena*. I uncover my-

self, *nin pakagwajenidis*. I uncover it, *nin pakissiton*. I uncover it to him, *nin pakissitamawa*.

Uncovered; it is unc, *pakissitchigâde*.

Undecided; I am und., *kawin nin gjendansi*.

Under, *anâmati, anâmina, anâming*. It is under s. th., (in. an.) *ashôtchissin; ashôtchishin*.

Underbrush; thick underbrush of the fir-kind, *akâwanj*. There is thick underbrush, *akâwanjika*.

Under-chief, second chief, *ankôgima*.

Underfeather of a bird, (down,) *misséywanân*.

Underhair of an animal, *missinibiwatân*.

Underneath. S. Under.

Understand; I understand, *nin nissitôtam*. I understand so., *nind initam*. I under. him, (her, it) *nin nissitotawa; nin nissitôtân*. I und. him only a little, *nind aiawetawa*. I und. him so., *nind initawa*. I try to understand, *nin nandanissitotam*. I try to und. him, (her, it) *nin nandanissitôwa; nin nandanissitôtân*. We understand each other, *nin nissitôtâdimin*.—I don't understand well what I hear, *nin*

- bamitau*. I don't und. him (her, it) well, *nin hanitawa*; *nin hanitân*.
- Understand, (conceive;) I understand it, *nin nissitâwendân*.
- Understanding, *nihwâkâwin*.
- Understood; I am (it is) easily understood, *nin nissitotâgos*; *nissitotâgwad*. I am und. only a little, *nind aiawetâgos*.
- Underwood; there is much underwood, *sasaya*.
- Undoubtedly, *geget e nauge ka, aningwaua, abûdekamiç*.
- Undress. Undressing.—S Strip. Stripping.
- Undulated. S. Veined,
- Uneasiness, *migoshkâdjidcewin*.
- Uneasy; I am uneasy, *nin migoshkâdji-aiâ, nin migoshkâdjidêe*. It makes me uneasy, *nin migoshkâdjiigon, nin migoshkâdji-aiawigon*.
- Unfit, *matchi, ningot enâbadassinog*. It is unfit, *manâdad*; *kawin ningot inâbadassinon*.
- Unfold; I unfold it, (*in.*, *an.*) *nind awiginau, nin biniskwabiginan*; *nind abigina, nin biniskwabigina*.
- Unfold, (*in. s. in.*) S. Spread out.
- Unforseen, *sesikâ*.
- Unfortunate. S. Unhappy.
- Unglue; it unglues, *pakwasika, pakwatchikiwagishkamagad*.
- Unhappiness, *kitimâgiswin, kotagendanowin*.
- Unhappy; I am unhappy, *nin kitimâgis, nin kotagendan*. I make him (her, it) unhappy, *nin kitimagia*; *nin kitimagon*. I make myself unh., *nin kitimagûdis*. I look unhappy, *nin kitimaginâgos*. It is unhappy, *animad*.
- Unhappy, (*in. s. in.*) S. Injure.
- Unharness; I unharness him, *nind âbawâ*.
- Unicorn, *negoteshkanid*. It has only one horn, *ningoteshkani*.
- Unite; I unite with him, *nind ajodenima*.
- Unite, (*in. s. in.*) S. Put together.
- United States, *Kitchimokomâniwaki*.
- Unleavened bread, *wembissitchigasossig pakwejigan*.
- Unload; I unload a canoe, etc., *nind agwanâss*.
- Unloading, *agwanâssowin*.
- Unlock; I unlock it, *nind ababikaan*, I unlock it to him, *nind abâbikamawa*.
- Unlocked; it is unlocked, *abâbikaigâde*.
- Unlucky; I am unl., I have bad luck, *nin massagwâdis*. I am (it is) unlucky, considered unlucky, *nin massagwadendâgos*; *massagwadendâgwad*. (Mayakusiw).
- Unpleasant; it is unp., *manâdad*.—S. Disagreeable.
- Unprepared. S. Undecided.
- Unprofitable; I am (it is) unprofitable, *nin nanawâdis, nin nanawad, nanawâdad*.
- Unprofitably, *nanawâj*.
- Unprovoked, *biwisika*.
- Unravel; I unravel it, *nin nasâbiginan*.
- Unrepenting person, *aiawênindisossig*.
- Unstitch; I unstitch it, (*in.*, *an.*) *nind abijan*; *nind abijwa*.

is un-

Injure.
ss him,It has
shkani.
n, nind

at toge-

komâvi-

embissit-
m.

noe, etc.,

win.
nind aba-
to him,

ked, abâ-

, I have
gwâdis. I
considered
wadenda-
ndagwad.p.; manâ-
ble.

ecided.

(it is) un-
wis, nin
ad, nana-

j.

t., nin nas-

aiamwênin-

a it, (in.,
nind abij-Unstitch. Unstitched.—S. Rip.
Ripped.Unswaddle ; I unswaddle a child,
nind âbawa abinodj.Untie ; I untie, nind âbiskobid-
jige. I untie him, (her, it.)
nind âbawa, nind âbiskona,
nind âbiskobina ; nind âbaan,
nind abiskonan, nind abisko-
binan. I untie it for him,
nind âbaumawa, nind âbisko-
namawa. It unties, âbiskosse.Untied ; I am (it is) untied,
nind âbaigas, nind âbiskobid-
jigas, nind abiskobis, nin gè-
shawishka ; âbaigâde, abis-
kobidjigâde, âbiskobide, gèsha-
wishkamagad. I get untied,
nind âbiskota. It gets untied,
abiskoka.

Until, naiânj, nanânj, binish.

Untutored, uneducated ; I am
unt., nin pagwanâwis, nin
pagwanawâdis. Untutored
wild state, pagwanawistwin,
pagwanawâdiswin.Unwell ; I am unwell, nin mân-
jâa, pangî nind âkos.Unwind ; I unwind from a reel,
nind âbaodjige. I unwind it,
nind âbaodon.Up the stream ; I go up the
stream in a canoe, nin nitaam.I take him up the str. in a
canoe, nin nitâouu.Up, upwards, (respecting rivers)
ogridâdjivan. (Natimik).

Upbraid. S. Reprimand.

Upon. S. On.

Upper floor ; there is an up. fl.,
ishgimissagokâde.Upright, honest ; I am an up-
right man, nin naininiwagis.

Upright, straight, gwaiak.

Uprightness, upright life, gwai-
akôbimâdisiwin.

Upset. S. Capsize.

Up stairs, ishpiming, ishpimis-
sagong.

Up to..., binish....

Upwards, ishpiming iadakeia.

Urge ; I urge him, nin gagân-
soma.

Urge, (in. s. in.) S. Persist.

Urine, jigiwînâbo.

Urine ; I urinate, nin jishig. I
urinate in the bed, nin jishing-
wâm.

Urine-bladder, jigiwîn.

Us, kinawind, ninawind.

Use, (habit,) nagadiswin.

Use, the use of s. th., aiowin,
abadjitowin, inâbadjitowin. I
make use of him, (her, it.)
nind awa, nind anokana, nind
abadjia ; nindaion, nind ano-
kadan, nind abadjilon. I
make a good use of him, (her,
it.) nin minoiabadjia ; nin mi-
noiabadjilon.Use ; I use, nind aiodjige. I use
him, (her, it.) nind awâ ; nind
aiôn. I use or employ him
(her, it) in a certain way or
manner, nind inâbadjia, nind
inânokana, nind inawemika-
na ; nind inabadjilon, nind
inânokadan, nind inawemika-
dan. I use things profitably,
(in., an.) nin bissâgonan ; nin
bissâgona. I use it sparingly,
savingly, (in., an.) nin manâd-
jilon, nin manâdandan, nin
manégadandan, nin manégad-
jilon ; nin manâdjia, nin mâ-
nadamu, nin manégadama,
nin manégadjia. I use it spar-
ingly, (clothing, in., an.) nin
manégasikan ; nin manégasika.

- Used; it is used, (made use of,) (*in., an.*) *aiodjigâde; aiodjigâso*. It is used in such a manner, (*in., an*) *inâbadjitchigâde; inâbadjitchigâso*. Any thing used, *aiôwin*. The things I use, *nind aiôwinan*.
- Used, (*in. s. in.*) S. Accustomed.
- Useful; I am (it is) useful, *nin minoiâbadis, nin gwanâtkiw, nind onijish; minoiâbadad, gwanâtkiwan, onijishin*. I am (it is) useful in such a manner, *nind inâbadis; inâbadad*. I am (it is) useful, considered useful, *nind inâbadendâgos; inâbadendâgwad*. —He (she, it) is useful to me, *nind âbadjia; nind âbadjita*. Useful object, *âbadjitchigan, inâbadjitchigan*.
- Usefulness, *inâbadisiwin, inâbadendagsiwin, gwanâtkiwin*.
- Useless. S. Unprofitable.
- Useless person, *ningot enâbadisissig, aianawewisid, nenawadisid*.
- Useless thing, *ningot enâbadasinog*.
- Use up. Used up. S. Spend all.
- Using, *aiôwin; inâbadjitolwin*.
- Usurp; I usurp s. th., *nin dibendamonidis*. I usurp it, (*in., an.*) *nin dibendamonidien; nin dibendamonidisonan*.
- Utility. S. Usefulness.
- Uvula, *kagagi*.

âbadjit-
gan.
win, ina-
âtchiwin.
le.
enâbadi-
nenawa-
enâbadas-
Spend all.
djitowin.
i., nin di-
urp it, (in.,
onidie:n ;
onan.
is.

V

- Vaccinate. Vaccination. Vaccinator—S. Inoculate. Inoculation. Inoculator.
- Vagabond, *gawaadisid*. I am a vagabond, *nin giwaadis*.
- Vagrancy, *giwaadiswin*.
- Vain; I work or endeavor in vain, I gain nothing, *nind anawewis, nind agâwis, nind agâwishka, nind agâwita*.
- Vain glory, self-glory, *kitchitwawenindisowin*.
- Vainly, in vain, *anishâ*. (Konata.)
- Valet, *bamitagan, bamitâgewinini, anokitâgewinini*.
- Valley; there is a valley, *passadina, tawadina*.
- Valley of sand; there is a v. of sand, *passatawanya*.
- Valuable; I am (it is) valuable, *nin kitchi apitendâgos; kitchi apitendâgwad*
- Value; I value him (her, it) so much...., *nind apitâgimâ, nind inagima; nind apitagin-don; ninc inagindan*.
- Value, (esteem;) I value, *nind apitendâm*. I value him, (her, it,) *nind apitenima; nind apitendân*.
- Valued; I am (it is) valued at... *nind inagins, nind inagindjigâs; inaginde, inagindjigade*.
- Van, *noshkâtchigan, noshkat-chinagan*.
- Van, I van, *nin noshkâtchige*. I van it, (in., an.) *nin noshkat-ton; nin noshkassu*.
- Vanish, it vanishes, *angô, angô magad*.
- Vanquish; I vanquish him, *nin gashkia*. I vanquish myself, *nin gashkiidis*. (Sâkollew).
- Vanquish, (in. s. in.) S. Overcome.
- Variegated, of various colors; it is var. (stuff, in. an.) *kita-gigad; kitagigisi*.
- Variegated stuff, of different colors, *kitagigin*.
- Vast; it is vast, *mitchâmagad*.
- Veil, *agwiagweon, agwingwebison*.
- Vein, *oskweiâb, miskweiâb*.
- Veined, veiny; it is veined, *gid-jigabikad, (stone;) gidjigissagad, (wood.)*
- Vein of the heart, *gwashkwashkwanibiké*.
- Velvet, *mashawesid senibâwegin*.
- Venerable; I am (it is) venerable, considered venerable, *nin kitchitwâwendâgos; kitchitwâwendâgwad*.
- Veneration, *minâdenindiwin, kitchitwâwenindiwin; kitchitwâwendagoswin*. I hold him (her, it) in veneration, *nin kitchitwâwenimu; nin kitchitwâwendân*.
- Veneral disease, *manâdapine, win*. I have the ven. dis., *nin manâdapine*.
- Venison, *wiâss*. I fetch venison, (or fish,) *nin ningwaniss*. (Nakwatisow).

- Vengeance, *ajidawawin*, *ajidawwin*.
- Venom. S. Poison.
- Veracious; I am ver., *nin debwetendâgos*. Veracious speaking, *debwetâgosiwîn*.
- Verily, *geget*. (Tâpwe).
- Vermifuge, *ogejagimî-mashkiki*.
- Vermillion, *okaman*, *osânaman*; also, red clay.
- Vermillion-Lake, *Onamani-sâ-gaigan*.
- Version, (written,) *anikanotabiigan*. S. Translation.
- Vertigo. S. Giddiness.
- Very, very much, *âpitchi*, *kitchi*, *osâm*, *ondjita*.
- Vespers, *onâgoshi-anamiang*.
- Vessel, *nâbikwân*. Small vessel, *nâbikwânens*.
- Vessel, folded birch-bark vessel, *biskiténagan*.
- Vessel to draw water with, *gwâ-baigan*.
- Vest, *gibideebison*.
- Vestige, (footstep,) *bimikawewin*. There are vestiges, *bimikawâde*. (Ayetiskiwin).
- Vestment, *agwiwin*. I wrap my vestment around me, *nin litî-bishoweon nind agiwin*.—S. Clothes. Clothing.
- Vestry. S. Sacristy.
- Vex; I vex him, *nin migoshkâdjia*, *nin nishkia*. It vexes me, *nin migoshkâdjigon*, *nin nishkiigon*.
- Vexation. S. Troublesomeness.
- Vice, *botadowin*, *matchi ijiwebisiwin*.
- Vicious, *matchi*. I am (it is) vicious, *nin matchi ijiwebis*, *nin batâ-ijiwebis*; *matchi ijiwebad*, *manâdad*.
- Victorious. S. Overcome.
- Victuals, *midjim*. I produce or procure victuals, *nin midjimike*. Labor in procuring victuals, *midjimikewin*.
- Vial, *omôdens*.
- Vigor, *kijijâwisiwin*.
- Vigorous; I am vig., *nin kijijâwis*. I am vig. in my old age, *nin jibigika*.
- Vigorous, (in. s. in.) S. Strong.
- Village, *odéna*. Half or part of the village, *bokodéna*. There is a village, *odénâwan*. A small village, *odenâwens*. We live together in a village, *nind odétomin*.
- Villain, *matchi aiaawish*.
- Vine, *jominâtig*, *jominâgawanj*.
- Vinegar, *jiwâbo*.
- Vinegar-tree, *bakwanâtig*, *bakwanimij*. The fruit of it, *bakwan*.
- Vine-leaf, *jominibag*.
- Vineyard, *jomini-kitigan*.
- Vintner, vine-dresser, *jominâbokewinini*.
- Violet, *apissi*.
- Violet color; it is of a v. c., *apissin*.
- Violin, *najabiigan*, *kitotchigan*, *kitoweiâpikoigan*. I play on the violin, *nin najabiige*, *nin kitotchige*.
- Virgin, *oshkinigikwe*, *gigang*, *tessanakwe*. I am a virgin, *nind oshkinikweo*, *nin gigangow*, *nin tessanakweo*. I am in a virginal state, (a male speaking,) *nin tessanaw*. Virgin presented to the Great Spirit, *agonâkwe*.
- Virtue, *mino ijiwebisiwin*.
- Virtuous, *nin minoijiwebis*.
- Viscous; it is vis., *sibiskân*.
- Visibility, *wâbaminâgosiwîn*.

Visible; I am (it is) visible, *nin wābamināgos*; *wābamināgwad*. I make myself visible, *nin wābamināgwīidis*, *nin nāgwīidis*. I am (it is) visible from a certain distance, *nin débabamināgos*; *débabamināgwad*. It is plainly visible, *pagakissin*. I am (it is) scarcely visible yet, *nin nāwinagos*; *nawinagwad*.

Visicatory, *odji-mashkiki*, *ombisigan*, *ombibisigan*.

Vision, *nāgwīidisowin*, *mamānsinamowin*, *ijnamowin*. I appear in a vision, *nin nagwīidis*. I have or see a vision, *nin mamānsinam*. I have such a vision, *nind ijinam*.

Visit, visitation, *mawadishiwewin*, *nibwātchewin*. Habit of making visits too often, *mawadishiwēshkiwin*.

Visit; I visit, I pay a visit, *nin mawadishiwē*, *nin nibwātchewē*. I visit him, *nin mawadissā*, *nin nibwātchiu*. I visit too often, *nin mawadishiwēshk*.

Visitor, (arriver,) *biwīde*.

Vitriol, *wejawashkâasigwug mashkiki*.

Vivify; I vivify or vivificate him, *nin bimādja*.

Vocabulary, *ikkilowini-masinai-gan*.

Voice, *inewin*, *bibāgiwin*. (Itwewin, *itittākusiwin*.) A

voice comes from..., *ondwewe*. I have such a voice, (I am heard so...,) *nind inītāgos*. I have a big strong v., *nin māngigondagan*, *nin sōgigondagan*. I have a feeble little v., *nind agāssigondagan*. I have a bad v., *nin māngigondagan*. I have a fine clear v., *nin minowe*, *nind ofigondagan*. I have a weak low voice, (from hunger, fatigue, sickness,) *nind ānawitāgos*. I find his voice weak, *nind ānawitawa*.

Vomit; I vomit, *nin jishigagowē*. I feel an inclination to vomit, *nin bijibidee*. I make him vomit, *nin jishigagowea*, *nin jishigagoweswa*. The matter vomited, *jishigagowan*. (Pākomow).

Vomiting, vomition, *jishigagowewin*.

Vomitive, *jishigagowesigan*. (Pākomosigan).

Voracious; I am vor., *nin nibādis*.

Voracity, *nibādisiwin*. (Kajakew).

Vow, *dibandowin*, *mashkawawindamagewin*. I make a vow, *nin dibando*, *nin mashkawawindamage*. I fulfil a vow, *nin dibandon*. (Asotamowin).

Voyage, *babāmādisiwin*. S. Travel. Traveler.

Vulture, *winange*.

W

- Wade ; I wade, *nin bimâdagasi*.
I wade through a river to the
opposite shore, *nind ajawa-
gameosse*.
- Wafer, *ajokiwassigan*.
- Wag, *bebâpinisid*, *bebâpinwed*.
- Wager, *atâdiwin*.
- Wagon, *odâbân*, *titibissé-odâ-
bân*, *titibidâbân*. I make wa-
gons, *nind odâbânike*, *nin ti-
tibidâbânike*.
- Wagonmaker, *odâbânikewinini*,
titibidâbânikewinini.
- Wail ; I wail, *nin gagidowe*.
- Waistcoat S. Vest.
- Waistcoat for women, *babisika-
wâgan*.
- Wait ; I lie in wait for him,
nind akâmawa.
- Wait ; I wait, *nin bi*. (Pehuw.)
I wait for him, (her, it,) *nin
bia*, *nin bitou*. I wait for
him, in thoughts, *nin biewa-
genima*.
- Wait, (expect, look for ;) I wait,
(look for,) *nind akawâb*. I
wait or look out for him, (her,
it,) *nind akawâbama* ; *nind
akawâbendan*. I wait for game
in the night in a canoe, *nin
nibêgom*.
- Waiter, *anokitâgewinini*, *bami-
tâgan*, *oshkâbewiss*. Female
waiter, *awokitâgekwe*, *bamitâ-
gan*.
- Waiting for game on the water
in the night, *nibêgomowin*.
- Wake ; I wake him, *nind amâ-
dinâ*. I wake him up by pull-
ing or pushing, *nind amadjî-
bina*.—S. Awake.
- Walk, *bimosséwin*, *babâmosse-
win*. I take a walk, *nin babâ-
mosse*.
- Walk ; I walk, *nin bimosse*, *nin
mitosse*. I walk about, *nin
babâmosse*. I walk against the
wind, *nind ondjishkossé*. I
walk around s. th., *nin giwi-
tâosse*. I walk backwards,
nind ajéosse. I w. badly, *nin
manosse*. I w. well, *nin mi-
nosse*, *nin nitâosse*. It walks
well, goes well, *minossémagad*.
I walk fast, *nin kijika*, *nin
kijiosse*, *nin babapijisse*. I w.
as fast or quick as I can, *nind
apisika*, *nind apitosse*. I w.
slowly, *nin bésika*, *nin bé-
dosse* I walk feeling my way,
nin nandôdjishkige. I w. fore-
most, *nin nigâni*, *nin nigâ-
nosse*. I make him walk fore-
most, *nin nigânia*. I walk in
the night, *nin nibâam*, *nin
nibâshka*. I walk in the water,
nin bimâdagâsi. I w. about in
the water, *nin babamâdagâsi*.
I walk on, *nind aui bimosse*,
nin mâdjâ. I w. on the beach,
nin jiodewe, *nin bimâjagame*.
I w. on the ice, *nin bimâda-
gak*. I walk on the lake-shore,
coming, *nin bimitajagame*. I

nind amâ-
up by pull-
nd amadjî-

babâmosse-
k, *nin babâ-*

bimosse, nin
about, *nin*
against the
shkaosse. I
, *nin giwi-*
backwards,
v. badly, *nin*
well, *nin mi-*
se. It walks
nossémagad.
kijika, nin
pijisse. I w.
s I can, *nind*
itosse. I w.
ika, nin bé-
ing my way,
ge. I w. fore-
i, *nin niyâ-*
m walk fore-
a. I walk in
nibâam, nin
in the water,
I w. about in
bamâdagâsi.
ani bimosse,
on the beach,
binâjagame.
nin bimâda-
e lake-shore,
tajagame. I

w. on the straightest road,
nin gwaiakoskka. I w. on the
summit of a hill or mountain,
nin bimâmadjîce. I walk out
talking, *nin sâgidwewidam*. I
w. over a bridge, *nind ajoge*.
I w. over a log, *nin bimân-*
dawe. I walk round, *nin biji-*
bâosse. I walk straight, *nin*
gwaiakosse. I become unable
to walk any further, *nin nôn-*
dêshin. He becomes unable
to walk any further with me,
I leave him behind, *nin nôn-*
deshîma. I am unable to walk
(by hunger, fatigue, etc.), *nind*
ânawito. I walk with him,
nin widossena. I walk with
down-hanging arms, *nin jin-*
ginikeosse. I w. with my toes
turned inside, *nin wawâgaa-*
mi, nin jajâshagaami. We
walk in one line, *nin nibimêos-*
semîn. We walk many toge-
ther, *nind inâwawidimîn*.
Walker, *bemossed*; good walker,
netâ-bimossed, uelâossed.
Walking, *bimossewin*. Fast
walking, *kijikâwin*; slow
walking, *bêsikâwin*. There is
walking, *bimossewinagad*.—I
remain about him in walking,
nin wâgashkava.
Walking-stick, *sakaon*. I use it
as a walking-stick, *nin sa-*
kaon.
Wall, around a fortress, *giwita-*
abikinigan.
Wallow. S. Roll about.
Walnut. S. Nut.
Walnut-tree, *pagauâkomij, mi-*
tigwabak
Wampum, *migiss*.
Wampum-ornament, *migissîes-*
simig.

Wampum-strap, *migissopikan*.
Wan. S. Pate.
Want, *manésîwin*.
Want; I want, (need,) *nin ma-*
nês. I want it, (in., an.) *nin*
manésîn; *nin manésinan*. I
want s. th. badly, *nin wawâ-*
nîs.
Wanton. Wantounness.—S. Fool-
ish noise.
War. S. Fight. Fighting.
Warble; the bird warbles, *ma-*
sîtâgosi bimeshi, wîigweweto.
War-captain, war-chief, *maïuos-*
séwinîni, nigânosséwinîni.
War-captive, *awakân*. I try to
make war-captives, or, I go
on a war-excursion, *nin nan-*
dôbân.
War-club, *pagamâgan, wagana-*
kibitchigan. War-club with
a knob, *pikwakwado-pagamâ-*
gan.
Ware. S. Merchandise.
War-eagle, *kinîw*.
Ware-house, *atâssowin, atâsso-*
wigamig.
Wharf, *niminawekinigan*. I make
a wharf, *nin nîninawekiniga-*
nike. There is a wharf made,
naminawekinigâde.
Warfare, Indian warfare, *nandô-*
baniwin, nandobanikandi-
win.
Warm; I begin to feel warm,
nind abawas. I soon feel
warm, *nin wakêwakis*. I am
warm, *nind abwes, nin kijis*.
I am warm in a lodge or house,
nin kijôb. I am comfortably
warm, *nin kijôs*. I lie warm,
nin kijôshin.—It is warm,
(the air), *kijâbate*. It is warm
weather, *kijâte, abawa*. It is
warm, (in a building), *kijide*,

kijote, kijôiamagade. It is warm, (liquid,) *kijâgamide.* It is a little warm, (liquid,) *abashkobite, jigashkobite.* It is warm, (metal, in., an.) *kijâbikide; kijâbikisi.*—My arms are warm, *nin kijonike.* My back is w., *nin kijipikwanes.* My feet are w., *nin kijôsîde.* My hands are w., *nin kijonindji.* My legs are w., *nin kijogâde.*

Warm, make warm; I warm him, (her, it), *nind abiswa, nin kijiswa; nind abisan, nin kijisan.* I warm him with my body, *nin kijôkawa.* We warm each other, *nin kijôkodâdimin.*—I warm myself, *nind akis, nind awâs, nin kijisodis.* I warm myself by drinking s. th. warm, *nin kijâgamidees.* I warm myself by walking, *nin kijisosse.* I warm my back, *nind apikwanes.* I warm my breast, *nind abakiganes, nin kijakiganes.* I warm my feet, *nind abakisides, nind abisides.* I warm my hands, *nind abakinindjias, nind abinindjisodis.*—I make it warm, (liquid,) *nin kijuganisan.* I make it w. a little, *nind abagamisan, nind abashkobisan.*—I make warm s. th., *nin kijisige.*

Warmer, *kijisigan.*

Warn; I warn, *nin windamâge.* I warn him, *nin windamawa.*

We warn each other, *nin windamâdimin.*

Warning, *windamâgewin, windamâdwin, windamâgawiswin.*

Warrior, *jimâganish, minissino.*

I am a warrior, *nin minissinow.*

Wart, *tchitchigom.*

War-vessel, *migadi-nâbikwân.*

Wash; I wash, *nin kisibiginige, nin kisibiguige.* I wash for him, *nin kisibigaamawa.* I wash him, (her, it), *nin kisibigina; nin kisibiginan.* I wash myself, *nin kisibigi.*—I wash my hands, feet, etc. S. Hand. Foot, etc.

Wash clean; I wash clean, *nin gâssiâbâwe.* I wash him, (her, it) clean, *nin gâssiâbâbawana, nin gâssiâbâwadawa; nin gâssiâbâwen, nin gâssiâbâwadon.*

Wash-dish, wash-plate, *kisibiginigonâgan.*

Wash out; I wash it out, (in., an.) *nin kisiabawadan; kisiabawana.*

Washed; it is washed, *kisibigaigâde, gâssiâbâwe.*

Washer, *kisibigaigewinini.*

Washer-woman, *kisibigaigéwikwe.*

Wash-house, wash-room, *kisibigaigewiganig.*

Washing, *kisibigaigewin, kisibiginigewin.*

Wash-tub, *kisibigaigemakak.*

Wasp, *âmo.*

Waste, wasting, *banâdjitchigewin, nishiwânâdjitchigewin, bapinodagewin, nishibapinodagewin.*

Waste; I waste, *nin banâdjitchige, nin nishiwânâdjitchige, nin bapinodage, nin nishibapinodage, nin nâwadiniige, nin tchayinigeshk.* I waste it, (in., an.) *nin banâdjiton, nin nishiwânâdjiton, nin bapino-*

-dan, nin nishibapmodan, nin nâwadina; nin banâdjia, nin nishwanâdjia, nin bapinodawa, nin nishibapinodawa, nin nâwadina. I waste it to him, *nin nâwadinamawa, nin banâdjitawa.*

Wasted; it is wasted, (*in., an.*) *nishwanâdjitchigâde, binâdjitchigâde; nishwanâdjitchigâso, banâdjitchigâso.*

Watch, *dibaigisisswân.* I make watches, *nin dibaigisisswânike.* (Pisimokkân).

Watch; I watch, *nind akando.* (Aswahuw.) I watch him, (her, it,) *nin dadlibabama; nin dadlibabadan.* (Asweyimew.) I watch over him, (her, it,) *nin ganawenima; nin ganawendun.*

Watch, (*sit up;*) I watch, *nin nôdab, nin nibêbitam.* I watch him (her, it) in the night, *nin nibêbitawa; nin nibêbitân.*

Watch, (*in. s. in.*) S. Observe.

Watch. S. Guardian. Guard.

Watch-house, *akandôwigamiy.*

Watching, *akandowin, nodabinwin, nibêbitamowin.*

Watchmaker, *dibaigisisswâninikewinini.*

Watchmaking, watch-manufactory, *dibaigisisswânikewin.*

Watchman, *akandowinini.*

Water, *nibi, nibish.* There is water, *nibika.* In the water, *nibikang, nibing, newadjin-dim, anâmibing, anâmindim.* On the water, *ogidibig.* I look for water, *nin nândobi.* I fetch water, *nin nibinad, nin nâsibi.* I obtain my water from..., *nind ondaibi.* I cannot find water, *nin gwinoibi.* I

am (it is) in the water, *nind agwindjin; agwinde.* I am (it is) partly in the water, *nin sâgibi; sâgibimagad.* I am (it is) half in the water, *nin sâgugwindjin; sâgugwinde.* I put him (her, it) in the water, *nind agwindjima; nind agwindjilon.* I draw him (her, it) a little out of the water, *nin tehékibina; nin tehékibidon.* I push it in the water, *nin nimirawechinan.* I put water in it, *nin nibikadan.* There is water in it, *nibikâde.* —The water comes under me, *nin denimigou nibi.* The w. comes out of a vessel, *sâgawan nibi.* It runs out entirely, *tehâgidjiran.* The w. drops out of s. th., *tehissigamagad nibi.* The water goes through it, *jâbobi.* The w. moves, *malôgamishka nibi.* Moved or agitated water, *madigami.* The w. reaches me, *nin moshkaog.* The water shuts up, *gibwakamigishka.*

Water; I water him, *nin minaa nibi.*

Water, (*in. s. in.*) S. Sprinkle.

Water-closet, *nisiwigamiyous.*

Waterfall. S. Cascade.

Watering-cart, watering-pot. S. Sprinkling-pot.

Water-pail, water-pot. S. Bucket.

Water-serpent, *omissundamo.*

The skin of that serpent, *omissundamowaidân.*

Wave, *tigow.* The waves run high, heavy sea, *manângâshka.* The waves roar loud, *kijiwêiâshka.* The roaring of the w. is heard, *manadwêi-*

âshka. The water runs in heavy waves, *mamangâtigod-jîgwan*. The waves break on a shallow place, *bagwâshka*. The w. beat against s. th., *apagadâshka*. The w. beat against my canoe and carry me away, *nind apagadjucebaog*. The w. leap in my canoe, *nin sigaog*. The w. are white, they flourish, *wassashkamagad*, *pashkikawag tigo-wag*. The waves cease to rise, *bonâshka*. The w. are appeased, *anwaweweiâshka*.

Wax, *âmô-bimide*.

Wax-candle. S. Wax-taper.

Wax-taper, *âmô-bimide wassakwaneuljigan*. Thin wax-taper, *âmobimide wassakwanendiganis*.

Way, *mîkana*, *mikan*.—S. Road.

Way-side; by the way-side, *ichigikana*, *opimékana*. On the way-side, *bakékana*.

We, *ki*, *kid*, *nin*, *nind*, *kinawind*, *ninawind*.

Weak; I am weak, *nin jâgwîw*, *nin jâgos*, *nin jâdwadis*, *nin bwanawito*, *nin ninamis*, *nin ninamadis*, *nind anawiss*. I am weak in my bones, *nind angogane*, *nin jotégane*. I feel weak, *nin bimidee*, *nin bimideeshka*. I feel weak in walking, *nin bimideeisse*, *nin jotéganeosse*. I am (it is) weak, considered weak, *nin noken-dâgos*; *noken-dâgwad*. It is weak, *jâgwîwimagad*, *jâgwadad*, *ninamad*.—It is weak: Ice, *ninamadîn*; liquid, *jâgwagami*; metal, *in*, *ninamakikad*; metal, *an*, *ninamakikisi*; wood, *in*, *ninamakwad*,

ninamissagad; wood, *an*, *ninamâkos*, *ninamissagisi*.—I think he (she, it) is weak, *nin jâgwenîma*, *nin ninamenîmu*; *nin jâgwendân*, *nin ninamen-dân*.

Weak, (easily torn, stuff;) it is weak, (*in*, *an*.) *wakéwan*; *wakéwisi*. I am (it is) weak, not durable, *nin wakéwis*, *nin wakéwine*; *wakéwissime*.

Weaken; I weaken it, *nin jâgwiton*.

Weakness, *bwanâwitowin*.

Weak often; I am (it is) often weak, *nin naninamis*; *naninamad*. I am (it is) weak, considered weak, in several ways, *nin naninamendagos*, *naninamendagwad*. I think or find him (her, it) weak in several ways or respects, *nin naninaméuima*; *nin naninaméndan*.

Weak, (soft;) I am weak, *nin nokis*. It is weak or soft, *nokan*, *nokamagad*. It is weak: Metal, *in*, *nokâbikad*; metal, *an*, *nokâbikisi*; stuff, *in*, *nokabigad*, *nokigad*; stuff, *an*, *nokabigisi*, *nokigisi*. I make it weak or soft, (metal, *in*, *an*.) *nin nokâbikisan*; *nin nokabikiswa*. It becomes weak or soft, *nokigissenagad*.

Wealth. S. Riches.

Wealthy. S. Rich.

Wean; I wean a child, *nind ishkwanonona abinodji*. I wean myself of a bad habit or practice, *nin wébinan*, *nin boniton*.

Weapon or armor of a warrior, *ashwîwin*. (Nimâskwewin).

Wear; I wear it, (*in*, *an*.) *nind agwîn*, *nin gigishkan*, *nin ma-*

dindân; *nind agwinan*, *nin gigishkawa*, *nin madimâ*. I wear soft clothes, *nin nogik-wanaie*. I wear torn clothes, *nin bigokwanaie*.—I wear it out, (*in.*, *an.*) *nin mësikan*, *nin metakwidjidon*, *nin metchissidon*; *nin mesikawa*, *nin metakwidjima*. I wear it out entirely, (*in.*, *an.*) *nin tchâgishkan*; *nin tchâgishkawa*.

Wear around the neck; I wear it on or around my neck, (*in.*, *an.*) *nin nâbikan*; *nin nâbikawa*. I make him wear sth. around his neck, *nin nâbikona*. Any thing worn around the neck, *nâbikâgan*, *nâbikawagan*.

Wearied. S. Tired.

Weariness. S. Tiredness. Disgust.

Weary. S. Tired.

Weasel, *jingoss*.

Weather, it is bad weather, a bad day, *niskâdad*, *matchi gijigad*. It is good fair w., a fine day, *nino gijigad*. It is fine clear w., sunshine, *mijakwad*. It is hot weather, *kijâte*; it is very hot, *wissagâte*.—I have a bad day, bad weather for traveling, etc., *nin matchijijiganish*. I travel in bad weather, *nin niskasika*. I think it is too bad weather, *nin niskâdendam*. I have a fine day, fair weather, for traveling, etc., *nin minogijiganish*.

Weave; I weave, *nin bimidâbiginiganike*. I weave with holes, *nind answetaginige*.

Weaver, *bimidâbiginiganikewinini*.

Wedding, *widigendiwin*. (*Wikittuwin*).

Wedding-feast, *widigendiwin-wikougwin*, *widigendiwin-wikandiawain*.

Wedding-garment, *widigendiwin-agwin*, *widigendiwin-babisikawagan*.

Wedding-ring, *widigendiwin-titibimindjipison*.

Wednesday; it is Wed., *âbitosse*; on Wednesday, *âbitosseg*; on Wednesdays, *âbitossegin*.

Weed, for smoking, *apâkosigan*.

—Another kind of smoking weed, *sagâkominagawanj*. The berry growing on this weed, *sagâkomin*. I mix my tobacco with weed, (or bark,) *nind apâkosige*.

Weed, noxious herb, *matchi mashkossiw*.

Weed; I weed, *nin mônashkwe*.

I weed a field or garden, *nin mônashkwadan kitigan*, *nin pashkobidon*, or, *nin pushkwakobidon kitigan*.

Week; a week, *ningo ananiegijigad*. Two, three, four weeks, etc., *nijo anamiegijigad*, etc.

Weep; I weep, *nin maw*, *nin katchim*. It weeps, *mawimâgad*. I weep too much, *nin mawishk*, *nin katchimoshk*. I make weep, I cause weeping, *nin moiwe*. I make him w., *nin moa*. I w. waking up, or awaking, *nind amadadem*. I come on weeping, *nin bidadem*. I weep after him, (molest him,) *nin mokawana*. (Mawikkâtew.) I w. bitterly, *nin naninawadem*. I w. horribly, *nin gagwânissaga*.

dem. I w. much, *nin gikin*. I go to him weeping, *nind inademotawa*. I w. from cold, *nin mōkawadj*. I w. from grief, *nin naninawem*. I w. from hunger, *nin bakudem*, *nin mokawauundam*, *nin mokawashkade*. I w through joy, *nin mōkawimodjigendam*. I w. through pain or anger, *nin mokawines*. I w. by dissimulation, *nin marikas*. I w. in drunkenness, *nin māwibi*. I w. for some reason, *nind outudem*. I w. in a certain manner, *nind inadem*. I w. in a certain place, *nin danudem*. I weep over him, (her, it,) *nin māwima*; *nin māwindân*. (Māwikkātew.) I w. over myself, *nin māwindis*. I weep shedding large tears, *nin mindibigāb*. I am tired of weeping, *nin pingewewem*. (Mātuwi).

Weeper, *mewishkid*, *kaiatchimoshkid*.

Weeping, *māwirin*, *katchimowin*. Habit of weeping often or too much, *māwishkiwin*, *katchimoshkiwin*. Weeping of s. th., or for s. th., *māwindamowin*.

Weigh; I weigh, (I am weighing in a balance,) *nin dibabishkodjige*, *nin tibabadjige*. I weigh him, (her, it,) *nin dibabishkona*; *nin dibabishkodon*. I weigh him (her, it) in my hand, *nin gotina*; *nin gōtinan*.—I weigh (it weighs) so much, *nind apitinigos*, *apitinigwad*.

Weight, *kosigoskodjigan*.
Well, *ondāibān*. (Monahipān).

Well, *wéweni*, *gwaiak*, *wawinge*, *mino*, *kitchi*, *nissita*. I do it well, *nin wawingeikan*. I fix it well, *nin wawingeton*. (Mitioni).

Well! *ambe!* *ambissa!* *ambesano!* *ambessino!* *haw!* *taga taga!* *o!* (Ekwa! Matté!)

Well! let it be so! *mano!* *nab!* *mano nab!* (Kiyām).

Well. S. Rather.

Welfare, *mino aiāwin*. Eternal welfare, *kāgiye mino aiāwin*, *kāgiye minawauigosiwin*.

West, *ningabian*, *epangishimog*. In, to or from the west, *ningabianong*. Rain coming from the west, *ningabianibissa*.

West-cloud, *ningabianakwad*.

Wesiwind, *ningabiani-nodin*.

Wet; I am (it is) wet, *nin nibiw*, *nin nibiwis*; *nibiwān*. I get (it gets) wet, *nin nissābawas*, *nin nissābauce*; *nissābawe*. I wet it, (in, on,) *nin nissābawa-lon*; *nin nissābawana*. (Akastimow).

Whale, *kitchi-gigō*, *kitchi-manameg*, *missameg*.

What? *wa?*

What? what is the matter? *wegonen? āuin?* *tani?* *tanish?* (Kekwūy?)

What is the reason? *anishwin?* *wegonen wendji*—...? (Tāneki?)

What time is it? *Anin epitchgijigak?* *Anin epitatibikak?* *Anin endasso-dibaigameg?*

Wheat, *pakwejiganashk*; or rather, *pakwejiganimin*.

Wheel-barrow, *gagāndini-odabanens*, *gandinigani-titibidabanens*.

Wheelsman, *odakéwinini*.

Wheelwright. S. Cartwright.

gwaiak, wawinge,
nissita. I do it
wingeikan. I fix
wawingelon. (Mi-

ambissa! ambes-
sino! haw! taga
kwak! Mutté!)
so! mano! nab!
Kiyám).

aiáwin. Eternal
ige nino aiáwin,
canigoswin.

n, epangshimog.
the west, *nin-*
tain coming from
gabianibissa.

gabianakwad.
ubiani-nodin.
wet, *nin nibie,*
nibwan. I get
nin nissábawas,
nissábawe. I
nin nissába-
nissábawana.

gô, kitchi-mana-
...

the matter?
? *tavi? tanish?*

on? *anishwin?*
i—...? (Táneki?)
? Anin epitch-
epitalibikak?
tibaiganeg?

anashk; or ra-
nimin.
gagándini-oda-
ngani-titibida-

éwinini.
Cartwright.

When? *aniniwapi? anapi? ta-*
napi? tapi? (Táispí?)

When, *api? megwa.* (Ispi, ekuspi).
Where? *anindi? aka? tandi?*
(Tandé?)

Whether, *kishpin.*

Which? what? *aniu ie? (Táni-*
ma?)

While, *megwa, api.* (Megwáitch).

Whip, *bashanjéigan.* (Pasastehi-

Whip, *... ip, nin bashanjéige.*

Whipped, *nin bashanjéi-*
gas. I whip myself, *nin ba-*
shanjéodis. (Pasastehwew).

Whipping, *bashanjéigwin.*

Whip-saw, *táshkibodjigan.*

Whirl; I whirl round, *nin kiji-*
bata.

Whirlpool, *akikodjivan.* There
is a wh., *wanátan.*

Whirlwind, *missibissidossi.*

There is a wh. driving the
snow round, *kijibabiwan.*

Whiskers; I have whiskers, *nin*
mamishanowe.

Whiskey, *ishkotéwábo.* (fire-

Whisper; I whisper, *nin gaska-*
nas. I wh. to him, *nin gaska-*
nasotawa. — We whisper to

each other, *nin gashkanaso-*
tadimin. The wind whispers

in the leaves, *madwébagassin.*

Whistle, whistling, *kwishkwi-*
shwin.

Whistle; I whistle, *nin kwish-*
kwish. I whistle to call him,

nin kwishkwishima. I wh. a

tune, a melody, *nin kwishkwi-*
shinagam. I wh. to call a dog,

nin kwishkwishkwassimwe.

White; I am (it is) white, *nin*
wábishkis; wábishkamagad,

wábishkisigwanagad. I make
it wh., (*in., an*) *nin wábish-*
kaan, nin wábishkition; nin
wábishkawa, nin wábishkia.
I make it wh., (cord, string.)
nin wábishkabigibidon. I
make it wh. (stuff, *in., an*)
nin wábishkigiton; nin wá-
bishkigia

White, painted white; it is
white or whitened, (*in., an*)
wábiginigáde; wábiginigáso.

It is painted white, (wood, *in.,*
an) *wábissaginigáde; wábis-*
saginigáso.

White clay, *wábábigan.* (Wába-

tonisk).

White cotton, or linen, *wábish-*
kigin, wábishki-papagwéián.

White crane, *wábádjíjak.*

White dog, *wábassim.* (Wábass-

tim).

White duck, *wábansig, wábini-*
nishib.

White tenther, *wábigan.*

Whitefish, *atikameg.*

White goose, *wábewew.*

White object, or whitened ob-

ject, *wábissoginigan.*

White of the egg, *wábáwan, wa-*
bishkag wáwan.

White of the eye, *wábagamish-*
kinjigran.

White paper, (not written,) *wai-*
ábishkag masinaigan, wejibii-
gadessinog masinaigan.

White person, a white, *wáiá-*
bishkwéd. I am a white per-

son, *nin wábishkwé.* The

whites, white people, *wáiá-*
bishkwédjig.

White stone, *wábassin.*

White turnip, *wábishkitchiss.*

Whitewash; I wh., *nin wábabi-*
ganige.

Whitewashing-brush, *wábishkâgan*.

Whitish; it is whitish, (*in., an.*) *panyi wábishkamagad*; *panyi wábishkisi*. It becomes whitish, it fades, *wábitchiia*. It becomes whitish in washing, *wábitchiábâwe*; by the sun, *wábitchiiate*.

Whitish liquid, *wábishkâgami*. Whitlow, *jingibiss*. I have a whitlow, *nind ojingibiss*.

Whit-Sunday, *Pantkot, Pantkot-gijidad*.

Whiz; it whizzes through the air, *jókamagad*.

Who? *awenen?* *weni?* *wenish?* (*Awena?*)

Whoever, *awegwen*.

Whole; the whole, *kakina*. The whole of it, (*in., an.*) *endasing*; *endashid*. (*Kakiyaw, misiwé*).

Whole, (entire;) it is whole, (*in., an.*) *missiwéiamagad*; *misiwesi*. It is whole: Metal, *in., misiwéiabikad*; metal, *an., misiwéiabikisi*; stuff, *in., misiwégad*; stuff, *an., misiwégisi*; wood, *in., misiwéiâkwad*; wood, *an., misiwéiâkosi*. (*Misiwesiw*).

Whore, *bishigwâdjikwe, gagi-badjikwe*.

Whore-monger, *bishigwâdjini, gagi-bâdjini*.

Whortleberry, *min*. Dry whortleberry, *batémin*. I gather whortleberries, *nin minike*.

Why? *wegonen wendji...? áni-shwin*. (*Táneki?*)

Why! *anish!*

Wick, *wassa kwanéndjiganéiâb*.

Wicked, *matchi*. I am wicked, *nin matchi ijiwebis, nin man-*

jininiwagis, nin batâ-ijiwebis. It is wicked, sinful, *batâ-ijiwebad*; *matchi ijiwebad, manâdad*. (*Mayâjtitehew*). I make him wicked, *nin matchi ijiwebisia, nin nishiwandjiu*. I think he (she, it) is wicked, *nin manadenima*; *nin manâdéndan*.

Wickedness, *batâ-ijiwebisiwin, matchi ijiwebisiwin, manjini-niwagisiwin, misinâniswin*.

Wickedness of heart, *matchi-deewin*. I have a wicked heart, *nin matchidee*.

Wicked person, *matchi aiâ-wish, misimâniswinish*. I am a wicked person, *nin matchi aiawishiw, nin misimâniswinishiw*.

Wicked thing, *matchi aiwish*. It is a wicked thing, *matchi aiwishiwan*.

Wide; it is wide, *mangadeamagad*. I make it wide, large, (*in., an.*) *nin mangadeton*; *nin mangudea*.

Wide, (*in. s. in.*) *S. High*.

Widen; I widen it, (*in., an.*) *nawatch nin mangadeton*; *nawatch nin mangadea*.

Widow, *jiga, jakawid, jagawid ikwe*. I am a widow, *nin jigaw*.

Widower, *jiga, jagawig, jagawid inini*. I am a widower, *nin jigaw*.

Widowhood, *jigâwiwin*.

Width, the width of it, (*in., an.*) *enigokwadessing*; *enigokwadeshid*.

Wife, *wadiged ikwe, wiwima, widigenâgan, wigimâgan, widjiwâgan*. I have a wife, *nin widige, nin wiw*. My, thy, his

lâ-ijwebis.
l, batlâ-iji-
webad, ma-
ew.) I make
atchi ijwe-
andjia. I
is wicked,
nin manâ-
ijwebisiwin,
n, manjin-
ânisiwin.
rt, matchi-
icked heart,
atchi aiâ-
inish. I am
nin matchi
misimânisi-
chi aiwish.
ing, matchi
angadeama-
wide, large,
angadêton :
High.
t, (in., an.)
adeton; na-
lea.
id, jagawid
low, nin ji-
awig, jaga-
a widower,
win.
it, (in., an.)
; enigokwa-
pe, wiwima,
imâgan, wid-
a wife, nin
My, thy, his

wife, *nin widigemâgan, ki wi-*
digemagan, o widigemaganan;
 or, *nin mindimôemish, ki*
mindimôiemish, o mindimôie-
mishan; or, niwish, kiwish,
wiwishan or wican. I have
 two, three, four wives, *nin*
nijokwew, nin nissokwew, nin
niokwew.—I give him a wife,
nin wiwikawa. We give a wife
 to one another, *nin wiwikoda-*
dimin. I give a wife to my-
 self, *nin wiwikodâdis.*
 Wig, *bisikwandjigan.*
 Wild; I am [wild, *nin wanish-*
kwes.
 Wild animal, *pagwâdj-aiiua,*
pagwâdjawessi.
 Wild boar, *pagwâdj-ikokosh.*
 Wild cat, *essiban.* Skin of the
 wild cat, *essibanuwatân.* Coat
 made of wild cat's skins, *essi-*
banuwekon.
 Wild cherry, *bawaiminân, sis-*
sawêmin.
 Wild cherry shrub, *sissawê-*
minagawandj, bawaiminana-
gawanj.
 Wild cherry-tree, *winisik.*
 Wild dog, *pagwâdassim.*
 Wilderness, *pagwâdakamig,*
pagwâdj. There is a wilder-
 ness, *pagwâdakakamigewan.*
 Wild goat, *pagwâdj-manishtâ-*
nish.
 Wild goose, *nika.* Another
 kind, *obijashkissi.*
 Wild horse, *pagwâdj-bebejigo-*
ganji.
 Wild man, *pagwâdj-inini.*
 Wild rice, *mânomin.* I gather
 wild rice, *nin mânôminike.*
 The gathering of wild rice,
mânôminikewin. The 1. onth

of the gathering of wild rice,
mânôminike-gisiss.
 Wild rice bag, *mânôminiwaj.*
 Wild small snail, *pagwâdj-bi-*
miskodissi.
 Wild thing, *pagwâdj-aii.*
 Wild tree, *pagwâdj-mitig.*
 Wild turkey, *pagwâdj-misissc.*
 Wild woman, *pagwâdj-ikwe.*
 Will, *inendawowin, inendjige-*
win. I give him a firm will,
nin songideeshkawenima.
 Will, firm will. £ Resolution,
 firm resolution.
 Will; I will, *nind inêdam,*
nind inêdjige. (Iteyittam).
 Willing; I am willing, *nin min-*
wendama.
 Willow-tree, *osissigôbimij.* (Ni-
 pisiyâttik).
 Win; I win him, (her, it), *nin*
gashkia; nin gashkiton.
 Wind, *uodin.* (Yotin). The wind
 begins to blow, *mâdanimad.*
 The wind is coming, *bidani-*
mad. A strong wind comes on,
pagamânimad—I have wind,
nin nodinish, nin nodinoshka.
 I come (it comes) with the w.,
nin bidâsh; bidâssin. I go
 (it goes) away with the w., *nin*
mâdjtiash; mâdjtiassin. I am
 (it is) carried away by the
 wind, *nin webâsh; webâssin.*
 The wind is fair, *minwânimad,*
uâmaawigwad. (Nâmiwanaw).
 I have a fair wind, *nin mâ-*
maam. I am (it is) driven or
 carried by a fair w., *nin min-*
wâsh; minwâssin. There is
 a good fast w., *kijjiânimad.*
 There is a light smooth
 w., *tetissânimad.* There is
 a cold w., *takanimad.* It
 is cold by the wind, *takâs-*

- sin*.—The wind blows in a certain direction, *apagatanimad*. The wind flies round, *abano-animad*. The w. strikes s. th., *pakiteiassin*. The wind ceases blowing, *hōnanimad*. (Ayowāstin).—From the four winds, *niring inakakeia wendānimak*.
- Wind-bound; I am w., *nin ginnissiuog*.
- Windlass, *ombobiginigan*.
- Window, *wāssétchigan*.
- Window-frame, *wāssétchiganātig*.
- Window-glass, pane, *wāssétchiganābik*.
- Windpipe, *gondashkwei*.
- Wind up; I wind up, *nin titibaodjige, nin titibinige*. I wind it up, (in., an.) *nin titibaodon, nin titibiginan, nind ikwabian; nin titibaona, nin titibigina, nind ikwabiwa*.
- Windy; it is windy, the wind blows, *nōdin*. It is very windy, it blows continually, *nitāuodin*.
- Wing, *ninwigian*. I have wings, *nind ovingwigana*. (Mitättakwan).
- Wine, *jominābo*. I make or produce wine, *nin jomināboke*. Place where they make wine, *jominābokan*. Producer of wine, wine presser, *jaminābokewinini*. Production of wine, *jominābokewin*.
- Wink, *watikwaigewin, ninigewin*.
- Wink; I wink, *nind ainivige, nin watiwaige*. I wink him, *nind aininamawa, nin watikwaamawa*.
- Wink with the eyes, *tchibingwenowin*.
- Wink with the eyes; I wink with the eyes, *nin tchibingwen*. I wink him with the eyes, *nin tchibingwetawa*.
- Winter, *bibōn*. In winter, *bibong, bebongin*. The winter begins, *mādjibibon*. The winter is far advanced, *ishpibibon*. After the middle of the w., *giwēbibon*. Last winter, *bibōnong*. The winter before last, *awass-bibōnong*. Next winter, *pānima vibong*.
- Winter; I winter, *nin bibōnish*. It winters, *bitnishimagad*. I winter with him, *nin widjibibonishima*. I survive the winter, *nin wābanish*.
- Wintering, *bibōnishwin*.
- Winter-path, *bibon-mikane*.
- Winter-quarter, place of wintering, *bibōnishwān*.
- Winter-skin, winter-fur, *bibōniwaiān*.
- Wipe; I wipe him, (her, it) *nin gāssiwa, nin kisiwa, nin gāssian, nin kisian*. I wipe a child, *nin kisiawass*.—I wipe dishes, *nin gāssināgane*. I wipe his face, *nin gāssingwēwa, nin kisingwēwa*. I wipe my face, *nin gāssingweodis, nin kisingweodis*. I wipe his tears, *nin gāssinsibingwēwa*. I wipe my tears, *nin gāssinsibingwe, nin gāssinsibingweodis*. I wipe his feet, *nin gāssisidēwa*. I wipe my feet, *nin gāssiside, nin gāssisideodis*.—I wipe the dust off, *nin binawean*.—Any thing to wipe the feet on, *bawisides imowin*.
- Wipe off, (in. s. in) Biot out.
- Wire, *biwābikons*.

Wisconsin, *Wishkons*. In, to or from Wisconsin, *Wishkousing*.

Wisconsin River, *Wishkonsisibi*.

Wisdom, *nibwákáwin*.

Wise; I am wise, *nin nibwáká, nin gagitaw, nin gagitawis* I make him wise, *nin nibwáká, gagitawia*. I think myself wise, *nin nikwákáienindis, nin nibwákáienim, nin nibwákáewenim*. I am wise before him, *nin nibwákákundawa*.

Wise, (in. s. in.) S. Prudent.

Wise man, *nibwákáwinini*.

Wish for. Wished for.—S. Desire. Desired.

Witchcraft. S. Magic.

With, in compositions, *gigi*.—(Asitji).—With the soul, *gigitechichag*. With the body, *gigi-wiaw*.

Withdraw; I w. from him, *nind ájétawa, nin bakéwina*. I w. from it, *nin bakéwinan*.

Wither; it withers, *nibwashkisin*.

Withhold; I w. it from him, *nin winljimínamawa*. I w. it from myself, *nind mindjimínidis*.

Within, *pindig, pindjati, pindjina*.

Without, out of doors, *ágwaching, agwachái*.

Without interruption, *apine, béjigwanong*.

Withstand; I withstand him, *nind ájidená*.

Wolf, *maingan*. There are wolves, *mainganika*. Place where there are wolves, *mainganikan*.

Wolverene, *swingwaage*. (Kik-wáákés).

Woman, *ikwé, akwé*. I am a woman, *nind ikwew, nin akwew*. A woman that has no more a husband, *píjigokwe*. I am a woman that has no more a husband, *nin píjigokwew*.

Woman's breast, *tolósh*. My breast, *nin tolóshim*. On both sides, *nin tolóshimag*.

Wonder; I wonder, *nin mamakádéndau*. I wonder at him, (her, it,) *nin mamakádenima; nin mamakádéndau*. I make him wonder, *nin mamakádenidawoa*.

Wonderful. S. Admirably. Astonishing.

Wonderful doing, *mamandáodamowin, mamandawankiwéu*.

Wonderful thing, *mamakádjigan, mamakásábandjigan*. I can do wonderful things, *nin mamandágashkito*.

Wondrous. S. Curious.

Wood, *mitig*. I am (it is) wood, *nin mitigow; mitigowa*. One object of wood, *bejigrátig*. Two, three, four obj. of wood, *nijwátig, nisswátig, niwátig*, etc. So many objects of wood, *dasswátig*. There is plenty of wood, *mitigoka, wanadjissaga*.—Dry wood, *mishiwátig, mishiwátigossag*. I chop dry wood, *nin mishiwátigoke*. Green wood, *ashkátig*. I chop green w., *nind ashkátigoke*. There is green standing wood, *ashkákwa*.—I cut and split wood for a canoe, *nin passáige*; for a sled, *nin passáidábáne*; for snowshoes, *nin passáágime*.—A fragment of wood, *bokwátig*. A large piece of

- wood, *mangissagad*. A flat piece of wood, *nabagâtiġ*. Near a piece of w., *tchigâtiġ*.—Rotten wood shines, *wassikogidemagad*.
- Woodcock, *padjâshkaaaji*.
- Wooden box, *mitigô-makak, mitigowaj*.
- Wooden canoe, (boat or log-canoe,) *mitigô-tchimân*.
- Wooden hammer, *mitigo-paki. téigan*.
- Wooden house, (log-house,) *mitigowâkâigan*.
- Wooden kettle, (drum,) *mitig-wakik*.
- Wooden leg, *mitigogâd*. I feign to have wooden legs, *nin mitigogâdekas*.
- Wooden pin. S. Peg
- Wooden plate or dish, *mitigonâgan*.
- Wooden shoe, *mitigo-makisin*.
- Wooden spoon, *mitig-émikwân*.
- Wood file, (rasp,) *mitigo-sissibodjigan*.
- Wood for fuel, *missan*. A piece of wood for fuel, *mishi*. I put wood in the fire, *nin pagidinisse*. (Ponam). The quantity of wood that is put in the fire at one time, *pagidinissan*. A piece of w. whistles in the fire, *sinakode mishi*.—I fetch wood in a canoe, *nin nâdaisse*.
- Wood-louse, *briâtinogâded*.
- Wood-pecker, *mème; pakwéamo; papâsse; bigwakokweoweshi*. White wood-pecker, *wâbipapâsse*.
- Woods, (forest,) *mitigwaki*. (Sakaw). In the woods, in a forest, *mitigwaking, nôpiming*. I go into the woods, *nin gopi*; I come from the woods, *nin ma-*
- dâbi*. I come out of the woods, of the forest, *nin sagaâkwaam, nin papakwaam*.
- Wool, *manishtânishiwibiwai*.
- Word, *ikkitowin*. One word, *ningotodon*. Word said to some person, *igowin*. I send word, *nin madjiâdjimoive*.
- World, *aki*. In the whole world, *enigokwagaki, enigogwagamigag, (enigokogamigag)*. It is the end of the world, *waiekwa-akiwan, ishkwâ-akiwan*. At the end of the world, *waiekwa-akiwang*.—The world, (people,) *benâdisidjig*.
- Work, working, *anokiwin, inanokiwin*. (Atuskewin). There is work, *anokiwinagad*. I commence some work, *nin mād-jita, nin wâdakamigis*.
- Work; I work, *nind anoki*. It works, *anokimagad*. I come to work, *nin bi-anoki, nin bidjanoki*. I am able to w., *nin gashkinawi*. I work in a certain manner, *nind inanoki*. I make him work, *nind anokia*. I w. with him, *nin widjanakima*. I work in vain, *nind ânawewis, nind agâwishka*. (Mayoyuw).
- Work - bench, *mogodjigan*. Work-bench for the drawing-knife, *mokodjigan tekwandjigemagak*.
- Working-day, workday, *anokigijigad*.
- Working-house, *anokiwigamig*.
- Workman, *enokid, anokiwinini*.
- Work with a knife, etc., *nin môkodâss*. I work it, (*in, an.*) *nin makodan, nin mokonan; nin makona*. I work it for

the woods,
âkwaam,

biwai.

the word,
said to
I send

moiwe.

le world,

waigami-

It is

waiekwa-

nan. At

waiekwa-

d, (peo-

win, ina-

). There

d. I com-

in mâd-

s.

noki. It

I come

nin bid-

w., nin

in a cer-

annoki. I

l anokia.

sdjanaki-

in, nin

âwishka.

odjigan.

rawing-

kwandji-

, anoki-

igamig.

winini.

te., nin

in., an.)

okonan;

k it for

him, *nin mōkodawa, nin mokodamawa.*

Worm, (in the body,) *ogejagin.*

I have worms, *nind ogejagin.*

Worm (in the wood,) *mōsse.*

Worm, (on or in the ground,) *jiginâwiss.*

Worm, (coming out of a fly's egg,) *okwe.*

Worm-eaten; it is worm-eaten,

(globular object, in., an.) *mos-*

sēminagad, mossēminagisi,

mossewidji. It is worm-eaten,

(wooden obj., in., an.) *mossēs-*

sagad; mossēsagisi.

Worm - medicine, vermifuge,

ogejagami-mashkiki.

Worn out; it is worn out, *mēt-*

chissin, metchitchigāde. It is

worn out by grinding, (in.,

an.) *metchibode; metchiboso.*

It is worn out, (clothing,) *met-*

takwidin. It is worn out, (me-

tal, in., an.) *mitabikissin; met-*

tabikiso.

Worse; I am getting worse,

nind ânawisse.

Worth; I am (it is) worth, *apit-*

tendagos; apitendagwad. I

am (it is) worth little, *nin be-*

wendagos; bewendagwad.

Worth nothing; I am (it is)

worth nothing, *nin nagikawis;*

nagikawad. I am (it is) worth

nothing, considered worth n.,

nin nagikawendagos; nagika-

wendagwad.

Worth pity. S. Poor.

Worthy. S. Respectable.

Wound, *mākiewin, bimwāganii-*

gowin. My wound heals, *nin*

gige. I put s. th. in his wound,

nin pindjidikibina. I heal his

wound, *nin gigea.*

Wound. S. Dress a wound.

Wound; I wound, *nin bimwāga-*

niige. I wound him, *nin nā-*

kiā, nin mākinana, nin māki-

ganama, nin mamākiganama.

I wound him in a certain man-

ner, *nind inaganāma.* I wound

him shooting, *nind anonawa,*

nin mijwa. I w. him cutting,

nin kijāwa. I wound myself

cutting, I cut myself, *nin*

kijāodis.

Wounded; I am w., *nin bimwā-*

ganes.—I am wounded in the

arm, foot, etc. S. Arm. Foot,

etc.

Wounded person, *bimwāgan,*

mijwāgan. I am a wounded

person, *nin bimwāganuw, nin*

mijwāganuw.

Wound-herb, wound-root, *miji-*

wēwashk.

Wounding, inflicting wounds,

bimwāganiigewin.

Woven; it is woven, (in., an.)

bimidabiginiganikāde; bimi-

dabiginiganigāso.

Woven work, *bimidabiginiganī-*

kan.

Wrangle. Wrangling.—S. Quar-

rel. Quarreling.

Wrangler, *neta-gikawidang.* I

am a wrangler, *nin nita-giga-*

widam.

Wrap up; I wrap up, *nin wiwē-*

ginige, nin kashkiweginige. I

wrap him (her, it) up in s. th.

nin wiwegina, nin kashkiwe-

gina; nin wiweginan, nin

kashkiweginan.—Any object

to wrap s. th. in, *kashkiwegi-*

nigan.

Wrapped up; I am (it is) wrap-

ped up, *nin wiweginigas, nin*

kashkiweginigas; wiwegini-

gūde, kashkiweginigāge.—It

- is wrapped together, (*in., an.*) *okwégissin; okwégishin.*
- Wrath. Wrathful.—S. Anger. Angry.
- Wrath-day, day of wrath, *nish-kádjigjigad.*
- Wren, *nonokasse.* Another kind, *odanamissakadoweshi.*
- Wrestle; I wrestle with him, taking him round the body, *nind ajidena.* I wrestle with him, (her, it), *nin gaywédjivanodawa; nin gaywédjivanodan.*
- Wretle, (*in. s. in.*) S. Fight.
- Wrinkled; I am (it is) wrinkled, *nin babiskishin; babiskissin.*
- Wrist; I have a strong wrist, *nin mashkawimagonige.*
- Write; I write, *nind ojibiige.* I write in a certain manner, *nind ijibiige.* I add writing, *nin gikibiige.* I wr. otherwise, *nind andjibiige.* I write it otherwise, *nind andjibian.* I write to him or of him, *nind ojibiamawa.* I write to him or of him in a certain manner, *nind ijibiamawa.* I wr. a letter, *nin mádjibiige.* I wr. him a letter, *nin mádjibiamawa.* He writes me a letter, (I receive a letter of him,) *nin bújibiamag.* I write it, or I write on it, (*in., an.*) *nind ojibian; nind ojibiwa.* I wr. it or on it, in a certain manner, (*in., an.*) *nind ijibian; nind ijibiwa.* I write and correct, *n' nanáibiige.*
- Writer, *wéjibiiged, ojibiigéwini-ni,* (writing man).
- Writing, writ, *ojibiigan, ojibiigewin.* Writing in large letters, *mamangibiigan.* Writing in small letters, *bissibiigan.* Changed or altered writing, *andjibiigan.* Corrected writing, *nanáibiigan,* (corrected copy).
- Writing-house, office, *ojibiigewigamiy.*
- Written; I am (it is) written or described, (or painted,) *nind ojibiigas; ojibiigáde.* In a certain manner, *nind ijibiigas; ijibiigade.*
- Wrong; I wrong or do wrong, *nin bata-dodam.* I wrong people, *nin bata-dodaye.* It wrongs, it does evil, *bata-dodayemagad.* I wrong him, *nin bata-dodawa.* I wrong myself, *nin butáidis, nin wawáidis.* It is wrong, *bata-ijiwebad.*
- Wrong, (*in. s. in.*) S. Do evil. Injure.
- Wrongly, in a wrong manner, *napátech.* I put it wrongly, *nin napátechiton.*
- Wrong way; I put it on in the wrong way, (*in., an.*) *nind ábosikan; nind áboshima.* I put a coat or blanket over me in the wrong way, *nind ábodagwaje.*
- Wrought iron, *wenudaigádeg biwábik.*

Y

- Yankee. S. American.
 Yarn, *assabâb*.
 Yawl-boat, *nâbikwânens*.
 Yawn; I yawn, *nin nibaiâwe, nin namibaiâwe*.
 Yawning, *nibaiâwewin, nani-baiâwewin*.
 Year, *bibôn, bibonugad; kiki-nonowin*.
 Yearly, *endasso-bibongak*.
 Yellow; I am (it is) yellow, *nind osâwis; osâwu*.
 Yellow by smoke; I make s. th. yellow by smoke, *nind osânegisiye*. I make it y. by smoke, (*in., an.*) *nind osâwegisan; nind osawegiswu*.
 Yellow cloth, (or other yellow stuff,) *osâwegin*.
 Yellow metal, brass, *osâwâbik*.
 Yellow, painted yellow; it is painted y., (*in., an.*) *osâwinigâde; osâwinigâso*. It is painted y., (wood, *in., an.*) *osâwissaginigâde; osâwissaginigâso*.
 Yellow serpent, *osâwi-ginêbig*.
 Yelp. Yelping.—S. Bark. Bark-ing.
 Yes, *é. Enh-enh*.
 Yest. S. Leaven.
 Yesterday, *pitchinâgo*. (Otâkusik). The day before yesterday, *uwâssonâgo*.
 Yet, *keiâbi; minotch, poteh*.
 Yield; it yields fruit, (*an., in.*) *minwi mikwigi; minwan, mikwigin, mikwitomagad*. I make it yield fruit, *nin mikwigiton*.—It yields no fruit, no profit, *ancuwewisimagad*. The field yields no fruit, *anawigin kitigan*.
 Yoke, *nâbikâwâgan, nâbikâgan*. So many yoke of..., *dasswêwân*.
 Yolk of an egg, *miskwâwan, miskwawandjigan; osâwegwâwan, osâwâwan*.
 Yonder, *iwidi, awass, wêdi*.
 You, your, *ki, kid, kin; kinawa*.
 Young, *oshki*. Young child, *oshkiabinodji*. I am young, *nind oshkibimâdis, nind oshkinig*.
 Young animal or bird, *oshki-aiuans*.
 Young folks, *weshkinigidjig, weshkibimâdisidjig*.
 Young man, *oshkinawe, weshkinigid*. I am a young man, *nind oshkinawew*.
 Young shoot, *oshkig'in, weshkingitigons*.
 Young woman, *oshkinigikwe, weshkinigid*. I am a young woman, *nind oshkinigikwew*.
 Yours, *kin, kinawa*.
 Youth, *oshkinigiwin, oshki-bimâdiswin*.
 Youth. S. Young man.

Z

Zeal at work, *kwashkwéswin*,
minwewiswin.
Zealous; I am zealous at work,
nin gwashkwés, nin minwéwis.
I am z. for him, in his service,

*nin minwéwisikandawa, nind
angwámikawa*. I am zealous
for it, *nin minwewisikandan*,
nind angwámikan. (Akame-
yimow).



ETYMOLOGY

of a few Indian names by which are designated certain tribes and localities, but whose true pronunciation and orthography have been disfigured by the *Whites* who did not understand these words.

We here put the word as it is written and incorrectly pronounced in the country, and afterwards, its true orthography with the etymology given by many persons competent in this matter. It should be kept in mind that all these names, which, at the present time, designate towns, rivers, lakes, etc., have been thus disfigured by voyageurs, who pronounced them according to the best of their knowledge, without giving a thought that thereby they were destroying words and rendering them incomprehensible, in spite of the reclamations of Indianologists who were anxious to preserve the true pronunciation ; but usage has prevailed, as is still the case in our days.

ABÉNAKIS, (Otchipwe), means, "land of the East." It must come from *wában*, it is day-break, and, *aki*, or, better, *akki*, earth, whence, *wábanakiyak*, the people from where the sun rises.

ABITIBI, (Cree), means, intermediate water, from the root, *abit*, middle, half, and *nipiy*, water, which makes *ipi*, in composition, whence *abitipi*, water at half distance. The name of this lake comes from its position at the level of the land, between Hudson's bay and the St. Lawrence.

ASAWÂBIMOSWÂN, (Cree), where hunters watch for the Elk. ASSINIBOINES, or, ASSINIBOÂNES, (Otchipwe), means probably : Sioux of the Stones, from : *Assin*, and *wân*, Sioux ; or perhaps better, *Assinibwân*, means : people who roast something on stones, because it appears that those Indians used to cook their meat on red-hot stones.

ACHIGAN, (Cree), from *Manashigan*, fish of this species, that the Whites have named from the word *achigan*, or rather *ajigan*, socks or wrappings for the feet.

AYABASKA, or, ATABASKA, (Cree), means : place where there is an amount of high grass here and there.

ATTIKAMÈGUES, (Cree), from *Attikamek*, white fish.

awa, mind
am zealous
visikandan,
(Akame-

- BABICHE, (Cree), means, raw-leather line, from probably : *Assababish*, which is the diminutive of *assubâb*, thread.
- BATISCAN, (Cree), from : *Tabuteskan*, split horn, or, hanging horn, or, perhaps from : *nubateskun*, one horn, again, *tabaseskaw*, low grass.
- CACOUNA, (Cree), means : a place where there are porcupine, from *kâkwa*, a porcupine, in the Cree language, which makes *kâkwânâk*, in the midst of porcupines, whence the Whites probably found *Cacouna*.
- CANADA, (Iroquois), a village of tents or huts. Some pretend that it is derived from *kanâta*, or, *kanâtan*, (Cree), some thing which is very neat and clean.
- CHAWINIGAN, (Cree), from : *Shâbonigan*, instrument for boring, piercer, or, needle ; or, perhaps from : *sâwan*, or, *shâwan*, south, and, *onigan*, portage, whence, the south portage.
- CHÂWANONS, from *shâwan*, or, *sâwan*, the south. *Châwanons* is at the diminutive form. The inhabitants of the southern bank of the St. Lawrence, were, in the indian age, called by that name.
- CHICAGO, (Cree), from *chicâq*, or *sikûq*, a skunk, a kind of wild cat, word, which at the local term, makes : *chicâqôk*.
- CHICOUTIMI, (Cree), for, *iskotimiv*, till such a place, the water is deep ; in fact, the Saguenay is deep and profound only to that place.
- ESQUIMAUX, (Cree), comes from : *aski*, raw, and, *movew*, to eat some body, whence : *askimowew*, he eats him raw, or, better, *askimow*, he eats raw.
- ESCOUMINS, (Cree), from *iskomin*, from *isko*, till there, and, *min*, berry, that is, there are berries till such a place.
- ETCHEMIN, (Otehipwe), from *iyekomîn*, from, *iyeko*, sand, and, *min*, berry, or, sand-berries, so the Otehipwe indians call raspberries.
- IYÂMACHICHE, (Cree), from, *iyâmajisk*, *itâmajisk*, from, *iyâm*, or, *itâm*, at the bottom, and, *ajisk*, (*ajiskiy*), mud, that is : place in the water, where there is mud at the bottom.
- IYÂMASKA, (Cree),* from, *itâmaskaw*, or, *iyâmaskaw*, there is grass at the bottom of the water.
- ILLINOIS, (Algonq.), for, *iliniwok*, men. The Otehipwes say : *ininiwok*, the Crees, *iyiniwok*.
- MOURASKA, (Cree), for, *akâmaskaw*, (or, *akâmaraskaw*, as

probably :
read.

or, hanging
in, *tabases-*

porcupine,
which makes
Whites pro-

me pretend
some thing

ument for
sáwan, or,
e south por-

Châwanons
nthern bank
lled by that

kind of wild
k.

e, the water
and only to

, *mowew*, to
m raw, or,

there, and,
ce.

, sand, and,
s call rasp-

from, *iyám*,
d, that is :

n.
w, there is

ipwes s y :

raskaw, as

pronounce the Crees from the woods), there is grass, or, hay,
on the other side of the water, from, *akám*, (*akámik*), on the
other side of the water, and, *askaw*, meaning : grass, hay.

KANKAKÉÉ, (Cree), from, *kákákiv*, a crow.

KÉNÉBEC, (Cree), for, *kinéik*, a snake, serpent.

KINOGAMI, (Cree), there is a long space of water, from, *kino*,
long, and, *gamiv*, or, *gamaw*, lake.

KINOGAMISHISH, (Cree), narrow long lake.

KIWATIN, (Cree and Otchipwe), pronounce, *kiwétin*, the north
wind, the wind going back.

MADAWASKA, (Otchipwe), for, *matawaska*, the mouth of a
river, where there is grass and hay.

MANIKWAGAN. (Cree), for, *minikkwágan*, a vessel, a vase to
drink.

MACHICHE, (Cree), from, *yámajisk*, mud on the shore.

MATAPÉDIAC, from, *matábiskaw*, rock advancing towards the
shore.

MAKINA, (Otchip.), from, *mikkina*, a turtle.

MANITOBA, (Otchip.), from, *Manitowaba*, the strait of the spirit,
from, *Manito*, spirit, divine, extraordinary, and, *waba*, or, *wapa*,
a strait. That lake is so called, in account of the strange things
seen and heard, in the strait which joins this lake with another
one, in the old times.

MASKINONGÉ, (Otchip.), the ugly fish (Jackfish), from, *mask*,
disfigured, ugly, and, *kinongé*, fish ; or, it may be a kind of
Jackfish, who has a peculiar hump on the back.

MASCOUCHE, (Cree), from, *Maskus*, a small bear.

MATÁWAN, (Cree), it opens, (a river), it arrives in a lake.

MATABITCHOUAN, pronounce, *matábitjwan*, a stream
coming in.

MASKÉGONS, from *Maskégowok*, people from the swamps.

MASHKOUTENS, (Otchip.), a small prairie. Mr. J. G. Shea
makes a mistake, when he says that that word means : the
nation of the fire, because if it were so, we ought to say, *iskute-*
wininiwok, whence, *iskutens*, a small fire.

MALÉCHITES, from, *mayisit*, or, *malisit*, the disfigured (ugly)
foot.

MÉKATINA, (Cree), for : *mekwátinák*, among the hills.

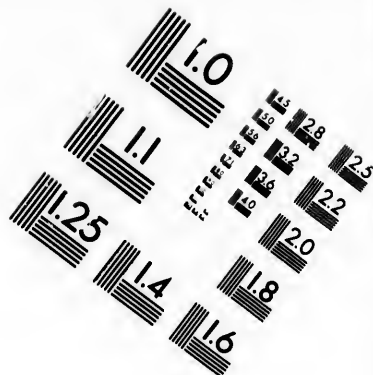
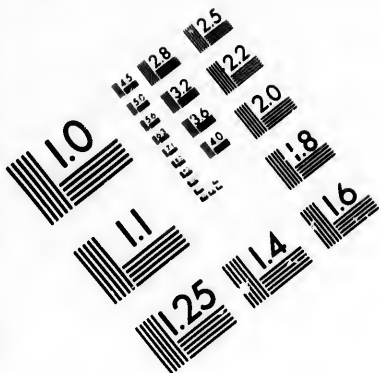
MANITOLINE, from : *Manitowin*, the spiritism, or better, *Mani-*
to Pûle, half french and indian. The Otchipwes call that island :
Manitominittik, the Island of the spirit.

- MIKWAN, (Cree), from *emikwán*, a spoon.
- MILWAUKEE, (Otchip.), from, *Milo*, or, *mino*, good, and *aki*, or, *akki*, earth, land, the fine land.
- MICHIGAN, (Cree), from, *mishigám*, or, *mishigamaw*, the big lake.
- MICHIMAKINA, (Otchip.), from : *misi-mikkinák*, big turtle. Some pronounce : *Michil mikkinák*, whence the "*Michel-makina*" of the canadian voyageurs.
- MIRAMICHI, (Cree), for, *mayamisk*, ugly beaver.
- MINGAN, (Cree), from, *mahingan*, a wolf.
- MISSISQUOI, (Cree), it must be : *misi-iskwew*, the big woman ; from : *misi*, big, and, *iskwew*, woman.
- MISSISSIPI, (Otchip.), pronounce : *misi*, or, *mishisipi*, the big, great, river.
- MÉGANTIC, from, *misáttik*, the big stick, or, *megáttik*, battle-club.
- MOCCASIN, (Otchip.), from : *makkisin*, shoe.
- MISTASSINI, the big stone.
- NATASCOUAN, pronounce : *nátaskewán*, going to fetch mouse, or better, from : *nátaskwán*; going to bring the bear (his flesh, when killed).
- NIPISSING, (Otchip.), in a little water, or, *nipíssing*, in the leaves.
- ORÂGAN, or, OYÂGAN, (Cree), plate, vase ; (Otchip.), *onágan*.
- OTTAWA, an abbreviation of : *ottawokay*, his ear, or, *otawask*, and, *watawask*, bull-rushes, because along the river there are a great many of those bull-rushes. It appears that the indians of that country had to call themselves : *watawawiniwok*, the men of the bull-rushes.
- OUIATCHOUAN, (Cree), from, *wáwiyátjiwan*, a whirlpool, or, *wawaitjiwan*, current coming out.
- PICHOUX, (Cree), from, *Pisiw*, lynx.
- PEMBINA, (Cree), from, *nipimína*, watery berries, *nipiy*, water, and, *mína*, berries, for : high bush cranberries.
- QUÉBEC, from *kepek*, or, *kepák*, being shut ; *kipaw*, it is shut. The indians of the Gulf St. Lawrence yet call it *Kepek*. In fact in that place the river looks shut up by Diamand Cape, when going up, and by the Orleans island, when coming down.
- RISTIGOUCHE, from, *mistikus*, (*kous*), a small stick, tree.

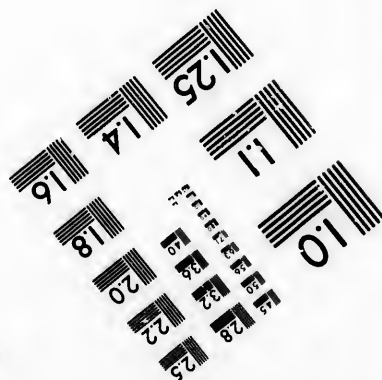
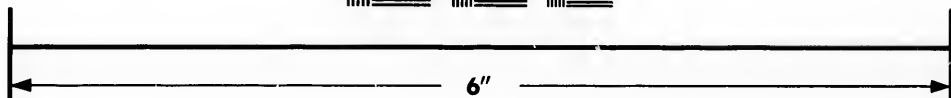
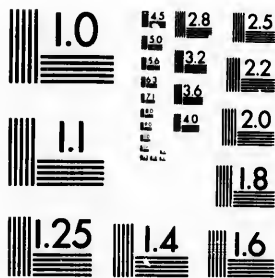
- (*) RIMOUSKI, (Otchip.), from, *animouski*, the dogs home.
- SAGUENAY, water going out, from, *sáki*, coming from, and, *nipi*, water, *sáktiipi*.
- SAGAMITÉ, (Cree), from, *kiságamitéw*, it is a hot liquid. *Kiságamitékwew*, he drinks a hot liquid.
- SASKATCHEWAN, (Cree), from, *kisiskátjivan*, the rapid current.
- SATIGAN, (Cree), from, *astatjigan*, and, *astatchikun (koun)*, a hiding place.
- SISQUOI, (Cree), from, *sisikwan*, an indian whistle, a kind of wind-pipe, used by the conjurors.
- SQUAW, (Cree), from, *iskwew*, a woman.
- STADACONÉ, from, *tatakwanak*, wings.
- TADOUSSAC, (Cree), from, *totosak*, plural of *tôtós*, woman's breast, pap.
- TÉMISCOUATA, it is deep everywhere, from, *timiw*, it is deep in the water, and, *iskwatim*, without end.
- TOTEM, from, *ni totem*, my parent, my relation. Some indians use that word to mean a coat of arm. Some families got for their *Toten* (*otoleniwa*), v. g. a fish, or, a bear, etc. The wolf is my *Toten*, will say some one, *mahingan ni Totem*, or, *nind otem*.
- TIMISKAMING, (Otchip.), in the deep water, from, *timiw*, it is deep, and, *gami*, water, (in composition) *ug final*, is for, *in*, (the water).
- TOMAHAWK, from, *otámahuk (houk)*, strike them, or, *otámah-waw*, he is stricken.
- WABSHTONIS, from, *wábistánis*, a small marten.
- WÁSISAGAIGAN, clear water lake.
- WIGWÂM, a dwelling, a tent, a lodge.
- WINNIPEK, pronounce: *Winipeg*, swamps, or, better, salt water, unclean water, *winágami*. The indians call lake *Winipeg*, the great water, the great sea, and use the same expression to speak of the salt water of the sea.
- WIQUI, from, *wikkwëy*, a bladder.

(*) It is to be remembered that some bands of the Crees, inhabiting the forest, pronounce ra, re, ri, ro, instead of na, ne, ni, no, or, ya, ye, yi, yo.





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